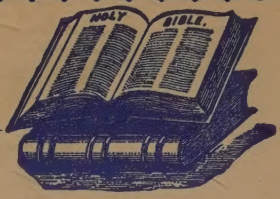


San Jose
Bible College
Library

No. 1436 SAN JOSE BIBLE COLLEGE

William Jessup University
Library
333 Sunset Blvd.
Rocklin, CA 95765

THE TREASURY

AN EVANGELICAL MONTHLY

FOR

PASTOR AND PEOPLE.

Joseph Sanderson, D.D., LL.D., Editor.

"The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd."—Ec. xii., 11.

VOLUME IX.

May, 1891, - - - - April, 1892.

NEW YORK:
E. B. TREAT, 5 COOPER UNION.
1892.
[YEARLY SUBSCRIPTION, $2.50. BOUND VOLUME, $3.00.]

COPYRIGHT,
1891-92,
By E. B. Treat, New York.

INDEX

[The Denominations under Authors are given in Abbreviations.]

Addresses.

Liberty, Ring the Bells of. David Gregg, D.D. ... 101
Patriotism of Nehemiah. R. R. Meredith, D.D. ... 99
Sword, The: Its Mission and Doom. T. DeWitt Talmage, D.D. ... 54
Sources, The, of American National Life. L. A. Banks, D.D. ... 348

ANECDOTES, See Illustrative Selections.

Authors.

Adams, Rev. A. D....Pres ... 704
Adams, Rev. George....M. E ... 527
Alford, Rev. C. M.....Ref. Pres ... 641
Anderson, Rev. J. Alexander....Pres ... 161
Andrews, D.D., Pres. E. B.....Bap ... 446, 682
Arthur, D.D., William....M. E ... 418
Banks, D.D., L. A ...M. E ... 348
Blackburn, D.D., Pres. W. M....Pres ... 44
Bradley, Rev. J. H ....Pres ... 627
Bradley, D.D., E. A....Ep'l ... 698
Brandt, Rev. John L....Cong ... 263
Barrows, D.D., J. H....Pres ... 648, 694
Batten, Rev. S. Z....Bap ... 247, 313
Brett, D.D., Cornelius....Ref ... 634
Beach, D.D., D. E ..M. E ... 572
Billingsley, Rev. J. A. ..Pres ... 116
Binns, Rev. T. A....Ep'l ... 754
Bixby, D.D., M. H....Bap ... 437
Boland, D.D., J. M....M. E ... 227
Broadus, D.D., J. A....Bap ... 220
Bonekemper, Rev. Charles ...Ref ... 284
Brooks, Bishop Phillips....Ep'l ... 264
Brown, Rev. E. C....Cong ... 376
Brown, D.D., A. G....Bap ... 53, 113, 373, 691
Boynton, Rev. N....Cong ... 591
Buell, D.D., M. C ...M. E ... 509
Burlinson, Ph.D., J. H....Pres ... 303
Burton, D.D., John....Pres ... 755
Campbell, Rev. J. A....Pres ... 374
Carlyle, Rev. Gavin....Pres ... 279
Carpenter, D.D., Hugh Boyd... Ep'l ... 316
Carson, Rev. William ...Pres ... 691
Chase, Rev. Samuel M....M. E ... 687
Chase, D.D., W. T ...Bap ... 558
Cochrane, Rev. H. F....Bap ... 243
Conrad, Rev. A. Z....Cong ... 88, 335
Crocker, Rev. George....Cong ... 88
Cook, Joseph....Cong ... 493, 619
Corbitt, D.D., Joseph....Pres ... 706
Cumming, Rev. Thomas....Pres ... 516, 711
Cuyler, D.D., Theodore L....Pres ... 55, 114, 183, 245, 309, 377, 440, 503, 629, 741.
Dana, D.D., M. M. G....Cong ... 178
Davis, D.D., Wesley R....Ref ... 38, 470
Day, D.D., J. R.. .M. E ... 673
Deems, Rev. Edward M....Pres ... 79
Delano, Rev. H. A....Bap ... 178
Denton, Rev. J. E....Chris ... 389
Depew, Chauncey ... 762
Dickson, Rev. W. A....M. E ... 553
Dickson, D.D., J. A....Cong ... 72
Dickenson, Rev. T....Ep'l ... 750
Dix, D.D., Morgan ...Ep'l ... 373
Donaldson, D.D., R. M....Pres ... 52
Donaldson, D.D., John B....Pres ... 499
Douglas, Rev. B....Pres ... 562
Dunlap, Rev. E. J....Cong ... 557
Druy, Rev. H. L....Dis ... 182
Du Bose, D.D., H. M....M. E ... 655
Eager, D.D., George B....Bap ... 207
Farrar, Archdeacon F. W....Ep'l ... 73, 381
Fraser, D.D., Donald....Pres ... 502
Fairclough, Rev. George....Bap ... 307
Fisher, Prof. George P....Cong ... 617
Fishburn, Rev. M. H ...Luth ... 439
Forbes, Rev. Jesse F....Pres ... 29
Ford, Rev. W. H....Ref ... 761
Ford, Rev. S. F....Bap ... 240
Foss, Bishop C. D....M. E ... 454, 505, 692
Galloway, Ph.D., O. P... Pres ... 282
Gardner, Rev. A....M. E ... 257
Gates, D.D., Pres. Merrill E....Cong ... 613
Gregg, D.D., David....Pres ... 101
Green, D.D., Prof. W. Henry....Pres ... 230, 456, 659.
Greer, D.D., D. H ...Ep'l ... 690
Gifford, D.D., O. P....Bap ... 518
Goodwin, D.D., E. P....Cong ... 306
Gordon, D.D., John....Bap ... 559
Gordon, Rev. George A....Cong ... 308
Hailey, Rev. O. L....Bap ... 239

Hall, D.D., John....Pres.....191, 323
Halleck, Rev. Gerard B. F....Pres..... 729
Harris, Rev. J. L....Cong..... 606
Hastings, Rev. Frederick....Cong..... 625
Haynes, Rev. Myron W... Bap..... 15
Heron, D.D., Prof. James ...Pres..... 358
Hill, Rev. J. Wesley....M. E..... 143
Hill, Prof. Thomas....Cong..... 547
Hill, D.D., James....Cong 623
Hitchins, D.D., Hiles....Cong.....52, 201
Holmes, Oliver W....Cong..... 370
Hopkins, Rev. Henry... Cong..... 168
Hovey, D. D., Prof. A....Bap..... 179
Hughes, Rev. Hugh....M. E..... 443
Huntington, D. D., W. R....Ep'l..... 625
Humpstone, D.D., John....Bap.....623, 750
Ingersoll, R..... 762
Jeffers, D.D., Prof. H. H....Pres..... 571
Johnson, D.D., A. A... M. E 435
Judson, D.D., Edward....Bap..... 399
Kerr, D.D., Joseph. ..Pres..... 57
King, D.D., James M. ..M. E 47, 57
Kitchin, Rev. J. G....Ep'l..... 128
Kittredge, D.D., A. E....Ref..... 226
Le Huray, Rev. J....M. E..... 243
Lewis, Rev. J....Cong..... 308
Leonard, D.D., Bishop ...Ep'l 111
Liddon, Canon H. P....Ep'l..... 304
Lorimer, D.D., George C....Bap..... 556
Lowry, D.D., J....M. E..... 749
Maclaren, D.D., Alexander....Bap....73, 259, 419, 639.
Martin, Rev. S. S....M. E 506
Marsh, Rev. T. E....Cong..... 502
Mason, D.D., J. G....Pres..... 352
Menlo, Rev. E. M. S . Cong 249
Meredith, D.D., R. R ...Cong.....99, 554
Middleditch, D.D., R. T....Bap..... 433
Miller, D.D., J. R....Pres..... 73
Moment, D.D., Alfred H....Pres....62, 93, 124, 193, 259, 321, 448, 509, 578, 643, 707, 756.
Moody, D. L....Cong 438
Munhall, D.D., L. W ...Cong.....447, 556
Murray, Rev. O. E....M. E..... 242
Mussina, Rev. J. L ...Cong..... 138
MacCracken, D. D., H. M....Pres..... 182
McDonald, Rev. R ...Bap..... 244
McEwen, D.D., David.. .Pres..... 305
McNeill, Rev. John. ..Pres.....407, 748
Nelson, D.D., T. A... Pres 113, 240
Newbolt, Canon ...Ep'l..... 749
Ninde, W. X., Bishop....M. E..... 438
Noble, D. D., T. A....Cong 150, 393
Norton, W. E ...Cong..... 747
Parker, D.D., Joseph ...Cong..... 347
Parkhurst, D.D., Charles H....Pres. . . 535
Patton, Pres. F. L....Pres..... 427
Prentiss, Rev. George F....Cong..... 719
Phelps, D.D., Austin....Cong..... 565
Pierce, Rev. W....Cong..... 376
Pierson, D.D., Arthur T....Pres.....452, 763
Potts, Rev. A. W....Cong 575
Proctor, R. A. 612
Rankin, Rev. Isaac O....Cong..... 71
Robinson, D.D., E. G....Bap.....344, 473
Roberts, D.D., W. C....Pres..... 241
Roberts, D.D., W. H....Pres..... 103
Roche, Rev. Spencer S ...M. E..... 84
Runnells, Rev. Moses T... Cong..... 311
Stalker, D.D., James... Pres..... 214
Sample, D.D., Robert F....Pres 631
Small, D.D., Samuel....M. E..... 177
Stanley, Dean....Ep'l..... 138
Sanders, D.D., H. M....Bap 499
Sanderson, D.D., Joseph....Pres...48, 106, 174, 234, 300, 368, 430, 494, 551, 620, 682, 744.
Sayce, D.D., Prof. A. H....Ep'l.....68, 424, 759
Schenck, A. B. W....Bap.....60, 119
Siddell, Rev. T. H... Cong..... 328
Stifler, D.D., J. M....Bap..... 242
Schilling, Rev. G. J....Ep'l..... 233
Smith, D.D., S. T....Ep'l..... 122
Stock, Rev. S. G ...Ep'l.....24, 577
Schodde, Ph.D., Prof. G. H ...Pres..... 185
Spoor, Rev. Ralph M....Wes'n 23
Smyth, D.D., G. H....Ref.....127, 753
Smyth, D.D., Richard....Pres..... 500
Talmage, D.D., T. DeWitt....Pres..... 34
Taylor, D.D., Wm. M....Cong..... 327, 544
Taylor, Rev. G. B....Bap..... 702
Thayer, Rev. P. B....Cong..... 439
Temple, Rev. W. H. G....Cong..... 584
Templin, Rev. L. S....M. E..... 132
Terry, D.D., Roderick....Ref..... 54
Ties, M. C....Disciples..... 497
Thompson, Rev. J. M. B....Bap..... 469
Trumbull, D.D., C. D....Pres..... 53
Van Dyke, D.D., Henry....Pres 689
Vaughan, Dean....Epis..... 762
Vibbert, D.D., W. E....Ep'l 625
Waddell, Rev. J. W... Bap. 390
Wagstaff, Rev. T....Cong..... 373
Watts, D.D., Prof. Robert....Pres. . . . 474
Webb, D.D., E. B....Cong..... 499
Wills, D.D., John T....Pres.....272, 539
Willard, Rev. W. W....Pres.....200, 262
Williams, Rev. B. W....M. E..... 258
Williams, Rev. C. S....M. E 180
Williamson, Rev. N. D....Ref.....514, 597
Worcester, D.D., J. H..... 754
Wright, Rev. W. A....M. E..... 372
Wright, D.D., John M....Cong..... 319
Wright, Rev. W. E. C. ..Cong..... 278
Wolff, D.D., A. T....Pres..... 512
Wolff, D.D., E. J....Luth 169
Wylie, Ph.D., D. G....Pres 109
Yatman, D.D., C. H....M. E..... 640
DECORATION DAY SERVICES. See Timely Services.

Bible Texts.

Genesis, i, ii..... 230
—— xxxix: 9..... 529
Exodus, iii: 4..... 373
—— xiv: 15. 373

—— xv: 3 ..... 627, 766
—— xxxiii: 14 138
—— xxxiii: 18 655
Numbers, xxiv: 19 88
Deuteronomy, xxxii: 11–12 723
II. Samuel, xxiii: 10 714
—— xxviii: 28, 32 182
I. Kings, xvii: 13 750
—— xix: 4 591
—— xxvii: 1–16 527
II. Kings vi: 38 74
—— xvii: 6–18 65
—— xxv: 1–12 126
II. Chronicles, xxiv: 4–14 66
—— xxix: 1–11 124
—— xxxiv: 14–28 125
Nehemiah, iv: 16–23 99
Job, xxxiii: 13 650
Psalms, i: 1–6 756
—— ii: 1–12 757
—— iv: 7 53
—— xvi: 11 606
—— xix: 1–14 758
—— xix: 7 326
—— xxiii: 1 372
—— xxiii: 1–6 758
—— xxxiii: 12 348
—— xxxvi: 8 597
—— li: 7–13 739
—— li: 7–18 749
—— lxxxiv: 7 240
—— lxxxv: 6 691
—— lxxxvii: 6 266
—— cx: 1–4 499
—— cxix: 115 394
—— cxix: 130 435
—— cxxxvi: 18 143
—— cxxxix: 7–12 243
—— cxlvii: 20 348
Proverbs, iii: 17 158
—— iv: 18 394
—— xxiii: 26 650
—— xxix: 18 326
Ecclesiastes, i: 7 374
—— iii: 2 26
—— ix: 8 719
—— ix: 18 714
—— xi: 6 557
Isaiah, i: 1–10 625
—— ii: 4 202
—— iv: 6 532
—— xi: 1–10 ..... 578, 710
—— xxvi: 1–10 580
—— xxviii: 1–13 581
—— xxxiii: 9 586
—— xxxv: 5 34
—— xli: 13 586
—— lii: 1 438
—— liii: 1–12 583
—— lv: 1–13 643
—— lxiii: 10 750
Jeremiah, xxiii: 28 271
—— xxxi: 27–37 645
—— xxxvi: 19–31 646
—— xxxvii: 11–21 646
—— xxxix: 1–10 707
Ezekiel, i: 1–23 373
—— xv: 1–2 626
—— xxxvi: 25–38 708
Daniel, i: 8 242
—— iii: 16–18 110
Hosea, x: 1–15 64
Joel, iii: 14 749
Amos, iv: 4–13 62
—— vi: 13 348
—— viii: 1–14 63
Jonah, ii: 4 305
—— iii: 2 673
Micah, ii: 10 626
Matthew, iii: 1–2 54
—— v: 8 138
—— vi: 10 138
—— vi: 25 178
—— xi: 19 266
—— xi: 28 .....
—— xii: 12 554
—— xiii: 11 266
—— xv: 36–38 352
—— xvi: 24 180
—— xix: 27 113
—— xix: 20 734
—— xx: 16 399
—— xxi: 44 158
—— xxi: 12 394
—— xxi: 16 394
—— xxv: 25 522
—— xxvi: 15 15
—— xxvi: 36–39 522
—— xxviii: 6–7 729
Mark, iv: 36 24
—— v: 19 74
—— ix: 27 158
—— xi: 3 522
—— xiv: 3 394
Luke, i: 78–79 419
—— i: 80 242
—— ii: 32 3
—— vi: 38 74
—— vii: 7 556
—— xi: 22 473
—— xi: 39 522
—— xiii: 24 15
—— xiii: 8 539
—— xiv: 8 202
—— xv: 22 439
—— xix: 1–10 284
—— xxii: 19 181
—— xxii: 55 239
—— xxiii: 33 74
John, i: 1–4 613
—— i: 1–18 193
—— i: 29–42 194
—— ii: 1–11 195
—— ii: 5 766

—— iii: 1–17 196
—— iv: 5–26 252
—— v: 17–30 253
—— v: 46–47 659
—— vi: 1–14 254
—— vi: 5–6 625
—— vi: 22–40 255
—— vii: 31–44 256
—— viii: 31–47 321
—— viii: 36 330
—— ix: 1–11 321
—— x: 1–18 322
—— xi: 21–24 385
—— xi: 39 463
—— xi: 41 463
—— xi: 44 463
—— xii: 32 52
—— xiii: 17 586
—— xiii: 1–17 386
—— xiv: 1–4 748
—— xiv: 6 ..... 266, 330
—— xiv: 26 202
—— xiv: 1–3, 15–27 387
—— xv: 8 439
—— xv: 1–16 448
—— xv: 13 650
—— xvi: 7 244
—— xvi: 1–15 449
—— xvi: 13 522
—— xvii: 1–19 450
—— xvii: 16 766
—— xviii: 38 427
—— xix: 1–16 451
—— xix: 17–30 510
—— xx: 19 502
—— xx: 1–18 511
—— xxi: 1–19 511
Acts, i: 8 243
—— iv: 32 373
—— x: 35 278
—— xi: 20–23 307
—— xiii: 42 150
—— xvi: 31 376
—— xvi: 14 714
—— xx: 35 182
—— xxxiii: 29 308
Romans, 1: 16 458
—— viii: 28 220
—— ix: 33 113
—— xi: 22 650
—— xii: 1 138
—— xii: 21 522
—— xii: 2 586
—— xii: 12 766
—— xii: 15 586
—— xii: 16 586
—— xiv: 7 266
I. Corinthians, ii: 30 214
—— ii: 9 335
—— iii: 9 498
—— iv: 1 304
—— vii: 22 93
—— ix: 12 437
—— ix: 24–27 470
—— xii: 4 714
—— xv: 3–4 458
II. Corinthians, iii: 18 330
—— iv: 4 558
—— v: 13–15 499
—— viii: 1–9 227
—— xii: 9 53
Galatians, v: 1 306
—— ii: 15–16 79
Ephesians, iii: 14–19 469
—— iv: 32 23
—— v: 19 376
—— v: 18 502
Philippians, i: 1 333
—— i: 6 500
—— ii: 13 202
—— iv: 8 138
II. Thessalonians, iii: 10–11 473
I. Timothy, i: 13 376
—— iv: 16 240
—— iv: 16 544
—— vi: 6 74
II. Timothy, iii: 14–17 179
Hebrews, iii: 2 691
—— v: 1 207
—— v: 8 438
—— xi: 6 344
—— xi: 25–26 766
—— xii: 11 202
—— xii: 11 394
James, i: 15 330
—— i: 25 308
—— iv: 6 84
—— iv: 14 161
—— v: 12 690
I. Peter, i: 4 158
—— ii: 7 52
—— iii: 18 282
I. John, iii: 2 305
Revelation, xi: 15 650
—— xvii: 9–18 223
—— xxii: 19 241

Biographies.

Adams, Rev. George 553
Alexander, D.D., Archibald 629
Barnes, Rev. Albert 183
Boynton, Rev. Nehemiah 623
Bushnell, Dr. Horace 751
Conrad, Rev. Ph.D., A. Z 371
Cox, D. D., Samuel H 440
Deems, Rev., Edward M 109
DuBose, D.D., Horace M 689
Eager, D.D., George Boardman 237
Finney, Rev. Charles G 377
Haynes, Rev. Myron W 51
Hall, LL.B., Rev. Newman 114
Hill, Rev. A. B. J. Wesley 177
Judson, D.D., Edward 433
Maclaren, Dr. Alexander 245

Olins, D.D., Stephen 503
Parker, Duncan T 237
Prentiss, Rev. George Foster 747
Spurgeon, Rev. C. H 55
Tyng, D.D., Stephen H 309
Tyler, D.D., Benjamin B 497
Wills, D.D., John T 303

BOOK DEPARTMENT ..... 76, 140, 204, 268, 332, 396, 460, 523, 587, 652, 716, 768.

Christian Edification.

Beauty 328
Beauty, The, of Apology 705
Bible, How to Mark Your 640
Christ in the Song 127
Equipment 389
Faith and Self-Surrender 763
Grace, Growth in 571
Glories, The, of the Star-Lit Heavens 612
God's Money and God's Work 706
Influence, Moral 619
Model, The, Layman 454
Power, Spiritual 518
Power, The, of Christian Principle 572
Stand Upon Thy Feet 199
Wealth, The True Use of 754

Editorial.

Appreciate the People 494
Breakdowns, Ministerial 234
Cedar, The, has Fallen 686
Children, Preaching to 300
Christ, The Theology of 175
Christ, Working in the Spirit of 175
Christians, Large Type 744
Critics, Kill the 369
Continuance, Patient, in Well-doing 495
Dry and Cold 744
Expectations, New Year 551
Facts, Be Sure of the 686
Failure, No 106
Fidelity, Consecutive 620
Final Words 745
Forces, Utilize the 494
Groups, Manageable 687
Guesswork, Critical 106
Hearing, Good 368
" Hoist with their own Petard " 687
Ideas, Red-hot 107
Knowledge, Seasoned 430
Lady Enthusiasts in Church Work 494
Language, Nebulous 174
Light, More 550
Make it Plain 301
Manuscripts, Flawless 369
Membership, Ripe for Church 48
Ministerial Breakdowns 234
Not Worth Much 107
Orthodox to the Core 744
Pabulum, Mental 621
Preach the Word 235
Preaching to Children 300
Preaching, The Unnecessariness of 431
People, Appreciate the 494
Refreshing, Mutual 431
Sermons, Long and Short 234
Sinners, Rich 368
Spirituality, Bustled out of 48
Scriptures, Mutilating the Holy 621
Stir into a Flame 744
Souls, To Save 621
Talkers, No Lack of 620
Theology, Systems of 174
Theology, The, of Christ 175
Truth, Adulterated 550
Truths-Half 551
Unrest, The Present 495
Utilize all the Forces 494
Well-doing, Patient Continuance in 495
Word, Preach the 235
Work, Christian 300

Exegetical Comments.

Mystery, The 225

Expository Lectures.

Christian, The, Contest and Race 470
Grace, The, of Liberality 227
Zaccheus, The Story of 227

HARVEST SERVICE. See Timely Services.

Helpful Hints for Workers.

Charge to People 57
Equipment 389
Parsonage, The, as an Aid to Christian Effort 701

Helps in Pastoral Work.

Addresses, Pathetic 573
Ability for the Pulpit 250
Believe 347
Bible, Manuscripts of the 112
Briggs's, Dr., Theology Traced to its Organific Principle 474
Brotherhood, Highest Service in 613
Christian's, The, Heritage 755
Criticisms, Notes on the Negative 103
Criticism, Inspiration and the Higher 249
Criticism, The Tendencies of Higher 299
Criticism, The Bible and Historical 135
City, The, A Glory and a Menace 505
Church Evangelistic Methods 116
Church and State in the Colonies 119
Culture, Ministerial, and Efficiency 506
Duty of Preachers and Theological Professors 455
Germany, Theological Thought in 185
Heritage, The Christian's 755
Imagination, The Uses of, in Preaching 187
Liberty of Thought and its Limitations 295
Limits, The, of Responsibility 247
Love, The, of Man 648

Masses, The Sermon for the 268
Minister, How to Succeed as a 647
Much Ado About Nothing 753
Nondiscernment of the German Critics .. 754
Preaching, The Lever in 200, 262
Preaching, The Science of 316, 381, 443
Preacher's, The, Mission 456
Piety, Ministerial 574
Pulpit, The 250
Pulpit, Ability for the 250
Revivals, Human and Divine Agency in ... 559
Responsibility, The Limits of 247, 333
Roll-call, The Annual 390
Ruskin, John, Preacher 634
Sermon, The, for the Masses 263
Stewardship, Missionary 575
Side, The Devotional, of a Pastor's Life .. 702
Scriptures, How Christ and His Apostles Viewed the 326
Scepticism no Solution of Life's Problem 327
Summer, The, of the World 168
Traits of Workers for Christ 577
Unity, The, of Genesis, I. and II. Chapters 230
Wealth, The True Use of 754
What Theological Students Should Study 509

Illustrations.

Congregational Church, Bridgeport, Conn. 746
Church of the Disciples, W. 56th Street, New York, N. Y. 496
Englewood Baptist Church, Chicago, Ill. .. 50
First Presbyterian Church, Hornersville, N. Y 108
First Methodist Episcopal Church, Ogden, Utah 176
First Presbyterian Church, Greenwich, Conn 303
Memorial Baptist Church, Washington Square, South New York 432
The New Old South Congregational Church, Worcester, Mass 370
The Parker Memorial Baptist Church, Anniston, Ala 236
Sands Street Memorial Methodist Episcopal Church, Brooklyn, N. Y 552
Trinity Methodist Episcopal Church, South, Los Angeles, Cal 688
Union Congregational Church, Columbus Ave., Boston, Mass 622

Illustrative Selections.

Ability, Working According to 202
Benefits, Chastening 202
Calumny, Exposure to 266
Christ the Way 266, 330
Christ's Kingdom 138
Christ, The Liberty of 330
Christ Our Substitute 458
Christian, The Consecrated 138
Christians Not of the World 766
Diversities, Christian 714
Evil for Good 522
Forward 766
Grace, Prevenient 202
Greatness, The, of Human Love 650
God, Giving Daily to 74
God's Presence, Value of 138
Godliness with Contentment 74
Goodness and Severity 650
Gospel, The Reach of the 16
Guide, The Spiritual 522
Hand, The Helping 458
Heart, Opening of the 714
Heart Purity, Importance of 138
Heaven's Roll-call 266
Hollow Heartedness 522
Honesty, Youthful 138
Hope, Rejoicing in 766
Importance of Small Deeds 74
Jesus, Come to 766
Jesus, Speaking for 74
Living for Others 266
Lord's, The, Need 522
Lord, Forgetting the 650
Mysteries, Scripture 266
Obedience in all Things 766
Present, The Best 650
Principle, The Controlling 458
Promises, God's 468
Prospect, Cheered by the 766
Prospects, Missionary 650
Reasons, Don't Ask God for 650
Salvation, The Grip of 714
Sin, The Destructiveness of 714
Significance, The, of a Name 74
Sin, The Explosive Power of 330
Spirit's, The, Teaching 202
Stone, The Crushing 458
Talent, The Buried 522
Toning, Spiritual 330
Trophies, A Warrior's 202
Way, Christ the 266, 330
Wisdom's Pleasant Ways 458
World, Christians Not of the 766

INDEPENDENCE DAY. See Timely Services.

Leading Thoughts of Sermons.

Bible, The: Its Place in Education 241
Bible, Characteristics of the 177
Cake, The, for God's Prophet First 750
Christ, Exalting 52
Christ's Preciousness 52
Christ's Second Coming 191
Christ's Comfort for His Sorrowing Ones 748
Christ, The Triumphs of 499
Christ, Truth in 376
Christian, The Melodious 376
Christianity and the Labor Question 473
Christianity and Natural Development ... 556
Co-operation, Divine 498
Cross, The Power of the 180
Culture, Spiritual 240

Church, The Mission of the 418
Darkness, Spiritual 625
Decision 749
Determination, The Overmastering 110
Dignity, The Wonderful 305
Doctrine and Practice 240
Expediency, Divine 244
Experience and Hope 308
Faith, The Claims of 113
Faith, The Resolve of 305
Faithfulness 690
Fire, Warning at the World's 239
Truthfulness 690
Fruit, Good 439
Gethsemane, The Agony in 554
God's Mysteries 304
God's Child, Desert Life of 242
God's Work, The Strength and Permanency of 500
Gospel, Hindrances to the 437
Gospel, The, Meets Man's Requirements 558
Happiness, True 53
Hindrances to the Gospel 436
Holiness According to David 749
Hope and Experience 308
Laborers, The Vineyard 113
Law and Liberty 306
Liberty, The Perfect Law of 308
Life Views, False and True 750
Life and its Worth 178
Light-Giver, The World's 111
Man, A, of War 626
Man, The Model Young 242
Man, Various Estimates of 689
Messiah, Forerunners of the 54
Mercy 376
Ministry, The Motive and Aim of the 499
Multitude, A, in Harmony 373
Mysteries of God 304
Name, His Wonderful 532
Natural Development and Christianity 556
Obedience 438
Obedience, The, of God 243
Object, The Central 502
Paul's Thorn in the Flesh 53
Paul's Prayer for the Churches 469
Places, Front 182
Preachers and their Preaching 307
Power, Spiritual 243
Power, The, of the World 435
Question, The Testing 625
Requisite, The Indispensable 502
Resolve, The, of Faith 305
Restlessness, A Forerunner of True Rest 626
Revival, Prayer for a 691
Robe, The Best 439
Seed, Sowing the 557
Shepherd, The Divine 372
Serving, The Preparation for 373
Spirit, The Observing 373
Supper, The Lord's 181
Truth, A Blessed 182
Triumphs, The, of Christ 499
Vexing God's Spirit 750
Vine, A Fruitless 626
Word, The Power of the 435
Workers, An Earnest Call for 438
Young People, Words of Warning for 544

Light on the International Lessons.

Book, The, of the Law Found 125
Captivity, The, of Judah 126
Call, The Gracious 643
Christ's First Disciples 194
Christ's First Miracle 194
Christ and Nicodemus 196
Christ and the Blind Man 321
Christ the Good Shepherd 322
Christ Raising Lazarus 385
Christ Foretelling His Death 386
Christ Comforting His Disciples 388
Christ the True Vine 488
Christ's Prayer for His Disciples 450
Christ Before Pilate 451
Christ Crucified 510
Christ Risen 511
Children, The True, of God 321
Covenant, The New 645
Death, Christ Foretelling His 386
Disciples, Christ Comforting His 388
God, The True Children of 321
God's Works and Word 758
Gospel, The Blessings of the 710
Heart, The Promise of a New 708
Hezekiah, The Good King 124
Holy Spirit, The Work of the 449
Israel Reproved 62
Israel's Overthrow Foretold 63
Israel, Captivity of 65
Jeremiah Persecuted 646
Judah, Captivity of 126
Judah, The Downfall of 707
Lazarus, Christ Raising 385
Peter Restored 511
Righteous, The Way of 756
Shepherd, The Lord My 758
Sin the Cause of Sorrow 64
Temple, The Repaired 66
Washing the Disciples' Feet 387
Wickedness, Jehoiakim's 646
Word, The, Made Flesh 193
Zion, The King of 757

Light from the Orient on Bible Texts.

Babylonian Life in Nebuchadnezzar's Time 759
Garden, An Eastern 128
Jerusalem Before the Exodus 68
Nazareth, A Day in 711
Plain, The, of Esdrælon 516

MONTHLY SURVEY ..... 75, 139, 203, 269, 331, 395, 458, 651, 715, 767.

NEW YEAR'S SERVICE. See Timely Services.

Mission Fields.

Asia Minor, From our Correspondent in.. 197
Japan, Christian Progress in..... 325
Missions, Objections to..... 258
Missions, Lack of Prayer for..... 452
Progress, Christian, in Japan..... 325

Poetry.

Among the Maples..... 28
Blue Sky..... 188
Could we with Ink the Ocean Fill.....
Consecration, True..... 633
Do Noble Deeds..... 213
Father, I Scarcely Dare to Pray..... 406
Grace, The Voice of Sovereign..... 83
Hour, The Last..... 54
I Know our Nation's Vernal Bloom is over..... 212
If I Should Die To-night 700
I know not where His islands lift..... 597
I sought full long and took delight..... 415
O, Soul, Upon the Ocean 329
Oh ! 'tis Ignorance Darker than Midnight 209
Oh, that each in the day of His coming... 544
Still through the Paltry Stir and Strife... 520
Truth..... 277
'Tis Religion that can give..... 604
The Heart of Earth Once Calm..... 221
We Speak of the Land of the Blest..... 611

Portraits.

Adams, Rev. George..... 527
Alexander, D.D., Archibald..... 629
Barnes, Rev. Albert..... 183
Boynton, Rev. Nehemiah..... 590
Bushnell, D.D., Horace..... 751
Conrad, Rev., Ph.D., A.Z..... 334
Cox, D.D., Samuel H..... 440
Deems, Rev. Edward M..... 78
Du Bose, D.D., Horace M..... 654
Eager, D.D., George B..... 206
Finney, Rev. Charles..... 377
Hall, D.D., Newman..... 114
Haynes, Rev. Miron W..... 14
Hill, Rev. J. Wesley..... 142
Judson, D.D., Edward..... 398
Maclaren, D.D., Alexander..... 245
Olin, D.D., Stephen..... 503
Parker, Duncan T..... 238
Prentiss, Rev. G. Foster..... 718
Spurgeon, Rev. Charles H..... 55
Tyler, D.D., B. B..... 462
Tyng, D.D., Stephen H. 309
Wills, D.D., John T 271

Prayer-Meeting Service.

Discipleship, True Christian..... 72
Etiquette, The, of the Prayer-Meeting.... 71
Ethics, The, of Prayer..... 257

REVIEWS, BOOK. See Book Reviews.

Questions of the Day.

Archæology, Biblical, and the Higher Criticism. A. H. Sayce, LL.D..... 424
Antibiblical, The, Phase of Higher Criticism. Prof. W. Henry Green, D.D., LL.D 569
Amusements, The Attitude of the Church toward. Bishop C. D. Foss, D.D..... 692
Bible, The, As Distinguished from all other Books. Rev. M. T. Runnells.... 311
Bible, The, Church and Reason..... 442
Brotherhood in Highest Service. Pres. M. E. Gates, D.D..... 613
Creed, The Devil's. J. H. Barrows, D.D.. 694
Christ's Second Coming. John Hall, D.D. 191
City, The, A Glory and a Menace. Bishop C. D. Foss, D.D..... 692
Criticism, Notes on the Negative. W. H. Roberts, D.D..... 103
Criticisms, The Bible and Historical..... 135
Criticism, Inspiration and the Higher. Rev. Menlo Snook..... 249
Criticism, Higher: Its Origin, Progress and Effect. Rev. B. Douglas..... 563
College Education, Opportunities and Obligations of. Prof. G. B. Fisher... 617
Church and State in Colonial Massachusetts. W. R. Schenck, A.B..... 60
Church and State in the Remaining Colonies. W. R. Schenck, A.B 119
Church Evangelistic Methods. Rev. J. A. Billingsley..... 116
Church, The One Holy, Catholic, Apostolic. Prof. J. Heron, D.D..... 358
Culture, Ministerial and Efficiency. Rev. S. S. Martin..... 506
Dr. Briggs's Biblical Theology Traced to its Organific Principle. Prof. R. Watts, D.D..... 474
Education, The Moral and Religious Value of Higher. Pres. E. B. Andrews, LL.D..... 682
Exegesis, Common Sense. Prof. A. Phelps, D.D 565
Friendless, The: The Indian Question. Pres. W. M. Blackburn, D.D 44
Germany, Theological Thought in. Prof. G. H. Schodde, Ph.D..... 185
Isaiah, The Unity of 190
Isaiah, Eighteen Proofs that he wrote the entire book. L. W. Munhall, D.D. 447
Inerrancy, The, of the Scriptures. R. T. Sample, D.D..... 631
Inspiration, Old Testament..... 379
Law, Have we a Right to Protect the Sabbath by. A. T. Wolff, D.D 512
Liberty of Thought and its Limitations. Prof. T. W. Hunt, Ph.D..... 295
Manuscripts of the Bible. Rev. S. T. Smith, D.D..... 122
Missions, The Bureau of Catholic Indian. J. M. King, D.D..... 67

Much Ado About Nothing. G. H. Smyth, D.D. 753
Nondiscernment, The, of German Critics. 754
Plagues, One of the Apocalyptic 692
Relations, The, of Science and Religion. Pres. E. B. Andrews, LL.D. 446
Romanism, The Evils and Remedies of. L. J. Munhall, D.D. 566
Romanist Diplomacy 568
Romanism, The Arrogance of. Rev. L. J. Templin 132
Roman Catholics, Shall, Rule? Rev. J. M. Wright, D.D. 309
Sheol. Prof. Thomas H. Rich 547
Self-Contradictions. Joseph Cook 493
Scepticism no Solution of Life's Problem. Wm. M. Taylor, D.D. 327
Scriptures, Inerrancy of the. R. T. Sample, D.D. 631
Temperance in all Things—Biblical Teachings and Modern Methods. Prof. E. J. Wolf, D.D. 169
Theological Thought in Germany. Prof. G. H. Schodde, Ph.D. 185
Tendencies, The, of Higher Criticism. Rev. G. Carlyle 299
Truth, What is? Pres. T. L. Patton, D.D., LL.D. 427
Unity, The, of Isaiah 190
Unity, The, of Genesis, I. and II. Chapters. Prof. W. H. Green, D.D. 230
What Theological Students Should Study. Prof. M. D. Buell 509
World's Fair on Sunday 134

Sermons.

Antibiblical, The, Phase of Higher Criticism 659
Beautiful Things 26
Christ the Christian's Supreme Motive 470
Christ's Object Lesson 24
Christ, The Death of, and its Object 282
Christian, The Experience of a 15
Christian, The, Contest and Race 476
Co-operation, The, of the Divine and Human in Nature and Grace 463
Co-operation, The Grand 220
Conversion, and the Way to it 407
Dayspring, The, from on High 419
Death, The, of Christ and its Object 282
Experience, A Desert 591
Experience, The, of a Christian 15
Faith: Its Universality and Importance 344
Freedom Through Christ 93
Grace, The Vision of 655
God's House, The Fatness of 597
Gospel, God's, for Man 214
Heaven 335, 606
He is Risen 729
Hero, The, Prophet 527
Individual, The, Not Overlooked in the Mass 278
Intercessor's, The Great, New Year's Petition 539
Kindness 23
Land, The, we Love 88
Liberty, Ring the Bells of 101
Life, A Divine Gift and a Discipline 161
Man, The Moral 79
Motive, Christ the Christian's Supreme 523
Patriotism, The, of Nehemiah 99
Preaching, Popular 150
Preaching to Great Cities 673
Progress, Human, What It Is and How It Is Achieved 207
Quality, The Lacking, for Success 734
Regicides, The, of the Republic 143
Rank in the Kingdom of Heaven 399
Risen, He Is 729
Robes, White 719
Sword: The, Its Mission and Doom 34
Sources, The, of American National Life 348
Thanksgiving, Devout Practical 352
Utterance, The Faithful, of the Divine Word 271
Vision, The, of Grace 655
World, The, or God 84
Word, The Faithful Utterance of the Divine 271
Young People, Words of Warning for 544
Zaccheus, The Story of 284

SERMONS, CHILDREN'S. See Timely Services.

SERMONS, LEADING THOUGHTS OF. See Leading Thoughts of Sermons.

SERVICES, PRAYER-MEETING. See Prayer-Meeting Services.

SERVICES, TIMELY. See Timely Services.

SKETCHES, BIOGRAPHICAL. See Biographies.

SURVEY, MONTHLY. See Monthly Survey.

Treasury in the Family.

Age, Old 391
Age, Beautiful Old 514
Bible, How to Mark Your 640
Charity 762
Childhood, Christian Training in 698
Depew *versus* Ingersoll 762
Family Prayer 569
Feeling in Religion 261
Gems from Maclaren's Sermons 259
Home, The Ideal 261
Home, The, and the Church 323
Home, Religion in the 761
Love, The Power of 639
Training, Christian, in Childhood 698

TEMPERANCE. See Questions of the Day.

TEXTS. See Bible Texts.

THANKSGIVING. See Timely Services.

Timely Services.

Children's Service.

Christ's Object Lesson..... 24
Kindness..... 23
Robes, White..... 719
Things, Beautiful 26

Christmas Service.

Day Spring, The, from on High..... 419

Decoration Day Service.

Memorial, A, for Heroes..... 29
Memories, The, of a Nation's Heart..... 38
Sword: The, Its Mission and Doom 54

Dedicatory Service.

Fatness, The, of God's House..... 597
Story, The, of Zaccheus..... 284

Easter Service.

He is Risen..... 729

Independence Day Service.

Freedom through Christ..... 93
Land, The, we Love..... 88
Liberty, Ring the Bells of..... 101
Patriotism, The, of Nehemiah..... 99

Installation Service.

Charge to the People 57

New Year's Service.

Intercessor's, The Great, New Year's Petition..... 539

Thanksgiving Service.

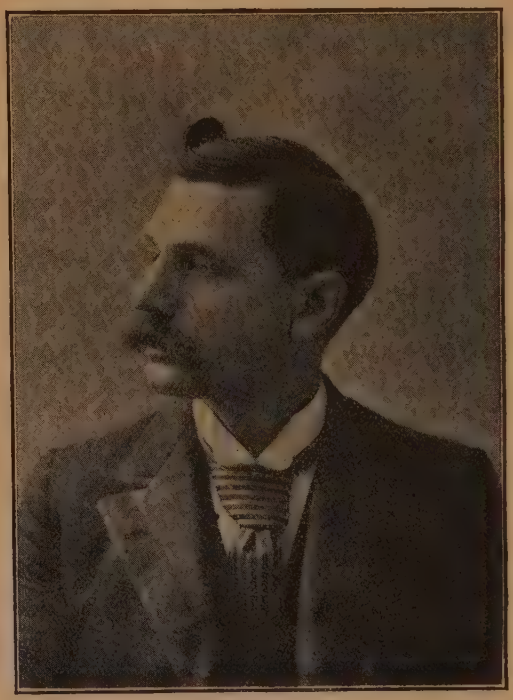
Sources, The, of American National Life.. 348
Thanksgiving, Devout Practical..... 352

VIEWS OF CHURCHES. See Illustrations.

WORKERS, HINTS TO. See Helpful Hints to Workers.

Young Men's Service.

Model, The, Young Man 242
Quality, The Lacking, for Success..... 734
Words, Warning, for Young People..... 554



Copyright, 1891. By E. B. Treat.

Myron N. Haynes

Engraved from a photograph for THE TREASURY.

THE

TREASURY

AN EVANGELICAL MONTHLY

FOR PASTOR AND PEOPLE.

VOL. IX. NEW YORK, MAY, 1891. NO. 1.

SERMONS

THE EXPERIENCE OF A CHRISTIAN.

BY REV. MYRON W. HAYNES, ENGLEWOOD BAPTIST CHURCH, CHICAGO, ILL.

Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.—LUKE xiii., 24.

The Striving, the Straitening, the Entering experience of a Christian.—It is an old and well-tried motto, "What is not worth working for, is not worth having." Little does a man appreciate that which has cost him no effort. The wealth which you found in the cradle never gave you half as much pleasure as the riches you gathered at the meridian of life. Acquired greatness is more pleasurable than the hereditary or compulsory. A sweet, equable, amiable disposition, which came at birth, is not half so much appreciated as that self-control which is gained after a long series of conflicts. Every man has learned that the sweetest bread that he ever ate was that earned by the sweat of his brow. Through man's strivings come his blessings. Wealth, position, comfort, wisdom, do not drop from the clouds like the peerless snow-flakes, which, falling, drifting, are spread in benevolent purity over the earth.

It has ever been the Christian's war song:

> "Sure I must fight if I would win:
> Increase my courage, Lord;
> I'll bear the toil, endure the pain,
> Supported by Thy word."

The Christian life is one of striving. There is no end to it. We are climb-

ing a mountain whose summit is not in this world. They called the battle at Lookout Mountain "The Battle above the Clouds"; but the mountain which we climb is far beyond the vision of mortals. Man may reach the end of possibilities, the *Christian* man never. This is our advantage. This is our encouragement in striving. A boy can graduate from college, that is the end. He must leave its classic halls. He can go out and reach the highest round of earth's ladder of fame; then he falls to the dust and is buried like other mortals. The Christian ever climbs; ever rises; ever grows; ever expands; ever extends his vision; and, thank God, ever lives. You have been in cemeteries, and, wandering about amid those polished tributes of human pride or human affection, there suddenly appears to you a broken shaft. What does that broken shaft mean? What history does it tell? It means that the chords of life were suddenly snapped asunder. It means that early manhood fell into the grave. It means that man was removed from his business while he was evolving plans for larger enterprises. It means that he was broken off short while he was tramping life's pathway to success and honor. There are no broken shafts in the Christian life. Everything goes to the apex; everything is finished. While nothing is finished here, yet everything reaches its consummation. When the twilight of this world deepens, Christianity builds on. When the curtain of eternal night spreads its draperies over earth's hills and valleys, Christianity still moves upward; Christian principles continue to rise and expand. With these facts before us, we can strive with some satisfaction. It is not motion without progress; it is not the expenditure of strength without result; it is not the battle without the victory! I always have profound pity for a horse walking a treadmill, or forever treading the cleats of a threshing-machine. I imagine the horse looks humiliated, as though his dignity had, in some way, been offended, and his pride hurt. A horse is willing to trot a mile in 2:30, or pull a ton; but when you make him walk round, and round, and round, he loses all his spirit. The Christian's course is a race-course, not a treadmill. He must run if he would attain; he must endure hardness; he must fight if he would win. The whole universe opens up to the Christian in his striving. Infinite possibilities rise before him. There are no limits to what he may attain; but there is only one way to attain, namely, "striving." He may paint in glowing colors what he will obtain; but, before he obtains it, he must settle down to hard everyday work.

You may imagine the endless array of valleys, rivers, and plains that would refresh your kindling eye, if you stood on the summit of some lofty mountain. A smile may wreath your lips, as you imagine how that stretch of rich, varied scenery would greet your eager, longing vision. You may imagine how your eye would sweep its magnificent contour—but, alas! after you build a castle in the air, you must construct a ladder to climb to it; and after you picture the joy of the mountain height, you must do some toilsome climbing before you reach it. Weary, dusty, hot, and footsore, you at last realize what you hope.

There is a long stretch of rock and brier between anticipation and realization. There are wonderful things in store for the Christian, but he must strive. I sometimes see the gate which is called "The Beautiful." Its soft light streams upon me. Heaven's music steals through the open portal; and, falling like dew, bathes my soul with joy and gladness. I catch the flutter of the spotless robes; I catch the glinting of the spotless marble; I hear the ripple of the spotless streams. What a delicious sensation! What enchantment! Elysium on earth! But I awake out of my dream and say: "Oh, there is a long stretch of rock and brier between anticipation and realization!" I begin climbing again. I must *strive* to enter in at the strait gate.

How many are striving? Are you striving, or floating, or resting, or sleeping? God bless the striving, the battling Christian! The heroes of this world have never known what it was to be beaten. Defeat was not in their catalogue; over it was pasted the word "Strive." Brethren, do not ever let the devil know that you have any suspicion of defeat; never give up. It is the class who do not try that Satan loads into his canoe and pushes down the river Styx. He is good at strategy and subterfuge, duplicity and machination; but in an open and continuous fight he soon tires out. The devil will deceive you for fifty years; but if you have had an open fight with him for fifty years, you have pretty nearly won the victory.

Brethren, let not your ambition, your impatience, your lust and pride run over and subdue you. Rise against it and strive for the mastery. There is no more pitiful sight on earth than a man controlled by his fleshly lusts. When I read in the Word of God that "He created man in His own image," I am compelled to believe that man is the grandest creation on earth; and infinite sorrow fills my breast when I see him swept by the passions of life. If you have ever seen a great ship helpless on the waves, you have felt a thrill of fearful pain. Had I seen the "Maid of the Mist" in Whirlpool Rapids, I think I should have wept to have seen the beautiful ship racked and torn by the maddened waters. Think of a vessel in a storm: her sails reefed; her foremast gone; her mainmast gone; her rudder gone; battered by the waves; heaved up by the waves; cast down by the waves; rolled over by the waves; filled by the maddened waters; sunk by the vengeful waters. Is it not a heartrending sight? Look at man, created in God's image, buffeted, swept, sunk, and you look on a more pitiable sight. Of all the wrecks of earth, wrecked manhood is the saddest. We can look with some degree of complacency on the walls of Alhambra, and listen to the hooting owls, where once the enchanting songs of Moorish maidens echoed through the halls.

> "The harp that once through Tara's halls
> The soul of music shed,
> Now hangs as mute on Tara's walls
> As if that soul were dead."

We might weep a little if we heard the Taj, that temple of eastern beauty, had fallen into the river whose tranquil waters had so long reflected the un-

earthly beauty of the magnificent structure. But we would not be inconsolable ; there is other marble and there are other gems with which a new and more attractive Taj could be raised. We should lament if some cataclysm should shake Westminster Abbey to the ground ; that building into whose halls, corridors, niches, and corners are crowded more history than in any other building on the globe. Sad would be the ruins of Greatness' tomb ! Sad the desolation of those halls through which the genius of seven centuries has shed its radiant light ! Sad the destruction of those statues which have taxed the art of the world to produce ! But there are no ruins, no fallen temples, no desolated walls that can compare in utter, indescribable sadness to the wreck of a man whom God created for a high and holy purpose, and for whose eternal abode He prepared the heavenly mansions. Oh man, oh woman, strive ! Let not this temple, temple of God's spirit, be destroyed ! Let not earthly passions drown you ! Let not earthly darkness shut out the light which streams from the gates ajar ; but strive to enter in at the strait gate.

The Straitening Experience of the Christian. A Christian is straitened; he ought to be. He could not be much of a Christian otherwise. This wonderful liberty of which we croak is rather uncertain and mystical. The freedom with which Christ made us free is not that kind which authorizes us to run outside of all the environments of the Gospel. I never knew one of these liberal Christians to do very much practical religious work. He seldom rises above the level of morality, and often not as high as that. He has sunk below the level of prayer. He has gone outside the boundaries of faith. He has lost sight of the spirit of reverence. Approach the men who pose as broad Christians; ask them to pray with the poor mother who bends in agony over her dying child. How many can respond ? If a penitent sinner comes and cries for some one to pray, who prays ? The broad, liberal man ? Oh, no ! it is the illiberal, contracted, narrow, ignorant man who does not know any better than to take Jesus at His word. Precious little comfort does Darwinism and Emersonism bring to those who are looking for comfort and help. Such theories help the man who wants to hide from his sin, not the one who wishes to overcome it.

Again, a Christian's power comes from his being straitened. In ancient warfare the besieging army employed battering-rams to break down the gate or walls behind which the defenders were entrenched. It was a large tree which was usually employed for that purpose, and it was more effective than the side of a mountain would have been. Men often accomplish more by moving along narrow lines. How can you grind wheat into flour, if the upper mill-stone is not screwed down close to the nether ? How can you purify gold if it is not crowded through a narrow channel, and under great pressure ? How can you turn a water-wheel if the water is not held in the confines of the mill-race ? You cannot let forty acres of water upon a wheel and run it. When the floods came down at Johnstown with their yellow foam, the angry billows leaping upon each other like demons, it was because

they were confined within the narrow limits of the Connemaugh Valley that they did such destructive work. If it had been the broad western plain upon which the waters were poured it would have been no more than an ordinary July shower.

We denominate a man of strong convictions, narrow. That is why I like a few narrow men around. They are safeguards to the community. They are like a narrow range of mountains which is the backbone of the continent. A man of conviction must stand as a mighty influence in any community. A man who can accommodate his views to any change, his influence will be as mobile as his character.

Now, beloved, be content to be straitened. Be content to be called narrow. If you are never called anything worse than a bigot, thank God that you have fared so well. I would rather be called a bigot than a jelly-fish. I would rather you would be a fanatic than an oleaginous diplomat. I have no particular relish for either. I am sure of this, however: I would rather walk a narrow path with my Lord Jesus than to scatter over the wider extended plain with blasphemers. Be content to be constrained in Christ, for all men are straitened either by Christ or the devil. The path of evil is broad at the beginning, but at the end the poor traveller is hurled through a narrow chasm into an awful abyss. The time will come when the Christian can broaden to his heart's content. Men who are treading just as narrow a path as you will sneer at you, but it is a pitiful sneer. Shall the man who paddles down the Hudson Canal call to the man in the Erie Canal to come over into his ditch because it is broader? Shall men who follow their lusts call us over, claiming the broader channel simply because it is another channel? Be not deceived; the Christian may be straitened, he may be disciplined, he may be held in check; but in eternity he will develop and broaden, as the rose of June which was held in check during the winter months. I believe in Puritanic religion—Bible religion. You had better put as literal an interpretation as possible on the decalogue, then try to keep the commands. You had better bow to the one God. You had better be pure and not covet. You had better honor your Father and keep the Sabbath day holy. God help us to rise above our broad view of the Sabbath to the narrow one. I took the broad view until I found it would disintegrate our religious institutions, and exchange a Puritanical Sabbath with its quiet solemnity, for the continental Sabbath with its festival, its carnival and its debauchery. I am so narrow, I would like to have every steam-car side-tracked, every street-car housed, every Sunday newspaper burned to ashes as soon as you could carry it from the front porch to the stove. Make God's day what it ought to be. The devil laughs when he sees the Sabbath disregarded, and especially when he sees Christian men helping to that end. He never could conquer these men in an open fight, but he has hoodwinked them on the ground of "commercial necessity." Nothing is a necessity which breaks God's laws. The trouble with us is we make convenience and necessity synonymous terms; but in God's book of

synonyms they are never grouped together. We have allowed men to load a thousand wrongs upon us because they provided us with some conveniences.

We have allowed a corrupt press to come into our homes, because it gives us the market reports and the latest developments in regard to some murder. We condone its offences against good sense and good morals, and allow our children's minds to be poisoned, simply for the sake of our own convenience. Of course there are some decent newspapers, but with the majority you can discover only very slight traces of conscience. I have for a long time taken a certain paper on the ground of Chas. Reade's advice, to put myself in the other man's place. I did not agree with its politics nor its religion; but I thought it would not hurt me to read it. The other day I read certain paragraphs which made me blush for my race, and I determined to sever my slender relations with it. Among the objectionable paragraphs was the following:

"College students at Vermillion, S. D., paraded the other day to testify their opposition to the granting of a druggist's license, and carried through the streets a banner with this device: 'Which will you have, the spirit of education, or the spirit of alcohol?' The gratuitous insult to alcohol implied in this device bespeaks the ignorance of its designer. Alcohol is one of the most learned and ancient gentlemen in the country, and he was once associated and came to us from men who possessed the learning of the world when our fathers knew only enough to cut each other's throats. As for the assumption of the device that the students deal in the spirit of education, Vermillion is likely to find out that the only spirit kept in a college is the spirit of deviltry."

I do not wish my children to read such sentiments, and I made up my mind that I would not bring the paper to my home again, until it was resuscitated financially, redeemed politically, reformed educationally and regenerated morally. Now I do not mean to say that this paper is a sinner above all Chicagoans, I suspect that it will be difficult to find one which I shall be perfectly willing for my children to read; but I would rather my children should know nothing than to know that which damns.

Brethren, with such influence going out continually, is there no need that we should be straitened, strengthened, quickened and awakened to a sense of our responsibility in this matter? If we cannot meet every demand, let us do our work effectively along certain lines. The truth of Christ makes man free; but it does not necessarily license him to fraternize all sorts of errors, and wink at all sorts of crime. As the loftiest spirit of freedom this world has ever known was generated in the valleys of Switzerland and amid the glens of Scotland, so the mightiest spirit of Christianity runs along the narrow vales, rather than over the broad plains.

The Entering Experience of the Christian. At last the victor is crowned; at last the consummation of all our toil and discipline is reached. A good many people run, but the apostolic injunction is, "So run, that ye may obtain." The Christian has obtained when he enters Heaven's gate. His

struggling has not been in vain. He has run the right course. Christians do plenty of running. Sometimes they run like a clock and need winding up every twenty-four hours; sometimes they run like a deer, frightened, panting, reckless, into the ambush set by the wily hunter; sometimes they run like the cyclone, tearing down everything in their path; sometimes they run like a trained athlete who runs to win a prize, and wins it. "Many will seek to enter in, and shall not be able," not because provision has not been made for all, but because they have been careless in the hour when their destiny was decided. The word rendered "strive" is properly rendered "agonize," a very appropriate word. Man must agonize sometimes. Happy the man who has it over at the beginning of his earthly career; unhappy the man who, at the last, conscious that he has frittered away life's energies, neglected life's opportunities, ignored life's possibilities, rejected Christ's reconciling blood, stands and views the infinite glory of God, and can never enter. The unspeakably happy state of the redeemed is all lost. The light, the knowledge, the unfolded mystery is all darkness. Then he will agonize and he will agonize forever, for the deepest hell that man can suffer is the consciousness of highest Heaven lost.

The entering experience of the Christian is not confined to the hour when the disembodied spirit shall pass through earth's portals and glide within the beautiful gate. While the race is neither ended nor won till life is finished, yet there is a certain anticipation and assurance that amounts to almost reality. A man stands before the fair woman who has promised to be his bride; he knows there may come a hundred gruesome things to prevent the nuptials, still, he has entered into the great joy which wedded bliss brings. A foreigner lands on this free soil; he has no papers of naturalization but he breathes the free air; he sends his children to our free schools; he expresses himself in free speech; he has entered into the blessings of this free land. The entering experience of a Christian is this: while he has not entered Heaven, Heaven has entered him.

Success has ever brought a welcome gift to humanity's altar. We enjoy success. The very fact that a Christian has succeeded in his effort brings a little joy; but oh, how infinitesimal compared with the fruit of that success! I never saw a boy trying with all his might to climb a tree, whose face did not light with a momentary gleam of triumph when, with torn hands and torn pants, heated brow and smarting limbs, he finally perched in the topmost crotch of the tree. But the success was often momentary and empty, for no fruit repaid the weary effort. Success often burns to ashes on its own altar. Success is often the scorpion which dies of its own sting. Often the worst misfortune that can happen to us is to succeed, and yet it brings its flash of triumph. The Christian, however, has no such experience with success. It is not simply that he has conquered that he rejoices, but the results of the victory are perpetually sweet. It did not make so very much difference, for the day, whether Gates or Burgoyne should conquer, but for more than one hundred years the nation has enjoyed the result of Gates' victory. The

Christian has already entered into a long succession of joys. If you read the first chapter of Matthew you will find the heads of forty-two generations, and they all moved with unerring accuracy and unfading glory toward the centre of the world's Light—Christ. They were all in the line and they all shared something of the glory. Now we are just in line. As the blood of David finally poured its stream into the veins of Christ, so will the little stream of our pleasure in Christ to-day finally pour into the great sea of bliss whose waves, stormless, sorrowless, deathless, forever ripple on a sinless shore.

Have you ever heard a musician who, the very first note he touched, thrilled you and commanded your attention? Then he conducted you through all the brilliant mazes and mysteries of harmonious sounds. The strains swell and die away. The mighty symphonies rise like a pyramidal crown, circle like Saturnian rings, echo like the ricochetting song of the mountaineer, crash like the collision of worlds, beat like the monotonous lashing of the waves, sparkle like the rivulet, foam like the cataract, rush like the torrent, dash like a maddened billow, and, like it, break into a million brilliant drops, reflecting a million rainbows; all through the marvellous performance of the master your very soul has followed him, and every step of the way the pleasure has grown more intoxicating. As the candelabra of fabled grottoes grow more brilliant the farther you enter, so music thrills you the more the deeper you enter its sonant mysteries. So the entering of the child of God. "Will it not be tedious and monotonous for the redeemed to ever sing songs of praise?" "Will they not weary of the jasper and amethyst?" "Will not their feet tire of the golden pavements?" you inquire. Ha! ha! How little we know about Heaven! You may start from Boston and walk all the way to San Francisco, and you will not find any two half miles the whole distance where the scenery is the same. Start from Siberia's frozen land and walk to Cape Colony, and you will find variety every step of the way. Will the Lord who has provided infinite variety here, shut it out of Heaven? You can depend upon it, God will lead you ever onward in Heaven. Ever changing scenes will greet your eye. The powers of the soul will constantly develop. Ascending, broadening, expanding will be the order there. When you enter the gates, you will leave the fear of sin behind you; but you will not resign the hope of future growth. Unencumbered by sin, the soul will leap out in its new life, and the wondrous joy will be but the beginning of the unending journey along whose pathway the flowers of peace and purity bloom. The struggle is ended the moment you enter the gate, the rising is not. The glorifying is not. The impetus of the earthly striving will cause the soul to rise, rise, rise higher, expand more fully, beautify more and more, till all of Heaven is ours, and all of ours is Heaven.

Children's Day Service.

KINDNESS.

By Rev. Ralph M. Spoor (Wesleyan), England.

Be ye kind one to another.—Eph. iv., 32.

Kindness is a disposition to do good to others, and to make them happy. God's Word tells us, "No man liveth to himself." Those who think and care only for themselves are selfish and generally unhappy. Religion seeks to take us out of ourselves and teach us to think about others.

Note I. Our spirit or disposition. Very much depends upon this. Some are naturally more kindly disposed than others. But all must have this spirit. God can renew within us a right spirit and we should seek it every day. God attaches great importance to our thoughts and feelings. How it would change society if everyone felt kindly disposed to others. Think of the opposite in Cain and Abel.

II. Be kind in your speech one to another. Words are easily spoken, but they have great power to give joy or sorrow, often living in the memory till death. Once spoken they cannot be recalled. "Set a watch over the door of your lips." A kind word is as easily spoken as an unkind one, but the difference in the result is immense. The amount of unhappiness caused by unkind words is known only to God. Bitter words rent the kingdom of Israel (II. Chron. x.).

III. Do kind acts one to another. Every day brings us opportunities for this—for making people round us happier by little deeds, if not by great ones. One can save a mother's time and strength by some little act, another can read a few verses from the Bible to a poor, sick one, another can help a blind person across the street, etc.

Some have special claims upon us. Parents have. As long as the fifth commandment stands no one can hope for the divine blessing who is unkind to parents. The boy who, after helping an old lady across a crowded street, when asked by his comrades, "Was that his mother?" replied, "No, but it is somebody's mother." Be kind to your parents and it will be a blessed memory to you in days to come.

The suffering and the unfortunate have special claims. Never make thoughtless remarks about cripples, but set yourselves to be specially kind to them. Some boys were busy playing ball, and a little lame fellow, about twelve, pale and sickly, stood leaning on his crutches, evidently very sorry that he could not join them in the exciting game, and now and then trying to take some part. The other boys good-naturedly tried to persuade him to stand one side and let somebody else take his place. But they were thoughtful enough to put it on the ground that he might get hurt. "Why, Jimmy,"

said one, at last, forgetting himself for a moment, "You know you can't run." "Hush," said another boy, the biggest of the party, "Never mind, I'll run for him." And then he whispered to the other, "If you were like him you would not like to be told of it all the time."

One of the good features of Queen Victoria is her kindliness of heart. Any accident or distress calls forth her prompt sympathy. When she was the Princess Victoria, she used to visit a poor, sick girl who lived near Kensington Palace. Two days after the Queen's coronation, the clergyman of the parish found this girl specially happy because the Queen had sent her a beautiful Bible, with a kind message to say that, though she was now Queen, she had not forgotten her sick friend. "Wasn't it beautiful," said the girl, bursting into tears. "She doesn't forget me."

There are several reasons why we should be kind to one another:

(1) It is a command, quite as clear, and as much to be observed as any other command of God.

(2) It makes us more like God. He is kind to the unthankful and to the evil. He went about doing good, blessing children, drying tears, making sick people well and bringing happiness everywhere. Seek to be like Him.

(3) Think of the happiness you will confer by being kind. Sidney Smith advises that every morning when we rise we should say, "I will try and do good to somebody to-day." If this is done, 365 good things will be done at the end of the year.

(4) Kindness wins upon others. A lady climbed up to a garret to visit an old bed-ridden woman. "I can't think what would lead a young lady like you to come and see me," said the poor creature. "It is because I love you," said the lady. As these words fell upon her ear the old woman burst into tears and seizing the lady's hand kissed it passionately, saying, in a choked and broken voice, that never before in her life had anyone used such words to her.

(5) Kindness comes back to us. (*a*) Gratitude. (*b*) In kind—whatsoever we sow, that shall we reap. (*c*) In blessed reward. A cup of cold water is not forgotten by Christ. See the legend of the Russian sentry and the coat.

CHRIST'S OBJECT LESSON.

By S. G. Stock (Episcopalian) London.

And He took a child, and set him in the midst of them.—Mark iv., 36.

The path of our Lord on earth was often crossed by children. Mingling, as He did, with men in their ordinary, daily life, it could not be otherwise. There must have been children among those who followed Him and hung upon His words, as we know there were children among the multitudes whom He fed with the five loaves and with the seven fishes. Matt. xiv., 21; xv., 38. There must have been children among the crowds who were brought to be healed, as well as in the single instances of Jairus' little daughter and the lunatic boy. But on three distinct occasions we find the presence of children specially marked by a weighty utterance of our Lord concerning childhood.

The first occasion was at Capernaum. Here the multitude, finding their temporal hopes disappointed (see John vi., 15, 26, 30, 66), had turned from Him; and He, after visiting the coasts of Tyre and Sidon, Decapolis, and the neighborhood of Cesarea Philippi, had returned to Galilee, in secrecy and seclusion (Mark ix., 30). Far, however, from being discouraged, His disciples were still looking forward to the setting up of His kingdom, and counting upon places of honor in it. Being unable to agree on this matter they asked Him who was to be the greatest. Then He called "a little child." The little one came, obediently and confidingly, at His call, and when He had set him in the midst He spoke to them (1) of the childlike spirit which alone could insure greatness in the kingdom of Heaven, and (2) of the dignity of the little ones who were to be received in His name, and over whom the angels had charge.

The second occasion was a little later on, when our Lord was in Perea, on the farther side of Jordan, having finally left Galilee. Here they brought unto Him their babes, that He should touch them. And the rebuke of the disciples drew from Him a yet stronger utterance concerning the fitness of such "babes," for the kingdom.

The third occasion was at His public entry into Jerusalem. Children welcomed Him with acclamations in the temple courts as Son and successor of King David. And to the remonstrance of the Pharisees our Lord replied that such joyful praises were a fulfilment of Scripture and acceptable to God.

Thus on three occasions we find children associated with the "kingdom" of Christ and of God, and that they not only have a part in it themselves, but represent, in three ways, those who shall enter in.

I. Childhood means readiness to be ruled. There are two opposite tendencies in every human being—the tendency to follow his own will and the tendency to submit to the will of another. In the adult the former has gained the upper hand, But in the little child the tendency to obey is still fresh and unweakened, and herein lies a readiness to hear the Shepherd's voice and follow Him. For the adult to do this he must needs become again "as a little child" (Matt. xviii., 3), even as the one whom Jesus called to Him at Capernaum.

II. Childhood means readiness to receive. Jesus could do for the "babes" what He could not for others. He could take them to Himself and bless them. Sinful though they were by nature, there was nothing in them that resisted His love. Compare with this the statement in Matt. xiii., 58, and Mark ix., 5, 6, that He could do no mighty works among His own people "because of their unbelief," and the sad saying which fell from His lips later on: "Ye will not come to Me that ye might have life" (John v., 40). To receive Christ a man must needs go back to the condition of a little child, having nothing of his own, and ready to be taken up and blessed, like the little ones of Perea.

III. Childhood means readiness to rejoice. To a little child the story of the King and of the kingdom, with its white robes, harps and palms, is sweet.

But the adult who has grown up without Christ has his heart and his affections set on this world. It was so with the young ruler (Luke xx., 18, etc.). The call to sell all that he had and look for treasure in Heaven had no attraction for him. It sent him away "exceedingly sorrowful." To know the joy of the "kingdom" (Rom. xiv., 17) and welcome Him who comes clad in no earthly pomp, but glorious in His apparel of righteousness, peace and love divine, a man must needs return to the simplicity of a little child, even of the children of Jerusalem.

But the warfare comes before the kingdom, the cross before the crown. And as the child grows older he begins to find this out. Think of the young ruler who desired to inherit eternal life, loving and trusting in what he counted, from a moral as well as a temporal point of view, his "riches," it was "impossible" for him to enter the kingdom of God. But there is hope even for such as he, for "with God all things are possible" and repentance may afterwards have been exercised by that young man. Divine love can conquer all things. And it is of this young man we are told that "Jesus, beholding him, loved him" (Matt. x., 21).

BEAUTIFUL THINGS.

By Rev. H. S. Norton (Congregationalist.)

He hath made everything beautiful.—Eccles. iii., 2.

There is a hymn which tells us of a great many "beautiful" things. Who knows it?

> "Beautiful Zion built above,
> Beautiful city that I love."

I. *There are beauties which* our *eyes see.*

What beauties have you seen last summer? Think of your holiday time then, and see if you can recall any lovely things which your own eyes saw and enjoyed.

Perhaps a rainbow. Even a very little child says, "Oh, how beautiful!" whenever it sees God's lovely colored bow in the sky. Then think of all the leaves and flowers with their many tints. Any other beauties? Yes, think of the evenings and the summer sunsets—perhaps right over the sea—and all the water tinted with a rosy or a golden tinge. Some of us have perhaps travelled far just to see one special beauty—God's sun rising from behind numbers of snow-capped mountain peaks.

Now tell me a few of winter beauties.

The dazzling snow, the star-lit sky, about which a little boy once said, "Oh, what are those shiny things? are they holes in the sky just to let the glory through?" Then the frosted windows, and the wild dashing waves at sea. And in other lands, so many of God's beauties which our eyes may see. Fireflies, palms, wondrously-colored birds, trees and flowers.

I want you to learn to look out for God's beauties. I remember hearing of two boys who took a long walk together, and on coming home they were

asked, "What did you see?" One boy had evidently seen nothing, his eyes were not looking out for beautiful things, he could only say, "Oh, such a tiresome, dull walk, the roads so muddy, and the rain wetting us through, I am quite glad to be home." The other had much to tell. "Such a sunset behind the trees, and such dark clouds when the rain came, but all edged with a silver light." Then he had seen rabbits scampering up the mound, and found a hedgehog in the lane.

I wish we all would learn these words, which seem to turn our subject into a prayer:

> "Thou who hast given me eyes to see
> And love this sight so fair,
> Give me a heart to find out Thee
> And read Thee everywhere."

But against one thing I must warn you.

Picture to yourself a quiet churchyard, such a peaceful scene: the white crosses, the green turf, the flowered graves. How beautiful a spot! but what lies beneath? Ah, there you know lies hidden death and corruption; and Christ Himself warned us once against making the mistake of believing those things to be beautiful which are only outwardly so. Some characters may appear beautiful, but if the heart is not given to the Master there is no real beauty in the life, only like the whited sepulchre.

II. *The beauties which* God's *eyes see.*

Ps. xlv., 13, "The king's daughter is all glorious within." The outside may be very far from beautiful, perhaps deformed, crippled, or defaced; like some old coin dug up from the soil, bent and rusty, and the image defaced by the marks of time and of soil, but beneath lies still the pure metal which can be made to shine out.

> "Man sees the casement, the outer part,
> God looks within at the contrite heart."

You remember a poor beggar, an outcast, spending his life in helpless poverty, and thankful for gifts of food from a rich man's table. If you had passed that way and seen the beggar, covered with sores, unable to walk, thankful even for the broken bits of food, would you have picked him out as one of God's jewels?

We must take care that no harsh word, no unkind tale-telling ever comes from our lips, for who knows but that the one we think so poorly of may perhaps be "the King's daughter," and in His sight glorious within.

III. "*The beauties which eye hath not seen.*"

First of these what shall we say?

I think "the King in His beauty."

We can fancy much and wish for even more than we can picture, but nothing we imagine can ever come up to the real sight of glory and beauty which that will be.

Old Dr. Doddridge dreamed of this. He thought he had passed through the grave and gate of death, and that he had awoke upon the other side. But as he dreamt of the coming in of the Master to welcome him, the whole sight

was so surpassingly glorious that the dream was ended, the vision of beauty awoke him. We have seen many beauties which we may enjoy now, but remember "the Christian's best is always yet to come." Do you remember the story in the "Pilgrim's Progress" of the man who was so satisfied with the things of now, that he never even lifted his head to long for the glories that shall be hereafter, even the crown and the rewards?

Now name some beauties which as yet our eyes have not seen.

We can include all in that grand sentence, "The things which God hath prepared for them that love Him."

1. The white robes—only to be had by now asking the Saviour to wash us that we may be whiter than snow.

2. The crowns—jewelled, as the old legend is—if we have won souls to Christ, one bright star for each one won to Him.

3. The angels—would the sight of one now delight us? Think of those people in the Bible who were allowed to have an angel visitor. What was their feeling? Fright and terror. But then it will be different—"we shall be changed." All things will be new, and we shall enjoy those beautiful sights which our God has prepared.

4. The city which hath no need of the sun, with its dazzling gates of pearl, its burnished golden streets, its crystal river, and its light which is the glory of God and the presence of the Lamb. What a love that has planned such things for you and me.

"Glories upon glories
Hath our God prepared
For the souls that love Him,
One day to be shared."

Then remember—look out day by day now for God's present beauties, and thank Him for them. Live so that it may not be only an outward beauty of life that is yours, but that God may see the beauty of Christ covering you—you sheltered in Him.

Then look on to the coming Lamb "which is fairer than day," when you shall see for yourself your King in His beauty.

AMONG THE MAPLES.

BY REV. HENRY CROCKER.

Hurrah! The tide of the year has turned,
The maple sap is flowing,
Away to the hillside sugar camps
The men and boys are going.

Now farmers all their ills forget,
This is the season's token:
The winter's long and icy reign,
At last is surely broken.

Life has its joys as well as woes,
Our ills give blessings savor;
Without the snow no one can know
The maple's choicest flavor.

Now to the Lord of earth and sky
Be grateful praises given;
May all the gifts the seasons bring
Be counted gifts from heaven.

DECORATION DAY SERVICE

A MEMORIAL FOR HEROES.

By Rev. Jesse F. Forbes, Adams Memorial Presbyterian Church, N. Y.

Verily, I say unto you, wheresoever this Gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.—Matthew xxvi., 15.

Christ honors sacrifice. Denial of self is requisite for admittance to God's kingdom. The Son of Man came to give His life a ransom for many. Self-abandonment is the law of heavenly greatness. Love is willing to give all. Mary felt this when she brought that vase of costly spikenard, and, coming softly behind Jesus, broke the alabaster and poured the delicious fragrance over the head and feet of her Lord. Selfishness might murmur at the extravagance of wasting such precious perfume. Love is no grudging giver. The best was too little for Mary to bestow upon the Christ she delighted to honor. Our Lord commends her act. He immortalized her devotion by the prophecy of our text, "Wheresoever this Gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her."

Soldiers of the Grand Army, we meet for a simple memorial service in honor of our country's defenders. They sacrificed, not Indian spikenard, but the precious perfume of life itself. Beyond this sacrifice cannot go. To peril life, to give life, if necessary, what greater proof of loyalty is it possible to offer? All honor to those brave men who sleep to-night, wrapped in the blanket which is the soldier's martial shroud, on many a Southern battle field. Some rest in lonely graves, with no headstone to mark the spot where lies their hallowed dust, but not one is forgotten by the Father. All honor, likewise, to those who returned, when duty was done, with equal claims for gratitude from a country for whom they toiled, fought and suffered. Such services ought not to be left without memorial. We cannot suffer them to lapse into oblivion. While a solitary stripe remains in our banner, while a single star is blazoned on its field of blue, so long will the deeds, the heroism and the loyalty of the Union soldiers be told for a memorial of them.

Different means have been employed to preserve the memory of great events. When the children of Israel crossed over Jordan Joshua set up twelve stones in the midst of the river, saying, "When your children shall ask their fathers in times to come, saying, what mean ye by these stones? Then ye shall answer them, that the waters of Jordon were cut off before the ark of the covenant of the Lord, and these stones shall be a memorial unto the children of Israel forever." Alexander the Great desired to preserve the memory of his friend Hephæstion. So he erected a mound over his grave costing one million and a half of dollars. Iron and bronze, granite and marble have been used the world over to commemorate heroic lives and great national events.

Our land is dotted with soldiers' monuments, whose massive piles, graceful columns and chiseled words testify to a nation's gratitude. May the day speedily hasten when there shall rise on the banks of the Hudson a worthy monument of him who was commander of all the armies, and to whom it was given to end our great strife with a victory which enabled him to exclaim, "Let us have peace." It is time to mark the last resting place of America's greatest soldier by a structure to some extent at least fitted to perpetuate the memory and honor the deeds of Ulysses S. Grant.

We have placed his picture, draped with the colors he fought to defend, above this pulpit, in respect and admiration for America's greatest captain. In mentioning him we by no means forget the rank and file, second to none in love for this country, whose strong hands and stout hearts executed the plans of their leaders Let every man who did his duty be honored, "whether his shoulder bore the stars of a general, the eagle of a colonel, the bars of a captain or the simple blue of the private." Most of our monuments are memorials of private soldiers, whose fidelity and patriotism saved the Union. There never was such a soldiery as sprang to arms when the news came that the South had dared to fire on Fort Sumter. From factory and farm, from counting room and store, they rallied to defend the old flag Differences were forgotten, party ties swallowed up. Every marching footstep, every glistening rifle barrel, every rattling scabbard, echoed the words of one who said: "The United States is a nation, competent to assert its own sovereignty and to subdue and punish traitors." Let a grateful people rear noble piles and costly monuments in memory of our country's heroes. Let them stand for centuries the teachers of our children that this Union "is one and inseparable, now and forever.'

As a means of transmitting events to future generations, however, there is a way far more effective than any monument art can rear or wealth adorn. A memorial service, a day set apart in commemoration, this is a far more effectual means to keep alive the heroism of the fathers than any imposing pyramids or ambitious obelisk. A monument is dumb—a memorial service pulsates with the loving heart and the ringing voice, eloquent in recounting deeds of loyalty and sacrifice. Think of what the Fourth of July has done in keeping fresh the memory of the signers of the Declaration of American Independence. Each returning 22d of February reminds every man, woman and child in this country of Washington, "first in war, first in peace and first in the hearts of his countrymen."

The same is true likewise of the 30th of May. Each succeeding year finds more and more turning to its observance with gratitude. The children have caught its spirit. In many public schools during this week there will be memorial services, where flags shall wave and happy voices sing of those who fought to make this country free. The custom of Grand Army men attending divine service in a body serves likewise to keep in memory the stirring days of '61–65. Not only do the members of these posts receive the divine blessing in honoring God, they also teach the rising generation to understand

the words of the motto hung aloft this evening, "Loyal to God and Country." Better patriots because first Christians.

What shall we cherish and hold in grateful memory in these memorial services? What lessons has the war for us? What great truths did the Almighty emphasize in the fiery baptism of a civil conflict which cost billions of treasure and nigh on to a million lives? I mention

I.—THE COMMON BROTHERHOOD OF MAN.

Two principles of government found a foothold on the shores of this new continent, the one feudal, the other fraternal. The one, the right of the few to rule the many; the other, the equality of all men and equal rights to every individual before the law. Feudalism found its home in the South. Huge plantations, worked by bondsmen, nurtured the growth of an oligarchy, haughty in spirit, determined to rule or ruin. Fraternity won its way in the North, causing the speedy liberation of the few slaves held by our forefathers. In process of time these principles ripened each its legitimate fruit.

The North increased in wealth and population and became filled with the spirit of progress. The South remained stationary. Its mines were undeveloped, its rivers with the finest water power in the world ran unfettered by mills or manufacturers. Plantations increased in size. The leaders became more domineering. The crack of the slaveholder's whip extended into the halls of legislation. Congress was captured by representatives of a Southern aristocracy. I admit the system nurtured ripe scholars and chivalrous gentlemen, but the tendency of feudalism is downward and degrading.

For years the North hoped against hope. They thought the South itself would at last awake to the terrible blight of slavery. No! the darkness deepened. You recall those trying days preceding the war. The North, patient, forbearing; the South, insolent and unyielding, determined to extend slavery. Thus the two great systems of government—feudal and fraternal—stood face to face. This country was not large enough for both. One must yield. As we look back we can see that a conflict was inevitable. Suddenly the war cloud broke. Urged on by hate of the North and desire for unrestrained power, the leading men of the South hurried their friends and neighbors into war against the Union. It was a cruel step. It was, on the part of the South, an unrighteous contest.

History will never honor Jefferson Davis and those associated with him as patriots. I am willing to do honor to the courage and valor of the confederate armies. Let us make all possible allowance for "mistaken education, or temporary feeling and passion." None the less, it will forever remain true that the South fought to destroy the best government the world has seen in order to extend the blighting curse of slavery.

Men were not slow in recognizing the true inwardness of the contest. As early as 1862 the necessity of freeing the slaves became apparent. President Lincoln says: "I made a solemn vow that if Gen. Lee was driven from Maryland I would crown the result by a declaration of freedom to the slaves." The battle of Antietam was fought September 17th, 1862. On the 18th, Lee

retreated to the right bank of the Potomac, hurled back from Northern soil. The President kept his word. September 22d, 1862, he issued that proclamation which declared the freedom of all slaves in the States and parts of States then in rebellion from and after January 1st, 1863, invoking by this act "the considerate judgment of mankind and the gracious favor of Almighty God."

From that hour the American people have stood on the solid "rock of liberty and justice to all men, to be moved therefrom no more forever." Out of the conflict it pleased God to bring us not only a united but also a free country, purified by the fires of battle, fitted to occupy a grander place among the nations of the earth than has been given to any people. Wherever the history of the American shall be told there shall go this declaration that the United States believes in the common brotherhood of man, and the deeds of the Union Army shall everywhere be told for a memorial of this truth unto all nations.

II. We should hold in memory

THE SACRIFICES OF THE UNION ARMY.

The early days of the war brought to the front a citizen soldiery animated not by love of gain, but by unswerving loyalty and noble patriotism. All honor to every soldier who wore the blue. Thrice and four times worthy of honor were those who volunteered in '61 and '62, determined to remain steadfast unto the end. Those were not the days of large bounties. They were the times especially noted for heroic sacrifice and a willingness to give everything. Strong in faith that God was on their side, these men went out scarce knowing how their families were to be fed in their absence, but believing that He who clothes the lily and feeds the sparrow would not suffer them to go hungry. Wives and mothers bound on the knapsack and handed the gun to husbands, sons and brothers, saying, "Go, and God bless you."

The women were not behind the men in their willingness to suffer for country. In some instances theirs was the harder part. When the news came that husbands and fathers had been killed in battle or had died of fever in army hospital, with unflinching courage and unmurmuring lips they entered the ranks of those who toil for bread, determined henceforth to be both father and mother unto little ones dependent upon them. Ah! believe me, dear hearers, that in the day when God crowns those who have done well in this life, there will be many a chaplet for the noble women who waited, who suffered, who toiled, counting no sacrifice too costly to make that this country might be free and united.

It may be that many are too engrossed in money making. Materialism is our besetting temptation. All the more need, then, that at least once a year we should meet to recall the sacrifice of the past and to recount the deeds of those who gave everything for country. Such recitals and observances are an antidote to selfish absorption in business callings. They keep alive the spirit of patriotism. Told as a memorial they will bear fruit. Should the day come, which God forbid, when there shall be another call for volunteers, then, I believe the spirit of '76 and of '61 will be found to animate the hearts

of the American people, and our sons and sons' sons will be ready to vie with the fathers and to emulate them in sacrifices for country. All praise to the sons of the veterans! While such organizations abound, while boys are thus trained, we need not fear that an army of volunteer patriots will be wanting in any time of the nation's peril.

Soldiers, the present year closes the first quarter of a century since the cruel war was over. The material evidences of conflict are rapidly passing. Earthworks have fallen to the surrounding level, the plow has obliterated the ravages of shell and cavalry. The old battle fields wave with grain or become snowy with ripening cotton. Mistrust and jealousy are passing away. A new South, big with possibilities, is rising on the ruins of the old. We are one country. To-night the Stars and Stripes are honored from ocean to ocean, from the great lakes of the north to the Gulf on the south.

A new generation is coming. The old goeth the way of all the earth. Year by year your ranks are lessening. Yours is an army unique in one respect at least—new recruits are impossible. May God bless you as you close up the gaps left by departed comrades. Let us, dear hearers, honor these soldiers, for the day is coming when there will be no longer any Grand Army of the Republic.

AN ELOQUENT HAND.

On this twenty-fifth anniversary my heart goes out toward him whom Providence placed at the head of this nation in the supreme hour of its destiny. He was the Moses who led four millions of captives out of the bondage house of their oppression. Like his great prototype he was not permitted to see the land of promise. He led the people safely through, but he was not allowed to guide them across the Jordan. On the morning of April 15, 1865, God called Abraham Lincoln away from mortal sight forever.

By permission of Dr. C. S. Robinson, the owner, I hold up before you the plaster cast of a hand, large, rough, brawny. Yes! this is the hand of Lincoln, of Abraham Lincoln, our martyred President. The artist says: "The right hand I cast at his own house in Springfield soon after his nomination. He had, the evening before, received the committee announcing to him the result of the convention at Chicago and an immense concourse of people with them. He shook hands with them all in his hearty manner, and I think this hand was a little swollen in consequence. It is larger than a cast of his left hand taken the same day. The stick which he holds is only the end of a broom handle that he himself whittled off with a jack-knife." Such is the history of this cast. To me the hand is eloquent with meaning. It is the hand of one from the common people, a hand hardened with labor, a hand that swung the axe and raised aloft the ponderous sledge, the hand of a rail splitter, if you will, but it is the hand that signed the pardon of many a poor boy condemned to death in the army. More than all it is the hand which signed the deliverance of millions of bondsmen. It is the hand of one whom the people called to occupy the highest station in this country, a hand that guided this nation in the most perilous period of its history, yet withal a hand tender and loving,

abounding in kindness to Union soldiers, not ashamed to clasp in fraternal greeting the palm of many a freedman in Richmond, Va.

There is only one hand greater. It is the hand of Him whom we believe Lincoln adored as his Lord, the hand of Jesus Christ, pierced for our salvation; the hand still extended in benediction over every act of sacrifice done from love to Him. It is the hand of that Lord whose voice spake in loving commendation to Mary, and which still echoes in response to every act of Christian self-denial. "Wheresoever this Gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her."

God grant, my dear friends of the James C. Rice and Cameron posts, that you may so learn of Him that the hand of Jesus may be extended in loving welcome to each one of you when you are ushered into the divine presence, and that you may hear the gracious commendation, "Well done, good and faithful servant; enter into the joy of thy Lord."

THE SWORD: ITS MISSION AND DOOM.

By T. DeWitt Talmage, D.D. (Presbyterian), Brooklyn.

My sword shall be bathed in Heaven.—Isa. xxxv., 5.

The sword of the text was bathed in Heaven, that is, it was a sword of righteousness, as another sword may be bathed in hell, and the sword of cruelty and wrong. There is a great difference between the sword of Winklereid and the sword of Cataline, between the sword of Leonidas and the sword of Benedict Arnold. In our effort to hasten the end of war we have hung the sword with abuses and execrations, when it has had a divine mission and when in many crises of the world's history it has swung for liberty and justice, civilization and righteousness and God. What more consecrated thing in the world than Joshua's sword, or Caleb's sword or Gideon's sword, or David's sword, or Washington's sword, or Marion's sword, or Lafayette's sword, or Wellington's sword, or Kosciusko's sword, or Garibaldi's sword, or hundreds of thousands of American swords that have again and again been bathed in Heaven? Swords of that kind have been the best friends of the human race. They have slain tyrannies, pried open dungeons, and cleared the way for nations in their march upward. It was better for them to take the sword and be free than lie under the oppressor's heel and suffer. There is something worse than death, and that is life if it must cringe and crouch before the wrong. Turn over the leaves of the world's history, and find that there has never been a tyranny stopped or a nation liberated except by the sword. I am not talking to you about the way things ought to be, but about the way they have been. What force drove back the Saracens at Tours, and kept Europe from being overwhelmed by Mohammedanism, and, subsequently, all America given over to Mohammedanism? The sword of Charles Martel and his men. Who can deal enough in infinities to tell what was accomplished for the

world's good by the sword of Joan of Arc? In December last I looked off and saw in the distance the battle field of Marathon and I asked myself what was it that, on that most tremendous day in history, stopped the Persian hosts, representing not only Persia, but Egypt and Tripoli, and Afghanistan, and Beloochistan, and Armenia; a host that had Asia under foot and proposed to put Europe under foot, and, if successful in that battle, would have submerged by Asiatic barbarism, European civilization, and, as a consequence in after time, American civilization? The swords of Miltiades, and Themistocles, and Aristides. To come down to later ages, all intelligent Englishmen unite with all intelligent Americans in saying that it was the best thing that the American colonists swung off from the government of Great Britain. It would have been the worst absurdity of 4,000 years if this continent should have continued in loyalty to a throne on the other side of the sea. No one would propose a Governor General for the United States as there is a Governor General for Canada. We have had splendid queens in our American capital, but we could hardly be brought to support a queen on the other side of the Atlantic, lovely and good as Victoria is. The only use we have for earls and lords and dukes in this country is to treat them well when they pass through to their hunting grounds in the far West, or when their fortunes have failed reinforce them by wealthy matrimonial alliance. Imagine this nation yet a part of English possessions! The trouble the mother country has to-day with Ireland would be a paradisaic condition compared with the trouble she would have with us. England and the United States make excellent neighbors, but the two families are too large to live in the same house. What a godsend that we should have parted and parted long ago. But I can think of no other way in which we could have possibly achieved American independence. So now the sword has its uses, although it is a sheathed sword. There is not an armory in Brooklyn or New York or Philadelphia or Chicago or Charleston or New Orleans or any American city that could be spared. We have in our American cities a ruffian population who, though they are small in number, compared with the good population, would again and again make rough and stormy times if, back of our mayors and common councils and police, there were not in the armories and arsenals some keen steel which, if brought into play, would make quick work with mobocracy. There are in every great community unprincipled men who like a row on a large scale and they heat themselves with sour mash and old rye and other decoctions, enriched with blue vitriol, potash, turpentine, sugar of lead, sulphuric acid, logwood, strychnine, nightshade and other precious ingredients, and take down a whole glass with a resounding "Ah!" of satisfaction. When they get that stuff in them, and the blue vitriol collides with the potash, and the turpentine with the sulphuric acid, the victims are ready for anything but order and decency and good government. Again and again in our American cities has the necessity of home guards been demonstrated. You remember how, when the soldiers were all away to the war in 1863–64, what conflagrations were kindled in the streets of New York, and what negroes were hung. Some of you remember the great

riots in Philadelphia at fires, sometimes kindled just for the opportunity of uproar and despoilation. In 1849 a hiss at a theatre would have resulted in New York City being demolished had it not been for the citizen soldiery. Because of an insult which the American actor, Edward Forrest, had received in England from the friends of Mr. Macready, the English actor, when the latter appeared in New York, in Macbeth, the distinguished Englishman was hissed and mobbed, the walls of the city having been placarded with the announcement: "Shall Americans or English rule in this city?" Streets were filled with a crowd, insane with passion. The riot act was read, but it only evoked louder yells and heavier volleys of stones, and the whole city was threatened with violence and assassination. But the Seventh Regiment, under General Duryee, marched through Broadway, preceded by mounted troops, and at the command, "Fire! Guards! Fire!" the mob scattered and New York was saved. What would have become of Chicago, two or three years ago, when the police lay dead in the street, had not the sharp command of military officers been given? Do not charge such scenes upon American institutions. They are as old as the Ephesian mob that howled for two hours in Paul's time about the theatre amid the ruins of which I stood last January. They were witnessed in 1675 in London, when the weavers paraded the streets and entered buildings to destroy the machinery of those who, because of their new inventions, could undersell the rest. They were witnessed in 1781 at the trial of Lord George Gordon, when there was a religious riot. Again, in 1719, when the rabble cried, "Down with the Presbyterians! Down with the meeting-houses!" There always have been and always will be, in great communities, a class of people that cannot govern themselves and which ordinary means cannot govern, and there are exigencies which nothing but the sword can meet. Aye, the militia are the very last regiments that it will be safe to disband. Arbitrament will take the place of war between nation and nation, and national armies will disband as a consequence, and the time will come—God hasten it!—when there will be no need of an American army or navy, or a Russian army or navy. But some time after that, cities will have to keep their armories and arsenals and well-drilled militia, because until the millennial day there will be populations with whom arbitrament will be as impossible as treaty with a cavern of hyenas or a jungle of snakes. These men who rob stores and give garroter's hug, and prowl about the wharves at midnight, and rattle the dice in gambling hells, and go armed with pistol or dirk, will refrain from disturbance of the public peace just in proportion as they realize that the militia of a city, instead of being an awkward squad and in danger of shooting each other by mistake, or losing their own life by looking down into the gun barrel to see if it is loaded, or getting the ramrod fast in their bootleg, are prompt as the sunrise, keen as the north wind, potent as a thunderbolt and accurate and regular and disciplined in their movements as the planetary system. Well done, then, I say to legislatures and governors and mayors and all officials who decide upon larger armories and better places for drill, and more generous equipment for the militia.

The sooner the sword can safely go back to the scabbard to stay there, the better; but until the hilt clangs against the case in that final lodgment, let the sword be kept free from rust, sharp all along the edge and its point like a needle and the handle polished not only by the chamois of the regimental servant but by the hand of brave and patriotic officers, always ready to do their full duty. Such swords are not bathed in impetuosity, or bathed in cruelty, or bathed in oppression, or bathed in outrage, but bathed in Heaven. But the sword is doomed. There is one word that needs to be written in every throne room, in every war office, in every navy yard, in every national council. That word is disarmament. But no government can afford to throw its sword away until all the great governments have agreed to do the same. Through the influence of the recent convention of North and South American governments at Washington, and through the Peace Convention to be held next July in London, and other movements, in which prime ministers and kings and queens and sultans and czars shall take part, all civilized nations will come to disarmament, and, if a few barbarian races decline to quit war, then all the decent nations will send out a force of continental police to wipe out from the face of the earth the miscreants. But until disarmament and consequent arbitration shall be agreed to by all the great governments any single government that dismantles its fortresses and spikes its guns and breaks its sword would simply invite its own destruction. Suppose before such general agreement England should throw away her sword; think you France has forgotten Waterloo? Suppose before such a general agreement Germany should throw away her sword; how long would Alsace and Lorraine stay as they are? Suppose the Czar of Russia before any such general agreement should throw away his sword; all the eagles and vultures and lions of European power would gather for a piece of the Russian bear. Suppose the United States without any such general agreement of disarmament should throw away her sword; it would not be long before the Narrows of our harbor would be ablaze with the bunting of foreign navies coming here to show the folly of the Monroe Doctrine.

Side by side the two movements must go. Complete armaments until all agree to disarmament. At the same command of "Halt!" all nations halting. At the same command of "Ground arms!" all muskets thumping. At the same command of "Break ranks!" all armies disbanding. That may be nearer than you think. The standing army is the nightmare of nations. England wants to get rid of it, Germany is being eaten up by it, Russia is almost taxed to death with it. Suppose that the millions of men belonging to the standing armies of the world and in absolute idleness for the most part of their lives, should become producers instead of consumers. Would not the world's prosperities improve, and the world's morals be better? Or have you the heathenish idea that war is necessary to kill off the surplus populations of the earth, and that without it the world would be so crowded there would soon be no reserved seats and even the standing room would be exhausted? Ah! I think we can trust to the pneumonias, and the consumptions, and the fevers,

and the Russian grips to kill the people fast enough. Beside that, when the world gets too full God will blow up the whole concern and start another world and a better one. Beside that, war kills the people who can least be spared. It takes the pick of the nations. Those whom we could easily spare to go to the front are in the penitentiary and their duties detain them in that limited sphere. No; it is the public-spirited and the valorous who go out to die. Mostly are they young men. If they were aged and had only five or ten years at the most to live, the sacrifice would not be so great. But it is those who have forty or fifty years to live who step into the jaws of battle. In our war Colonel Ellsworth fell while yet a mere lad. Renowned McPherson was only thirty-five. Magnificent Reynolds was only forty-three. Hundreds of thousands fell between twenty and thirty years of age. I looked into the faces of the French and German troops as they went out to fight at Sedan and they were for the most part armies of splendid boys. So in all ages war has preferred to sacrifice the young. Officers and comrades of the Thirteenth Regiment of State Militia: After another year of pleasant acquaintance I hail you with a salutation all made up of good wishes and prayers. Honored with residence in the best city of the best land under the sun, let us dedicate ourselves anew to God and country and home! In the English conflict, called "the war of the roses," a white rose was the badge of the House of York, and the red rose the badge of the House of Lancaster, and with these two colors they opposed each other in battle. To enlist you in the holy war for all that is good against all that is wrong, I pin over your heart two badges, the one suggestive of the blood shed for our redemption and the other symbolic of a soul made white and clean, the Rose of Sharon and the Lily of the Valley. Be these henceforth our regimental symbols—rose and lily, lily and rose.

AN ADDRESS—THE MEMORIES OF A NATION'S HEART.

By Wesley Reid Davis, D.D. (Reformed), Brooklyn.

Commanders, comrades and Christian friends, we are gathered to-night to enshrine afresh the memories of a nation's dead. It is a primal impulse of our being to hallow the deeds of the saviors of the race. No law has been more steadily verified than this: that men reap immortality according to the measure of themselves which they give away. A sublime spirit of sacrifice wins an abundant entrance through the gates of all generations. Humanity springs to greet and crown it. The blood that gushes from a patriot's veins enters into the arteries of the world and begets thirst for freedom. The consecrated hands that fall out of sight in the shock of combat are not beaten into defeat, but grasp powers of resurrection, and weave the sinews that triumph in the future. Since Moses led Israel from Egyptian bondage liberty has never retreated. Moses may die on the border lines of the free Canaan, but another stands ready and ripe to carry his purpose over the Jor-

dan into larger and richer fulfilment. Among all the customs by which the gratitude of mankind has sought to honor and maintain, with an incorruptible power, the influence of those who have broken the fetters from the captive, none have been more fitting than that which you have just obeyed in planting the flowers of the full springtide upon the graves of your comrades as though to make out of the dust of these heroes a root bed of perpetual beauty. There lies behind this endeavor the story of man's spirit seeking to hold fast by every possible form to the worth and worthiness of those who, having vanished from his sight, he would retain forever in his soul. Because of this, memory becomes his mightiest helper in the enthronement of the truths they served. She refreshes by a thousand springs and prompts you through the most precious sacraments never to be forgetful of the courage and strength, of the grace and glory of those whom God elected to be your brethren of right and pioneers of freedom. Leonidas fights no more in the shadow of Persian arrows that darken the sun, but he travels the path of years—a fiery inspiration wherever the weak wrestle against the strong. Horatius no longer keeps the bridge, but the deed of Horatius has kept many a tired fighter since patient in his conflict against fearful odds. If these twins of the olden time yet walk the earth with unfailing tread and flaming breath, what may we not say of our heroes, who, again and again, on trampled battle sods, gladly broke their hearts across the feet of the threatened Republic, and with a smile welcomed death, trusting only that the Republic might at last stand firm in the cement of their blood? It is a legend among the dwellers by the Rhine that on a certain night in every year, when the moon is at the full, the imperial Charles leaves his tomb and visits the scenes he loved. Walking upon an arch of light, he crosses the river, calling down a benediction upon the land, blessing fields and flocks, vineyards and cities, the hamlets and sleeping people; then softly returns to his dreamless slumber in La Chapelle. The legend is the chariot of a fact. The nobly true who have nobly lived can never be imprisoned with the dead. Our blessings do not fall sheer and straight out of heaven, but come by the way of faithful souls, who in achieving their own victory secure for us the broadest beatitude. Those of whom we think tonight move in triumphant procession mightier far than when they followed the swift plumes of leaders that flung them like a billow of wrath against the reeling foes of the nation. They are not dead. We could as easily conceive of Moses, or David, or Dante dead. The chieftain and the common soldier, each laying a life upon the altar of the republic, are riven from the captivity of the flesh to enter upon a measureless toil. Their lives are grafted upon the universal life of God's conquering righteousness. They rain down light on the gloom of the enslaved, plant thoughts of power in the brains of fettered men and are the pulses of the earthquake under the thrones of kings. They are the unseen, but not the unheard, nor the unheeded prophets of the world's freedom. The cause for which they died redeems them from corruption and ransoms them from the grave. We tenderly gather and garner their names. Throughout the length and breadth of the land the simplest, as

well as the most imposing signs, repeat the histories of their heroism. Monumental groups, inscribed tablets and graves that have only the beauty of the grass, battered swords, torn fatigue jackets, riddled caps, ragged regimental colors, faded photographs, tear blotted letters and lockets of hair; these are all the symbols of a duty grandly done and of a cherishing love that vows never to forget. In your city there are hundreds of homes sacredly keeping some memorial of that dreadful war. You recall the morning when the pride and joy of the house came rushing in with a strange flush on his forehead, and told you of his country's need and of his resolve to go to the front. Up to that day he had been your son; thereafter, he was the son of the nation, adopted by the whole motherhood of the republic, while every home claimed him as one of its own. He has never returned and yet he does return in the manifold blessings that find their way as gently as the dewfall and the dawn into the households of millions. We are here this hour not only because of devotion to the dead, but also for the reason of loyalty to the Government that lives. While patriotism is a prompting impulse to the memorializing of such as have been faithful unto death, it also sets our hand with a surer grasp upon the treasures that have been rescued and fixes our love with new ardors upon the country that was so imperilled. This spirit of the patriot is no small narrowing of his soul, no pitiful sectionalism for the hampering of his heart. It is one of those distinctive forces by which God constructs the individuality of a nation. If man loved all the world and nobody in particular, the mainspring would be lost out of the bosom of that chivalrous host at the head of which stands the Christ. He loved His Galilee better than Judea. As the mother's face bending over the cradle of the child is chosen for its chief joy, as the hearthstone of the father's house is the magnet that draws us across the globe, as the crest beyond which we first watched the sunrise remains the most inspiring summit on earth, so the land that holds these within the girdle of its hills has for us a power of charm and a gladness of peace from which we never become aliens. When that land from end to end is free; when no manacle frets the flesh of any of its sons or daughters; when the heritage of the humblest is guarded against assault, and the rights of the weak are revered and championed by the strong, how much more intense the conscious thrill of fellowship within its borders and the blessedness of shelter beneath its shield. What heart fails of kinship with Ole Bull, the great Norwegian violinist, who on his sixty-sixth birthday climbed to the top of the pyramid of Cheops, the most majestic structure ever reared by the hands of man, and there played the loved songs of the Norseman's home? Drawing himself up to full stature, with uncovered head, the wind stirring his white hair, he looked with clear, flashing eyes on the scene below. At his right lay the Valley of the Nile, the river sweeping into vanishing distances through gleaming fields of unreaped harvests; to the left lay the great golden deserts belted in by the Libyan Mountains; before him the city of the Khedive, minareted and domed, the waste of sands and the sphynx, stone eyed and dreaming. In the presence of these he towers, and, touching the strings of

his instrument, draws forth the freedom airs of his Northland. At first sounded a hymn of praise, and then came the laugh of headlong waters, the murmur of pine forests, the screams of sea birds, the plunge of ocean against implacable cliffs, the blowing of elfin trumpets, the melodies of cradle songs, the rhythm of evening bells and the prayers of children, while the listening heavens above him grew full of answering voices. In the midst of the massive voluptuousness of Egypt, that had for four thousand years incarnated the scourge and doom of millions, he starts a wild cry for deliverance, and, reaching the height of a prophet of liberty, gives tumultuous utterance to the longing of the world's heart. The patriotism that prompted that act of a lover of freedom sets him in the vital clasp of our souls, and baptizes him a brother of man. Such a spirit should never faint or grow feeble in any citizen of our country. Wendell Phillips, deftly handling his Damascus blade, has said: "Cut an American into a hundred pieces, boil him down, and you will find him all Fourth of July." For that very reason he is worthy to be an American. If the Declaration of Independence is not found in his marrow he is a bastard son of the Republic. Because this country has an ideal character and a representative value it is the duty of every man under the flag to make these a constituent part of himself. God hath laid on us the largest mission that has ever stirred the forces and inspired the faith of any people. He has given us a fresh continent with a girth of oceans so wide that the interference of Europe and the meddling of the Old World powers are placed at a safe distance, that we might work out untrammelled the plan of our destiny. America is the opportunity of mankind. Theodore Parker once said, looking steadily at the sky, "All the spaces between my mind and the mind of God are full of truths waiting to be crystallized into laws for the government of the masses."

I humbly apprehend that the dignity of grasping those truths and their ordainment as the actual principalities of a pure self-government has become the charter of our national life. Tocqueville teaches that this result is the ultimate aim of all peoples, but he demonstrates that this land is the normal school of the nation set by God to try the experiment of a government that should rest on the free and intelligent will of the people, to remove the barriers, point out the dangers, encourage the timid, convince the doubting, and hasten the world's march toward a like fruition. Another, not of our own shores, has voiced a kindred conviction: "To men legislating for the area between two oceans, betwixt the snows and the tropics, somewhat of the gravity of nature will infuse itself into the code. It seems so easy for America to inspire and express the most expansive and humane spirit—new-born, fresh, healthful and strong, the land of the laborer, of the democrat, of the philanthropist, of the believer, of the saint, she should speak for the human race." And the human race, cherishing this belief, listens when we speak, responds when we call. Our law, which is one of equity and room; our words, which are words of welcome; our hands, which are hands of help, bid men find the dream of a lost brotherhood fulfilled within our borders. Guizot

has brilliantly said that "Asia was the continent of origins, Europe the continent of differentiations, and America the continent of reunions." To establish on foundations of granite such a family as this was the central purpose of the war. The right of a household of States to maintain its unity and secure the harmonious action of all its people had been questioned. Mr. Webster, of Massachusetts, and Mr. Calhoun, of South Carolina, wrestled like giants in the Senate from 1830 to 1833 over the problems that were involved in State's rights and the Union. No limb may tear itself free from the body, the compact of whose functions has fed and developed all, and therefore claims for toil and endurance the offices of each. State's rights, as uttered by Calhoun, avowed that every member had an absolute entity and might be imperious in its prerogatives to set up for itself. Webster thundered, "No, there must be no schism in the body. There can be but one life in one organism. The Union forever." Later on the debate was carried outside the Senate; the bores of rifles and the syllogisms of cannon argued it for five bloody years. At the end God justified the truth, that when the germ of our nation lay in His right hand it was a unit destined for the seed soil of a continent which was to produce and garner the richest harvests of the world, and carry the home of all peoples and kindreds and tongues. Buried face downward and past the power of resurrection, lies the idol of John C. Calhoun. But there was another pioneering aim of the war beside the effectual burial of the accursed doctrine of State's rights and the establishment of the Union from the lakes to the Gulf. That aim was to uplift the slave and bear him from the degradation of a chattel to the dignity of a man. He stood a silent but incarnate sarcasm on the boasted liberty of the republic. In the shifting scenes of the terrible tragedy that was being played, he gradually advances to the front of battle and at last wins the honor of fighting beside the saviors of the nation, his limbs unfettered and his sword-arm free. Could not these questions have been settled in some other way? The right of the Union to all the members and functions of its magnificent body, and the right of the slave to his manhood; and is it not the shame of our civilization that the final arbitrament was by war? Yes, there might have been some other way, some serene and judicial adjustment of differences; but how true is it that Heine has told the experience of mankind in saying that wherever a great truth is born on earth there is Golgotha. The world insists upon going to the birth hour of its sublime and enduring issues through convulsive and weary travails. Again there was a certain expiation for the sins of the people that seemed impossible without the shedding of blood. The blood shed was atoning blood. The meaning of this commemoration is not apprehended so long as this idea of expiation is excluded from it. The patience with which it was paid is one of the brightest testimonies to the faithfulness of our armies on record. Back and forth they were tossed, between victory and defeat, for five tempestuous years. The Union became a byword on the highways of the world. The *London Quarterly Review* declared the attempt to save it "a chimera"; the *North British Review*, "An insane ambition";

the *Edinburgh Review*, "It was an impossibility." Lord Brougham sneeringly compared the Federal Government to Pontius Pilate overrun by a mob. Many of the fearful ones at home felt that the end had come. Mr. Phillips and others advocated a convention to settle by agreement that the North and South break company forever. Others wished that Mason and Dixon's line might be made a trench of gunpowder and the two belligerent sections blown as far asunder as the poles. But back of all stood the common sense and patriotism of loyal States, protesting, Never! while up above the crimson surge of the conflict was God, heeding neither the derision nor the despair of men, silently holding in mighty palms the stars of our flag, which, though dimmed, were not to fall as dying meteors down the sky. To-day its field of azure multiplies the constellation by new States, and holds the brightness of all the old. The work of the fallen heroes is finished. They saw afar off its crowning triumph and were content to die. We reap the splendor of their achievements and the peace that was lawful after the victory of their arms. When we think of our heritage and by whom it was preserved, every common soldier makes us his debtor in a measure of obligation that can never be cancelled. Two things only remain possible to us—to enshrine his memory and perpetuate his work. Flowers for the graves of our dead, rare and abundant. And while the bitter pain of our loss is yet with us, let us not be unmindful of the grave of the soldier who was our foe. Nature teaches truly here. When war had ceased to plow her valleys and gash her mountain breasts, she said, I will forgive and forget. She healed the scars, and even sent wild roses to bloom through broken drumheads, and daisies to look out of shattered shells with eyes of gold. Last year I saw a dismantled fort in Virginia; the grass had climbed its sides and a row of young maples swung musically in the wind on its ramparts. But let us take from this service something more than a memory of our martyrs. Let us be mindful that God does not deal with nations as dead unities. He isolates and frees the individual, resolving the mass into personal powers. He looks not to the race in a vague and general fashion for the receptive faculties and administrative forces to which He speaks and whose labor He commands, but finds in the individual soul the space and conviction He needs to carry onward the laws of His kingdom. How manly, pure, just, and profoundly right your hearts should be to answer to the responsibilities laid on you by the self-sacrifice of your comrades and the claims of your Lord. How noble your devotion to the principles for which they died and by which you ought to live. With a fresh ardor, I ask you to be patriotic, chivalrous, clean in hand, stainless in life, forgetting never that he is free indeed and freest of all whom the Christ makes free. Lifting dimmed eyes from the graves of our dead we may grow joyous and strong in the vision of that future they and you, my comrades, have made possible. The vision unveils to us America—Messiah among nations—no longer despised and rejected, coronated with thorns and pierced with spears, but wearing for her crown a vast group of martyr souls, who shine as the stars; having for her robe the rights of man, woven out of the righteousness of God;

shod with the sandals of peace, no fetter left unbroken on the feet of her millions; baptized in the spirit of the Lord to preach an evangel of brotherhood to the world; opening the prison doors of captives, "setting at liberty them that are bruised," and flinging the melody of her song round the earth :

Thrones of the continents, isles of the sea,
  Yours are the garlands of peace we entwine;
Welcome once more to the land of the free,
  Shadowed alike by the palm and the pine.
Softly they murmur—the palm and the pine—
  "Hushed is our strife in the land of the free."
Over your children their branches entwine,
  Thrones of the continents, isles of the sea.

LIVING ISSUES DISCUSSED BY EMINENT COLLEGE PROFESSORS.

THE INDIAN QUESTION:—THE FRIENDLIES.

By President W. M. Blackburn, D.D., Pierre University, E. Pierre, So. Dakota.

The giving of this good name to the peaceable Indians of South Dakota is a notable event in the history of a word and of a people. It originated naturally enough when they declined to join the hostiles in taking arms against the federal government. They were worthy of it.

A few months ago their position, spirit and numbers were generally misunderstood. They were almost unreported. At a distance they were classed with enemies, as if every Sioux was a foe; or regarded as exceptional—an undefined party, timid, trustless, restrained from war by coming winter, and quite ready to prove the assertion that efforts to civilize their people have been disheartening failures. In their behalf certain statements, based upon my personal observation and trustworthy replies to inquiries, are here tendered.

I. The Friendlies have been, and they now are, the vast majority. Exact figures are not now attainable, but competent teachers and missionaries make the following estimates: Ninety-five-hundredths of the Indians west of the Missouri river meant at first to be friendly, although some of them were drawn, or driven, into the hostile ranks; "a large majority in the Pine Ridge district were friendly, though some got mixed up in the last stampede; only a minority of the Rosebud Indians came into the fight"; very few from other agencies were hostile; "in general, those who had shown evidence of a real hearty acceptance of Christianity were friendly and loyal"; "you can safely say that the effect of Protestant Christian missions has been to cut the nerve of the war instinct"; "the Indians among whom the Gospel has had time to work were not in these troubles." East of the Missouri river there were no fighting hostiles. It was not a war upon settlers, although foraging bands carried off property. Instances of kindly warning given by Indians to white

ranchmen are noteworthy. The main conflict was centred at one point, near Pine Ridge, and the military reports, when published, will probably show the comparatively small number of Indians engaged in it.

II. The Friendlies were artfully tempted, and their loyalty was severely tested. The hostiles, whatever the purpose at first, sought to arouse their pride of race, their spirit of clanship, their respect for the chiefs, their sense of deprivation and poverty, and their love for the old freedom, customs and associations. The dance was fascinating, and why should it be thought uncivil or unchristian if white people could have a "ball" upon so many public occasions without relapsing into barbarism? The Messiah dance appealed to their Christian hope until it bewrayed itself as the old ghost-dance, or war-dance. Its tendency was to mislead and "enthuse" the young men and "the Sioux of the old style." It drew hundreds away from their homes, broke up schools, depopulated villages, and brought excited bands together in threatening wildness. The religious nature of the craze was tempting even to the more civilized Indians, so long as the pagan and disloyal elements of it were concealed. The purpose of the leaders seems to have been to restore the old spirit of independence and the glory of nationality in a people who have had a pride in being called "the Sioux nation." As earnest was the effort of the hostile chiefs to nurture discontent on account of alleged ill-treatment, reduction of rations, and non-fulfilment of pledges by the Government. The Indian would naturally look at these alleged wrongs from his point of view. The Friendlies were thus tempted to revolt and resistance by an appearance (at least) of reasonable grievances; and writings from white hands could be quoted to inflame their minds and give them "bad hearts." Let those who stood such tests and remained loyal have large credit for their fidelity.

III. When the moral line was drawn between the hostiles and the peaceful, the Friendlies refused to cross it. The real causes of the outbreak seem to have been opposition to Christianity and to the civilization produced by it. Aversion to the Severalty Bill, which requires the Indians to abandon their tribal relations, take lands, cultivate them, gradually attain self-support and become citizens, had its effect. "It figured considerably," says a missionary who ought to know. When Sitting Bull, the archconspirator, said, "as a citizen I must be no more than any other man; as Indian chief, I am big man," he expressed the ambition of the hostile chiefs. Other leaders were probably more pagan in their sentiments. The natural Indian is very religious in his way. Every day he "sees God in clouds, or hears Him in the wind," regards himself as under the control of a spirit whom he consults, and from whom his enthusiasms are supposed to come. He is a spiritist without intentional imposture. When hostile to the Government, his old religion moved him to revolt. His recent war, then, has a parallel in the spasmodic reaction of paganism against Christianity in the times of the Roman Emperor Julian, of the fiery Penda in Mercia, of the Saxons under Charlemagne, and of a modern queen in Madagascar. A competent witness wrote: "This is not a race war. It is a war of barbarism against civilization."

The Friendlies resisted this complex hostility. They valued the benefits already received from "the pale faces." In their dress, their houses, their furniture, their farms and their modes of life, they were conforming to those of the white people. They were using the sewing-machine and the reaper. They were becoming useful citizens of the State, patrons of the schools, supporters of the Church, some of them contributing annually eighty cents a member to missions. They proved the elevating power of Christianity. It had not been a failure. It did not fail them when the test of religion came. When the Messiah craze proved to be the heathen war-dance, it had no charm for them. As a rule, no Indians at any mission station joined the hostiles. Where a village had a missionary the villagers remained friendly. Out of 1100 communicants in a single denomination, only one is known to have been hostile. Out of 127 young people, who had been in the Indian school at Carlisle, Pa., only seven became ghost-dancers. These are samples of fidelity.

IV. The resumption of civilizing work. During the conflict nearly all the village schools on the reservation west of the Missouri river were suspended. The prospect of resuming them was dark and doubtful. A letter of the time ran thus: "How long it will take to recover from so great a drawback in the work of civilizing the Indians!" But the recovery has already begun. The Friendlies have had "light in their dwellings." They want the schools restored, and where it has been possible in the winter they have been resumed. The missionary schools, of at least one denomination, are better attended than last year. The new Indian school (government) at Pierre is daily receiving new pupils. One overseer of mission work says that the demand for churches is increasing, and that there have lately been more applicants for admission to church membership than at any time for years. Thus the pagan reaction has "stirred up the Friendlies to a higher appreciation of education and Christianity," and been the storm before a revival of light and life. These encouraging facts have parallels in the history of successful missions.

The much-discussed Indian question will never be justly solved unless the Indians become active and influential in its solution. They must be kept from pauperism and from sole dependence on the Government. They must learn to labor, engage in various employments, earn a living, gain property, know the value and right uses of wealth, understand their real needs and be free to supply them in all honest ways. The aversion to work is not so peculiar to them, nor so inveterate, as most people suppose. The obstacles to labor and its profits come mainly from the old tribal relation or clanship. This relation gives undue power to the chiefs and to men ambitious to maintain the tribe as a sort of nation with which the Government must continue to make treaties for the purchase of peace; it nurtures pride, prejudice and ignorance: it makes labor appear contemptible, and so long as it exists there must be trouble. Destroy it, not by proclamation, but by persuasive measures (rather strictly urged), so that land will be taken by

individuals or families who will settle on it and thus become separate from the tribe. Kinship will thus give way to neighborhood, or grow into it, as it did among the Anglo-Saxons when the tun, or clan-village, became the township with its organized society, meetings, and laws.

Who of the Sioux are most ready for all these changes? Evidently the Friendlies. The civilizing movement depends on them. They have begun it. The school and the Church have led them to it. Many of them are now settled on farms and ranches; others are locating lands. Neighborhoods of farmers are forming; the township, school district, village, voting-places and due number of elect officials will follow. Pride of tribe will yield to privilege of town. The leading Friendlies perceive this result of the severalty law, if it be wisely carried out, and they wish it for their children. Their eye is upon citizenship. Through them, under the educative and Christianizing agencies at hand, the law may become effective. It is a timely, wise and great law; just, generous, protective and competent to solve the Indian problem.

The Friendlies can give it power. It can give them power, for under it a citizen will be mightier than a chief.

THE BUREAU OF CATHOLIC INDIAN MISSIONS.—This is a powerful organization for promoting Catholicism among Indians, and to this end it seeks to secure the largest possible number of Catholics in the Government Indian service. As a result of these efforts many Indian agents, their clerks and other employees, are Catholics. It has made a special point of securing the control of as many Government schools as practicable, several of which are entirely officered by Catholics, and are as absolutely parochial schools for the distinct propagation of Catholicism as if they were supported by church mission funds, instead of public funds. The Roman catechism is the basis of all the instruction, the mass is celebrated in some of them, and especial pains are taken to drill the pupils in all the rites and ceremonies of the Catholic Church. This Bureau has accomplished its greatest work, perhaps, in procuring immense sums of public money for the support of its mission schools. The growth of these appropriations is seen in the following exhibit: The amounts secured have been as follows—1886, $118,343; 1887, $194,635; 1888, $221,169; 1889, $347,672; 1890, $356,957; 1891, $363,349.

The Bureau is in close contact with the cardinal and all the hierarchy, and can summon to Washington at short notice very powerful support—archbishops, bishops, priests, and influential laymen—to wait upon the President, or to lobby with senators and members of Congress in order to carry through any scheme it has on hand, such as securing new legislation, influencing appointments, or defeating measures which they regard as in any way detrimental to the interests of Catholicism.

During the last administration, the Superintendent of Indian schools, Mr. Riley, was a Catholic, as was the Chief of the Education division in the Indian Bureau, his first assistant and principal clerk.—*James M. King, D.D.*

A NEW EVANGELICAL MONTHLY.

The Treasury of Pastor & People

Conducted by a corps of eminent Clergymen.
J. SANDERSON, D.D., MANAGING EDITOR.
E. B. TREAT, Publisher,
5 COOPER UNION, NEW YORK.

Vol. IX. MAY, 1891. No. 1.

Yearly, in advance,	$2.50
Clergymen,	2.00
Single Copies,	.25

FREE, to Clergymen as follows: For a club of three new subscribers (Clergymen, $2.00, Others, $2.50), we will forward THE TREASURY one year FREE.

These rates include postage in the U. S. and Canada.

We are responsible for remittances when made by any of the following methods: Express Money Order, Draft, Post Office Order, or Registered Letter.

Bustled out of Spirituality.—Who that is engaged actively in Christian work, especially in cities and large towns, has not felt the danger so plainly expressed in our heading by Dr. Chalmers? Intense pressure, not only of daily but hourly duties, is so continuous that it is often difficult to find time for Bible reading, meditation and prayer, without which spiritual life cannot be maintained in a healthy, vigorous condition. If it could be truthfully said in the Saviour's time on earth, that there were so many coming and going, that Christ and His disciples had no leisure so much as to eat, how much more emphatically true is this condition of things in the present day? But as the Saviour with His disciples then withdrew apart to rest awhile, so ought every Christian do now. God does not require such work from any of His children as will prevent them from giving sufficient care to their own souls. It is very possible to be so absorbedly engaged in the keeping of the vineyards of others that our own vineyard is neglected. But such absorption arises from misjudging what our duty is in the case, and from forgetfulness of the fact that God knoweth our frame, and never requires from us what can possibly interfere with our own spiritual interests. When the Christian worker is conscientiously obliged to refuse giving his strength and time to anything required of him, and is chided for his refusal, he can safely adopt the language of David: "Let me fall into the hands of God and not into the hands of man."

"I think 'The Treasury' is improving all the time." Rev. J. B. Kerr.

ANNOUNCEMENT.

The promoters of "The Treasury" take pleasure in announcing that the

REV. T. L. CUYLER, D.D.,

will write for this magazine this year a series of articles entitled, "Pen Pictures of Eminent Preachers."

The sixth, entitled

Rev. NEWMAN HALL, of London.

will appear in the June number, and each successive issue will contain one of these pen-pictures.

The series of articles on "Living Issues," which has been so popular and beneficial during the past year, will be a prominent feature of "The Treasury" during 1891. See advertising page for further inducements.

Ripe for Church Membership.—Who are ripe? Different answers may be given, and the judgment of Church officers are seldom more severely tested than

in deciding on certain applications for membership. The evidence of the workings of God's grace in the human heart is very varied, while training and temperament and sincerity have all to be considered and taken into account before a just decision can be rendered. Some are very fluent of speech and have learned by rote the language of a true disciple, while others are so timid and incapable of giving a fair expression to their views and feelings and purposes, that to wisely discern the spirits is both a delicate and an exceedingly difficult task. But a mistake is not likely to be made in the admission of those who are prayerful, humble, docile, earnest in the consecration of themselves to Christ, and in their resolutions to live to Him and for Him. The poor old illiterate woman who could give no satisfactory expressions of her belief to Dr. Chalmers and the members of his session, and who was on the point of being refused membership, was accepted, when with tears in her eyes as she rose to depart, with evident sincerity, said: "If I canna speak for Christ, I could die for Him." And the poor domestic was equally successful who gave as an evidence of her conversion this change in her conduct: "Before my conversion I swept the floor, but now I not only sweep the floor, but lift the mats and sweep under them." Both of these, in our judgment, were "ripe for Church membership."

The numerous serial articles, and special papers on Homiletics, Pastoral Theology, and much other valuable material, the copyrighted property of "The Treasury," published during its eight years, would make ninety-six ordinary 12mo volumes. Subscribers can secure the eight yearly volumes for $16, or any single volume for $2.

Vol. VIII. of THE TREASURY closed with the April number. Like all the preceding volumes, it contains a vast amount of the best Christian thought of the day by a large number of original writers and preachers of note. Many subjects that engross public attention have been discussed by eminent thinkers, and it has been the steady and presistent aim of its conductors to make it a TREASURY indeed, and an indispensable aid to all its patrons. The Ninth volume begins with this Number. Its continued excellence is assured by its past record.

"I am much delighted with 'The Treasury' and cannot dispense with it."

Rev. S. L. Pattel.

Back bound volumes of "The Treasury": a limited supply can still be had in uniform binding fully indexed, $3 each. To current subscribers, $2. Postage 25 cents. Uniform cases for binding will be mailed on receipt of 25 cents.

See first page of advertising for form of certificate and conditions of membership of "The Treasury Purchasing Agency.

WANTED.—The patrons of this magazine to recommend "The Treasury" and its "Purchasing Agency" to others, that they may share in the benefits of both. See catalogue in November number, or will be sent on application.

"'The Treasury' is simply invaluable and it has given me pleasure to forward its circulation among my friends."

Rev. Peter Ainslie.

ENGLEWOOD BAPTIST CHURCH, CHICAGO, ILL.

Corner Englewood and Stewart Avenues.

Corner-stone laid Sept. 7th, 1889; Dedicated Sept. 14th, 1890; Size, 128 feet by 100 feet; Entire cost, $75,000; Seating capacity of church, 1,300; Sunday-school room, 800; Heated by most improved system; Lighted throughout by electricity; Finished in oak; Height of belfry tower, 95 feet; Building material, granite boulders, broken, one side faced. Irregular in form and of great variety of color, presenting a pleasing and imposing appearance.

MYRON W. HAYNES, Pastor.

NOTED PREACHERS

Rev. Myron W. Haynes.

Rev. Myron W. Haynes was born in Lunenburg, Mass., Jan. 1, 1855. He was converted at the age of fourteen and united with the Congregational Church in Royalston, Mass. In 1870, he began work in a chair shop at Baldwinsville, Mass., where he commenced the study of Greek and Latin under the Rev. H. V. Dexter, D.D., a class-mate of the late Dr. Dodge, President of Colgate University. He remained in the chair shop one year, studying nights under his reverend tutor. At the end of one year, he removed to Rutland, Vt., to study law under the Hon. David Nicholson. While here, the Master's call to preach the Gospel could no longer be resisted; and he set about earning means by which he might secure an education. Selling books seemed the only work at hand, which he readily accepted; and with such success that the necessary funds were soon secured. He attended school at Belville Academy, N. Y., for nearly two terms, and then went to Hamilton, N. Y., and entered the Academy. It was here that he united with the Baptist Church, receiving baptism at the hands of the late Henry G. Weston, D.D. A constant effort to earn the money necessary to prosecute the college course interfered some with his progress; but the course was finally run, and he graduated in 1879 with high honors, standing third in a large class. He graduated June 19, and entered upon his first pastorate at Frankfort, N. Y., June 21. The Frankfort church was small; but was materially strengthened during his three years' ministry. In 1882, he accepted a call to Marblehead, Mass. It was here that his ministry began to attract some attention; the people who came to hear him preach, crowding the church to the very streets, Sunday after Sunday. In 1884, he was called to the first Baptist Church at Kalamazoo, Mich. This was an important field, it being the largest church in the State; and the seat of Kalamazoo College. During the four-year pastorate at this place, there were 540 added to the church, a large proportion by baptism. The congregations were increased so that the large audience room was crowded to its utmost capacity. While here, he was the leading spirit in securing an additional endowment to Kalamazoo College; and raising the debt which had long impeded its work. He was trustee of the college three years, and secretary of the board two years. In 1888, he was called to Englewood, the most thriving suburb of Chicago, and it has since become a part of the great city. When he came to Englewood, the church was depressed and discouraged. They had just passed through a contest which resulted in 125 members withdrawing, and organizing another church only three blocks away. He immediately set to work to strengthen "the things which remained." Soon a spark of hope and courage pervaded the congregation. Made up of the best class of people, he found a rare nucleus around which to build. The old church became too small. The congregation decided to build; and, with only $5,000 at hand, they commenced a structure which was to surpass any in the vicinity, and equal to any in the West. Money poured in freely. The congregation steadily enlarged in the hall which they had rented. Men of means united with the church, so that on the day of dedication every dollar necessary was raised. Two years ago, Mr. Haynes began with a congregation of less than 100. To-day he preaches to more than 1,000, with the tide constantly swelling. Since he became pastor, 450 have united with the church. It is the most phenomenal work Chicago Baptists have ever experienced, with perhaps, the single exception of Dr. Lorimer's work in the First and Immanuel churches; and in rapidity of movement, it exceeds all others in the city.

Mr. Haynes is a tireless worker, work-

ing while other men sleep: an effective organizer, holding in his hand the lever which moves every organized force in the church.

As a preacher: "every word is so finely placed, every idea so fully illustrated, and every illustration so grandly embellished, that nothing short of a verbatim report of an entire sermon would do its matter justice; and even then, the inimitable verbal and physical manner of his delivery would be lost.

"It is a boon to the nervous and sympathetic to sit under the preaching of a man who is consciously master of his subject and situation, who never hesitates or temporizes in any climax, and with whom the only cause of weariness is the grasping of such a multitude of sparkling ideas in so brief a space of time."

LEADING THOUGHTS OF SERMONS

Exalting Christ.

By Hiles Hitchins, D.D.

If I be lifted up, etc.—John xii., 32.

The Church wants Christ-exalting preaching. Take away Jesus, and the preacher may come down from his rostrum, and the missionary come home from his toils, for if they remain their discourses may please the ear, and possibly store the mind, but never—*never* will save the soul. He who makes not Christ the life of his pulpit labors is like a warrior rushing to the scene of conflict depending on weapons that will not wound, simply because they glitter with jewels. But he who exhibits Christ, invites to Christ, pleads the loving claims of Christ, is in the way to become as renowned as Samuel throughout Israel, as triumphant as Elijah on Carmel, and as successful as Peter on the day of Pentecost.

Christ's Preciousness.

By Rev. R. M. Donaldson.

To you which believe He is precious.—I. Peter ii., 7.

If we wear the name of Christ, and profess to follow in His foot-steps, giving to Him our allegiance, there should be some good reason for such loyalty. The name of Jesus is sweet to every believer. The experiences of the life with Christ are truly the most precious and memorable experiences of our lives. He is precious to the church at large, and to the individuals as well. Why is He precious to you?

I. Because He quickens the dead soul to a new life. Dead in our sins, He breathes the breath of His life upon us, and we awaken to a life whose desires and activities are new. He releases from the destroying power of the evil one, and gives us our fellowship with Christ and with the saints in light. Such companionship makes the old life seem trivial. Such noble labor and broad views of life make the selfishness of the world-server seem miserably shallow and mean. He who rolls away the stone from the sepulchre of our dead selves and makes life really worth the living, is surely precious to every one of us.

II. Because of His mercy and His great love wherewith He loved us. The work of Christ was a work of love, not duty. We value the heart element much more than that which is simply intellectual. Legal satisfaction is not enough. Love permeates law thoroughly. The infinite sacrifice for your sins and mine was simply the more intense expression of infinite love for our souls. Why should not such love and mercy make Him precious to us? What base ingratitude we would show, did we not feel that there is no love like the love of Jesus!

III. Because of the rich privileges He bestows upon us. He raises us from fellowship with the dead to fellowship with the living; from our lowly and debased condition to an exalted one. He hath raised us up together, in harmony, in unity with Christ and with His ransomed ones. He has made the promises and

pleasures of earth as nothing to us, because He has set us in heavenly places in Christ Jesus. He has done all this that we may be the witnesses to the ages to come concerning the riches of His grace and His kindness toward those who are His. To be deemed worthy of promotion to such a glorious responsibility as this makes us feel that Christ cannot be other than precious to us. He is our hearts' richest treasure. There is no dross in His character; no depreciation in His value; no low motive in His action; no hypocrisy in His life. All is true, pure and noble, and is tender beyond our most sensitive comprehension. Can you know that He has done all this for you, and yet not feel Him precious?

True Happiness.

By Rev. A. G. Brown.

Thou hast put gladness into my heart, etc.—Ps. iv., 7.

How happy is that day which is begun and ended with God; when the first conscious thought is, God is near, and then all day still to have Him as the companion of the heart. The Christian gladness has its origin in Jesus Christ, "*Thou* hast put gladness in my heart." To the worldling the idea of a Christian being glad and joyous is incomprehensible! He thinks that God's provision for His people is but poor fare! It is a happiness that is "put" into the heart, for it is not indigenous, a happiness that is not dependent on surroundings; a special joy altogether, Christ's joy, the same that lit up His weary face and made it shine; the joy of doing His Father's will. The home of this gladness is the *heart*, that is where the worldling can never get it, the tone of the worldling is not one of joy, there is no depth in it, but the Christian's joy is deep down in the heart where no externals can touch it. What a wonderful superiority there is in it "*more* than in the time that their corn and their wine increased." The believer's joy is no second-rate thing; let the worldling bring all he can, and the believer will have more joy in an hour than the worldling would have in a lifetime. There are no dregs in the Christian gladness, no remorse at the back, no drawback, for the deeper the sweeter and brighter to-day than years back. Then trust Him for a happiness that does not grow up out of you, but which He alone puts into the heart.

Paul's Thorn in the Flesh.

By C. D. Trumbull, D.D.

There was given to me a thorn in the flesh, a messenger of Satan sent to buffet me.—II. Cor. xii., 9.

I. Why was Paul's infirmity sent upon him?

II. His prayer for its removal.

III. The answer he received to his prayer.

IV. His satisfaction in that answer.

The question may be asked: What was Paul's thorn in the flesh? There are many conjectures, such as hemorrhoids, epilepsy, violent headache, a distemper in his eyes, etc. We have no means of knowing with certainty just what it was. One thing is certain, it was some severe bodily affliction causing at once acute pain and shame. Such is the force of the original words.

Satan had a part in bringing these sufferings. True, God appointed them, and they came according to his will, but Satan had liberty to sift Paul as he had sifted Job and Peter and even Jesus himself. Hence the thorn is spoken of as a "messenger of Satan, to buffet" him.

God had a special purpose in sending this thorn in the flesh, to wit: That His servant should not be exalted with pride. He had enjoyed remarkable tokens of God's favor, verse 4. He would have shown himself almost superhuman if he had not been exalted above measure. There is another view, viz.: That it relates to an "ecstacy of soul" by which he might be "kept in thought and feeling too far above the sorrows and sins of a world lying in wickedness" and so not "in practical sympathy with fallen humanity in this vale of tears."

1. There are thorns in every life. They may be in the flesh or in the spirit. It may be the thorn of physical infirmity,

such as weak eyes or blindness, dull ears or deafness. The body may be maimed or deformed. It may be that death has entered the home and the heart refuses to be comforted. It may be the thorn of poverty, of business perplexity, of disappointed hopes, of ill-assorted marriages, of wayward children. "Every rose has its thorn," and so has every life.

2. Every thorn is appointed for a purpose. One purpose is to keep men humble. Pride is offensive to God. It stops the mouth of prayer; it hinders growth in grace; it hinders usefulness; it prevents fruitfulness; its tendency is to destruction. On the other hand, humility promotes growth in grace; it promotes usefulness; it tends to happiness; it leads in the way of life. The poet sings of

> "Humility, that low sweet root,
> From which all Heavenly virtues shoot."

Another says: "Lowliness is the base of every virtue, and he who goes the lowest builds the safest."

Another purpose for which thorns are appointed is to lead men to earnest prayer. There is now and then one like Eyraud, the murderer, recently executed in Paris, who "refused to pray for himself or to have any religious rites performed on his behalf." Most men when a thorn is rankling in the flesh or in the spirit cry to God. At such times they pray most earnestly and persistently like Paul who "besought the Lord thrice."

3. God hears prayers for the removal of thorns. He hears and answers every true prayer. He does not answer every prayer in the way His people ask, but if not, He answers in a better way. It was better for Paul that his thorn should remain, but that he have grace to bear it. It may be better for you my afflicted reader.

4. The child of God may glory in his thorns. Well he may in view of the blessed results. They reveal to him the true state of his heart, show him whether or not, he is submissive to God's will; they lead to humility for sin; they exercise and so strengthen other graces; they teach how to sympathize with the suffering; they promote sanctification. "Sweet are the uses of adversity, which, like the toad, ugly and venomous, wears yet a precious jewel in his head."—*Christian Nation.*

The Forerunner of the Messiah.

By Roderick Terry, D.D., New York.

In those days came John the Baptist preaching in the wilderness, etc.—Matt.

The condition of the Jewish nation and of the world at large was such at this time as might be expected from the introduction of Greek and Roman luxury. The time foretold by Malachi had arrived, and many were expecting the second Elijah. John the Baptist came to arouse men to their condition, and make condition loathsome to them, and to replace a nameless dread and uncertain shuddering with true knowledge of what should be done. His words were sharp and impetuous as he preached repentance. They entered the diseased mind as the surgeon's knife the sore, preparing the way for the healing power of Jesus of Nazareth. All classes were represented in his audience. Well had it been for all leaders and people, if they had harkened to his warning voice and turned from the error of their ways. But preparations must be made in all times for the coming of the Messiah as a spiritual guide and Saviour. Hearts do not vary in their sin and in their longings as the ages passion. Pharisee and publican sit side by side still in God's house. Each needs the same warning words as John of old uttered. They must put honor, uprightness and integrity above everything. Men of power like the Roman soldiers are still here. Let them heed John's words and do violence to no man. Let them deal tenderly with all, and loving God, love their neighbors as themselves.

The Last Hour.

The sunset burns across the sky,
Upon the air its warning cry
The curfew tolls from tower to tower:
O children, 'tis the last, last hour!

The work that centuries might have done
Must crowd the hour of setting sun,
And through all lands the saving Name
Ye must in fervent haste proclaim.

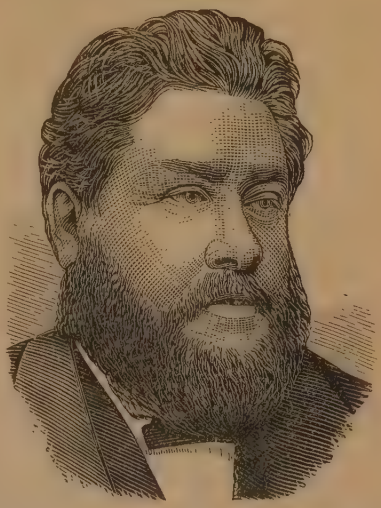
PEN-PICTURES OF EMINENT PREACHERS.*

By Rev. Theodore L. Cuyler, D.D.

Rev. Chas. H. Spurgeon.

Innumerable articles, and several volumes have been written in regard to Mr. Spurgeon. I shall confine this article to personal reminiscences of the most remarkable minister of Jesus Christ who has appeared since the days of John Wesley. His voice has been heard by more people than that of any living man—unless that other man be Dwight L. Moody. Charles Haddon Spurgeon comes of a clerical ancestry for several generations. His father, the Rev. John Spurgeon, a Congregationalist pastor, is, I believe, still living. Charles was born at Kelvedon, in Essex, on the 19th of June, 1834. He never entered college; he became a Baptist, and began to preach "in a round-about jacket" when he was a boy of seventeen, and for two years did some very precocious work at Waterbeach, near Cambridge. At the age of nineteen he was called to the charge of "Park Street Chapel" in London. The church stood on the Surrey side of the Thames; its congregation was in a moribund condition, and the boy-preacher was sent for to galvanize the poor organization into a new life, if it were possible. The shrewd deacon whose sagacity discovered the youth and brought him to London was Mr. Olney, who continued to be Mr. Spurgeon's right-hand man until his death last year.

On a warm Sunday afternoon, in September, 1857, Mr. T. B. Smithies (the famous editor of the *British Workman*) took me over to Park Street Chapel to hear the young prodigy, who was already one of the "lions" of London. We were admitted on a pew-holder's ticket, and after the doors were opened there was a rush of outsiders who soon filled every inch of standing-room. At half-past six, a stout, youthful man of swarthy complexion and black eyes, with his long hair parted in the middle, mounted the pulpit stairs. In a clear



ringing voice—and what a wonderful voice it is—he gave out Dr. Watts' noblest hymn,

"When I survey the wondrous cross," etc.

That hymn has always been the key-note of Spurgeon's theology. He requested the congregation to sing the second verse in a lower tone and with solemnity. His prayer was fervent and impressive, but marred with some extravagances of expression that he sloughed off as he became an older and a wiser man; in these later years his pulpit petitions are models of simplicity, beauty and spiritual unction. He announced his text with the following preamble. "My friends: I have been laboring all last week in Yorkshire and Lancashire. I am worn out. Other people rest one day in seven, but I do not get any rest one day in seventy. One of these times I am going to make a strike for a wee bit and see if I cannot get a little rest. But now I will try, this warm evening, to preach to you from Matthew xxvii., 27, 28.

All that sounded like old Rowland Hill. The discourse was intensely earnest, orthodox and picturesque; although his illustrations were not all as chaste in

* Copyright. By E. B. Treat.

point of taste as they are in these days. After I reached home, I said to myself: the secret of that young preacher's power lies in four things. He has a marvellous voice, of vast compass and great richness; it is only defective in tender pathos. He has a great talent for description with plenty of ready wit. He speaks with a manly boldness, in John Bunyan's plain Saxon. His sermons are saturated with Scripture and are evangelical to the core; best of all, the Lord is with him. These characteristics of Spurgeon's early preaching remain as the secret of his popular power to the present day. I ventured to publish at that time the following prediction: "On the whole he is an admirable *beginner*, with a glorious future before him, if he will only throw self out of sight, prune his style of some vulgarisms, and use less of apostrophe in his sermons. He stands in a lofty pulpit, and already has a nation for his audience." That prediction has been verified beyond my most sanguine expectations. During the thirty-three years that have followed that hot Sunday, Mr. Spurgeon has flung aside his crudities and extravagances of speech—has chastened his style without impairing his prodigious power; and now, instead of having a single nation, he has all Christendom for his audience. The utterances of the Metropolitan Tabernacle now go out into all lands, and are translated into scores of foreign tongues. With that Tabernacle are connected a theological school, an orphanage and several missions.

I did not form any personal acquaintance with Mr. Spurgeon until the summer of 1872; and since that time it has ripened into a cordial and delightful friendship. At each of my visits to London I have enjoyed an afternoon with him at his home. That home was for many years on the beautiful Nightingale Road—Clapham—a southwestern district of London. His residence was called "Helensburgh House"; it was an attractive villa, with a thoroughly English bit of velvet lawn in the rear. His grounds covered a couple of acres and were purchased by him when land in that neighborhood was comparatively cheap. His elegant home is his one only "luxury," for he spends none of his ample income in any sort of social amusement, and what does not go for his household expenses, goes for the support of his many religious enterprises.

On my first visit to Mr. Spurgeon I was accompanied by my beloved friend, the Rev. Newman Hall. He greeted us in his free-and-easy, open-handed way. I noticed that he was growing stouter than ever. "In me," he jocularly said, "that is, in my *flesh*, dwelleth no good thing." We spent a pleasant hour in his well-filled library; he showing us fifteen stately volumes of his printed sermons (which have since been doubled), besides several of his works translated into French, German, Swedish, Dutch and other languages. The most interesting object was a small pile of his sermon-notes; each one was on a half-sheet of small note-paper or on the back of an ordinary letter envelope. He writes a beautiful hand, and only the dozen *heads* of his discourse are committed to paper. When I asked him if he had ever written out a sermon, his answer was, "I had rather be hung." His usual method is to select the text of his Sunday morning sermon on Saturday about six or seven o'clock; he spends half an hour in arranging his plan, or skeleton, and putting it on paper; all the phraseology is left until he reaches the pulpit. During the Sunday afternoon he repeats the same process in preparing his evening discourse. "If I had a month assigned me for preparing a sermon," said he, "I would spend thirty days and twenty-three hours in something else, and in the last hour I would make the sermon. If I could not do it in an hour, I could not in a month." This sounds like a risky process. But it must be remembered that if Spurgeon occupies but a few minutes in *arranging* a discourse, he spends five days of every week in thorough study of God's Word, in thorough thinking and in the perusal of the richest old writers on theology and experimental religion. He is all the time and everywhere *filling up his cask*, so that he has only to turn the spiggot, and out flows

the pure Gospel in the most transparent language. A stenographer takes down the sermon, and it is revised by Mr. Spurgeon on Monday morning. He told me that for many years he went to his pulpit under such nervous agitation that it often brought on violent attacks of vomiting, and profuse outbreaks of perspiration. He has outgrown gradually this remarkable sort of physical suffering.

A dozen years ago Mr. Spurgeon exchanged Helensburgh House for a larger and more elegant mansion, called "Westwood," on Beulah Hill, near the Sydenham Palace. It is a rural paradise. His library looks out on a view that extends twelve miles to Epsom Downs. At each of the visits I have paid him there, he has come out to meet us, with his banged-up soft hat (which he wears in-door half of the time) and with a merry jest on his lips. Two years ago I found him suffering severely from his neuralgic malady, but it did not abate his abounding humor. When I told him that my catarrhal deafness was worse than ever, he replied, "Well, brother, comfort yourself that in these days there is very little worth hearing." He took Brother Hall and myself out into his garden and conservatory and down to a rustic arbor where we sat and told stories. There are twenty acres of land attached to "Westwood," and Mr. Spurgeon had us over into a meadow where we laid down on the freshly mown hay and inhaled its fragrance. Mrs. Spurgeon—a charming lady—has a dozen cows, and with the profits of her dairy she supports a missionary in London. After our return from our stroll, the great preacher, with much glee, showed us a portfolio of caricatures of himself, from *Punch* and other publications. At six o'clock we took supper, and then came family-worship—all the servants being present. Mr. Spurgeon followed my prayer with one of the sweetest and most fervent *conversations with our Heavenly Father* that I ever heard. It was wonderful praying. As I listened to it, I understood more than ever one of the "hidings of his power." In the soft calm hour of the gloaming we took our leave, and he went off to prepare his sermon for the morrow. How many years more my beloved brother may be able to stand in his world-commanding pulpit, and continue his mighty work, God only knoweth. If that work should close to-morrow, it would be justly regarded as the most extraordinary that has been wrought by the tongue and pen of any one minister of Jesus Christ during the present century.

CHARGE TO THE PASTOR.*

By Joseph R. Kerr, D.D., Fourth Presbyterian Church, New York.

My friends, I congratulate you upon the relation that has just been constituted; also, upon the promptness with which you have filled your pulpit.

I trust that the example will not be lost upon the other churches in our communion, that when a minister retires, his successor may be already in sight.

A long interval between pastorates is certainly injurious; demoralization and disappointment grow like weeds in the absence of the gardener.

Sitting in judgment upon a legion of candidates is scarcely offset by the committee that searches the earth for a seraph and finally brings in an earthen vessel.

This venerable church has shown a wisdom befitting its years. Instead of hesitating or wavering, it made up its mind quickly and formulated its action with despatch.

It may be alleged that you have been coveting your neighbor's goods, but that will scarcely hold, since the ordination of the Christian minister is not exclusive but inclusive—he belongs to the entire church,

* Delivered March 1st, at the installation of Rev. David G. Wylie, Ph.D., as pastor of the Scotch Presbyterian Church, New York.

and wherever he is most needed he should go.

Each man has his own fitness and his own endowment. If he is an echo, an imitation, a mere stencil-pattern, he is not wanted—ought not to be wanted. His value lies in his individuality and adaptability.

"The man for the place" is always in order and may properly be summoned even if located next door.

You have been guided by these or similar considerations since you parted the other day with him who for nearly eighteen years was your religious leader and spiritual teacher, and whose memory must ever be to you "like the benediction after prayer."

It was a serious question for you to solve—who should take up the work where he laid it down, and carry it forward with the old power and success reinforced by a fresh personality. God helped, or the solution would not have been reached so soon. You may change pastors, but you never change Gods.

He has led you to choose one of our city brethren with a high record for usefulness in another field; who knows this community as a stranger could not know it for months—it might be years. He will not be embarrassed at the outset by having to feel his way and learn the proper adjustments. This is no small advantage in a metropolis where the human currents are so changeable, where nothing waits long—not even the flood-tide.

Trained and established in our historic creed, gifted in mind and heart, consecrated to the service of the blessed Christ, —he has come at your entreaty to minister in the sacrifice and service of your faith; And it has devolved upon me to formally request of you some things in his behalf. I am persuaded that most, if not all, will be granted without the asking. Nevertheless I entreat you to give him immediately your affectionate confidence and support. Make him feel that you care for him, trust him; that you mean to back him—proving your loyalty unceasingly. Stand not off until you see how he may do—help him do. It has been well observed, "To give encouragement is better than to give money, and to be one of those dear souls whose special mission in this world seems to be to cheer others, is better than to be a millionaire."

The pastor has manifold responsibilities and cares—he does not parade them, but he is burdened all the same. Without being patronizing or officious, it is possible for those who are lovingly interested in him and his work, to keep his eye bright, his step elastic, his heart strong.

Do not tell him the disagreeable in the Church life—unless it is absolutely necessary. He is not to be a reservoir but a fountain—not to be poured into, but poured forth. There are many things which you can alter, or sweeten, or hide. Remember he does not need to know everything—he will be happier and more useful if he is not too wise. Consideration for the man as well as for the minister is a saving grace in his people.

Let this consideration extend to his time. He must have hours for study. The quality of the output depends upon the opportunity for the input.

Genius cannot be always extemporaneous. The pulpit can never afford to be on a level with the pew. This does not mean hierarchal pretensions—but it does mean that the source of supply must ever be higher than the consumers and consumption. Force your minister to the most exacting week-day service, and you prepare for yourselves a disappointing Sunday service. The pew cheats itself when it robs the pulpit.

Then too, yield proper deference to his judgment. He is not to be a mere power on the chess-board. He stands not for himself alone, but for many inside and outside. His horizon is larger than yours—he is on higher ground. He may see what you cannot see, he may discern what you never dream. Offer your way, but do not urge it; yours may be good as far as it goes, but his may be better because it goes further. Trying to run the minister has often simply ruined the church—it is the company directing the captain. Than that, better have no superior officer; better pew the pulpit and cancel the divine ordination. Confidence in his ability to lead has called him; cordial and constant cooperation will sustain him.

Endeavor to live his sermons. They will not be worth much if they are unlivable. Feel that they are not done when he is done speaking. Be not forgetful hearers, but doers also. It is much easier to listen than to practise; to appreciate than apply; to snap the watch than redeem the time.

John in his third letter declares he had no greater joy than to hear that his spiritual children were walking in the truth. Give your pastor this joy—fill his heart until it overflows. Grant him place in your daily prayers. Plead for him who will plead for you. Entreat the favor and the guidance of Heaven upon him in all his relations. Let him know that you do this—let him feel it: let him lean his soul upon it.

You have influence with God. Exert it. Test it for the man whom He has commissioned and conducted into your lives. Delightful will it be to kneel and get mercies for him—new every morning and fresh every evening: dew of divine love, sparkling, refreshing, sanctifying. Pray for him! Pray for him in the social meeting, at the family altar and in the closet when the door is shut. A praying pew makes a powerful pulpit.

Be regular and punctual in your attendance upon all the stated services in the worship of the church; be ready to do whatever opens for you in the ordinary or extraordinary work of the church.

Worship as you work, and work as you worship. Lip service is good; life service is better—both together make the ideal Christian. In seasons of illness—send for the minister when you send for the physician. Both men are then needed. In hours of sorrow and shame, billow and blast, summon the servant of the most high God, that he may kneel with you and prevail for you. Share with him your sunshine, let him partake of your prosperity, jealously guard his reputation, zealously promote his usefulness, be not unmindful of his temporal needs, and seek to abide together in the unity of the spirit and the bond of peace, and the God of peace shall be with you.

This is the opening of a new page in your history—not a new volume, only a fresh leaf. The continuity of your past is unbroken—that grand past in which the names of McElroy, Sutphen and Hamilton, with those of many distinguished laymen, burn like the fixed stars.

This is still the Scotch Church holding on its covenant path, cherishing the memories of its noble men and women whose ashes are in the graveyard; carrying unfalteringly and gratefully the trusts they bequeathed; girding up its energies for surpassing achievement in the coming years; facing the future with radiant countenance, tingling blood, and invincible faith; saluting the twentieth century with truth, and hope, and love! Presbyterianism, yea Protestant Christianity on this island, never needed you more than just at this present moment.

With the growth of our population in numbers and wealth, there is an increase of materialism which is indifferent if not defiant before the uplifted cross.

The splendor of our civilization is a metallic splendor, the glory of our municipal life is not the glory of God. This is so from one end of the city to the other—from one side of the city to the other. We are proud of New York, and yet we may often weep over it—the vice, the misery, the sin and shame on every hand.

Nevertheless these days must not be wasted in idle weeping. To sit still and lament is not what we are here for. The friends of Jesus are to stand shoulder to shoulder; they are to work hand to hand; they are to force by spiritual might the prevalence of righteousness. You see this. You realize this. There is no craven cry in your throats—no selfish shrinking in your hearts. "The Old Guard never surrenders." Its spirit of sturdy perseverance, unwearying defence and attack, the intense love for colors, readiness to occupy even the most exposed parts of the field, has challenged the admiration of men in all ages and wrought conquests which have transformed continents.

Men and Brethren: may there descend upon you power out of the heavens—that you may be thoroughly furnished unto

every good word and work. May your altar-fires blaze until the light is visible in the very ends of the earth!

May this pastoral relation be a rich blessing to yourselves, to the church, to the city, to the world. In the name of the Father, of the Son, and of the Holy Ghost. Amen.

CHURCH AND STATE IN COLONIAL MASSACHUSETTS.

By Warren R. Schenck, A.B., New Brunswick, N. J.

The story of the relations of church and state in Masssachusetts, through the cycle of changes from subjection of civil to ecclesiastical power to the establisment of civil and religious liberty in their plenitude, is rich in facts, and about it romance has thrown its spell.

Nathaniel Ward, of Massachusetts, an early colonial writer of no little merit, tells us that toleration is "room for hell above ground." Becoming eloquent in his enthusiasm, he continues: "To authorize an untruth by a toleration of State is to build a sconce against the walls of heaven to batter God out of His chair." On the part of the clergy the great John Cotton publishes a work entitled, "The Bloody Tenet of Persecution Washed and Made White in the Blood of the Lamb." On the other hand, Roger Williams in 1636 asserts "the great doctrine of intellectual liberty, and made it the corner stone of a political constitution." These ideas, modified by counter-action, are embodied in the politico-religious life of the colony.

The Puritans came to America to found a civil government for the benefit of religion. Except the Plymouth settlers, they left England with protestations of loyalty to the Church of England. Reaching America they straightway instituted a church of their own, and established a so-called Biblical Commonwealth. In this Commonwealth Church was before state in rank, and above state in authority. The state was the offspring and handmaid of the Church. The colony was jointly governed by the officers of both. Legislation was the re-enactment by men of God's laws. The "Statutes and Ordinances of Israel" were enforced by the "magistrate" as the "minister of God." The clergy had "infinite weight in the constitution; they were naturally the expositors of the law."

Later in the life of the colony the clergy did not exercise so paramount an influence in legislature and court as is often maintained. They were not so much *initiators* as ardent co-workers with the magistrates in attempts to chain religious thought by civil law.

As the colonists increased in number, the Commonwealth for this and other reasons necessarily lost by degrees its theocratic—if we may use the term—its theocratic nature. But for the first sixty years "there was upheld in Massachusetts," says Josiah Quincy, "as complete an intertexture of Church and State, as perfect a Church establishment, as ever existed in any country." Modifying somewhat the statement as to "church establishment," these words of Quincy are true. A still more eminent authority, Justice Story, has said: "The arm of the civil government was *constantly* employed in support of the denunciations of the Church; and without its forms the Inquisition existed in substance, with a *full share* of its *terrors* and its violence."

In 1629 Massachusetts received a royal charter. Concerning this charter Charles II. wrote: "The principle and foundation of the charter of Massachusetts was the freedom of liberty of conscience." The Puritans failed to perceive this fundamental principle. In the very year of the grant two ministers sent from London to Salem were returned for attempting to introduce Episcopalian forms and prayers. Thus was Episcopacy exiled from Massachusetts. The General Court enacted (1631) that no man should be a freeman unless he was a member of some Church. Church membership, says Cotton Mather "was left very much unto

the discretion and faithfulness of their elders." Thus the attainment and continuance of political rights were in ecclesiastical hands. In 1662 was adopted the famous "Halfway Covenant," permitting non-church members under certain conditions to be voters. Yet in 1676 five-sixths of the male inhabitants were disfranchised by the influence of the ecclesiastical power. This was so until the end of rigid Puritan rule.

The first thing done by the first Court of Assistants of Massachusetts was to provide for the housing and maintenance of the elders at public expense. In 1638 the court provided that *all* should be taxed for support of the churches, whether they attended or not. Two years before it had denied citizenship to members of churches which had been established without the approval of the court and greater part of other churches. In 1672 every town is required to provide a dwelling house for its minister. Each county clerk is charged with the payment of his salary. Massachusetts retained and exercised the power of taxing the people for the support of the Congregational Church until 1833.

Withdrawals from the church had (1636) "caused much disorder and damage in the civil state." Ezekiel Holliman, for not attending the state church, was (1638) "referred by the court to the ministers for conviction." In 1646 attendance upon state church services was made compulsory. At Boston one Holmes, a Baptist, was (1651) whipped "unmercifully for hearing a sermon in a private manner." In October, 1635, Roger Williams is banished for denying the right of "the civil magistrates dealing in matters of conscience and religion, as also of persecuting and hunting any for any matter merely spiritual and religious." Two years latter and we come upon the trial, "excommunication," and banishment of Mrs. Hutchinson. Then Winthrop lays down the doctrine that the church is subordinate to the civil power. For, he says, "If a magistrate shall in a private way take away a man's goods or servants, the church may call him to account for it; but if he doth this in pursuing a course of justice (though the thing be unjust) yet he is not accountable."

Magistrates have power (1650–1655) to coercè a disaffected church into communion with the others. In 1641 it was enacted that "the civil authority here established, hath power and liberty to see the . . . rules of Christ be observed in every church, according to His word," and the General Court (1685) had "the power of summoning the elders to discuss and settle church doctrine, or for consultation in civil affairs, added to that of general supervision in all ecclesiastical affairs."

Statutes of 1644–45 call for the "banishment' of Baptists, and forbid the use of the Prayer Book in public and private. "Ministers," says the chronicler (1641), "advise in making of laws." The settling of a minister must be with the consent of some of the magistrates. All Jesuits and Popish priests are also sentenced to banishment, and if they return, to death. In 1658 this law is extended to "that cursed sect of Quakers," and is not repealed until 1681. Ears are clipped, tongues bored through with hot iron, and other cruelties inflicted upon Quakers. In 1659 three men and a woman are hanged on Boston Common. Soon after another Quaker is executed. One Cudworth, writing in this same year, reveals the spirit of the times when he says: "We have no time to promote the civil weal, but now we must have a State Religion; a State Ministry, a State way of maintenance." In 1646 some persons of other sects than the Congregational had petitioned for a little civil and religious liberty, for which several of these disaffected persons were imprisoned, and the rest compelled to give security for their future good behavior. In 1687 one Maverick, whom a contemporary tells us was so good a citizen that Boston could not do without him, was imprisoned and fined one hundred pounds for petitioning with others for the right of the baptizing of their children.

About this time (1680–1686) Edward Randolph, Governor of Massachusetts, was doing his utmost to establish the Church of England in New England. In

1688, Governor Andros forcibly seized the Old South Church for the use of Episcopalians. Andros also withheld justice in cases where conscientious scruples forbade a witness to take oath by kissing the Testament.

Massachusetts received a new charter in 1692, which changed the foundations and forms of the government. Religion became no longer the end and object of the civil government. The clergy were deprived of most of their civil power. John Cotton says that government was no longer "exercised about the things of God, the souls and consciences of men, the doctrine and worship of God, and the communion of the saints." But this statement must be modified. Thus the charter itself excepts Papists from its provision for liberty of conscience "to all Christians." In 1723 one Checkley, for publishing a discourse concerning Episcopacy, was arrested, tried as a public libeller and peace-disturber, was fined fifty pounds, bonded in the sum of one hundred pounds to keep the peace, and compelled to pay the costs of his own prosecution.

This hostility to Episcopacy was very bitter, and died out only gradually during the eighteenth century. The scheme of erecting an Episcopate over the colonies contributed, Mr. Adams tells us, as much as any cause, "to close thinking on the constitutional authority of Parliament."

A more liberal feeling is manifest in a law of 1729 relieving Quakers and Baptists from parish taxes. But still the independent church was established by law, (1754). Harvard College, founded by the General Court in 1636, was a school for the education of Congregational ministers until 1692. A struggle among the different sects then ensued for control of the college. After the first qnarter of the eighteenth century it gradually lost its sectarian theological character, and became more purely literary in its ends.

The constitution of Massachusetts, adopted 1780, required "belief in the Christian religion" as a qualification for office, and Jews were ineligible. But the church no longer formed a part of the state.

SUNDAY SCHOOL CAUSE

LIGHT ON THE INTERNATIONAL LESSONS.

By Alfred H. Moment, D.D. (Presbyterian), Brooklyn, N. Y.

May 3, **Israel often Reproved.**—Amos iv., 4–13. **1891.**

Golden Text: "He that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy" (Prov. xxix., 1). (1) Here is sure destruction for the wicked. (2) Here is an effort on God's part to save every man's soul by often reproving him for his sin. (3) Here is the cause of a man's ruin, his own determined rebellion: "hardeneth his neck."

I. The Prophet Amos. (1) He was a man of humble rank raised up to serve the Lord at a most critical time in the history of Israel (i., 1). (2) He belonged to Judah, but was commissioned to do his work in Israel, where men bold for truth and righteousness were greatly needed. (3) It was during the forty-one years of the second Jeroboam that Amos did his prophetic work (II. Kings xiv., 23–29). B.C. 825–784. Amos' public life began about B.C. 808. (4) Corruptions of all kinds abounded in Jeroboam's time, and Amos was raised up to proclaim in consequence the judgment of God against the king and the nation. (5) The whole book of Amos is dark and terrible with the wrath of the Almighty against sin. It is intended for a wicked people and a corrupt time. It shows throughout that, though God is long-suffering, yet certain doom shall come upon the rebellious. The golden text is a fine compendium of all that Amos said. (6)

Though wrath is the burden of the nine chapters, we behold mercy triumphing in the five closing verses. (7) The first three chapters give a great sweep of divine judgment against Syria, the Philistines, Tyre, Edom, Ammon, Moab, Judah and Israel. It is not till the sixth verse of chapter second that the prophet takes up Israel. The lesson in the fourth chapter takes up two points: (*a*) Israel's idolatry (4–5); (*b*) Israel's refusing to obey God, notwithstanding many reproofs.

II. Israel's Idolatry. Vs. 4, 5. (1) "Come to Bethel and transgress." The place where the golden calf had been set up, the prophet sarcastically calls the people to worship the false god and go through the meaningless forms of religion, only to add transgression to transgression. And so Amos ironically tells them about worshipping at Gilgal, bringing sacrifices and tithes, and thank-offerings. Here Israel had all the outward forms of religion, observing what Moses had commanded, but without any recognition of God—obedience to Him or love for Him. Jerusalem, the temple, and holy service there, all of divine appointment, are ignored, while a golden calf is set up and worshipped. The spiritual truth for us to learn is that forms and observances and gifts and outward acts of religion only add transgression to transgression when the heart is wrong, the life rebellious, and God in His Word is ignored. It is not great devotion and good intention that God will accept from any man, but a broken and contrite spirit. Obedience is better than sacrifice. We should see to it that our religious sentiment and forms of religion are according to the Holy Scriptures, and not often fashioned by our feeling or by what we like. There is far too much of old Israel's ways in these new times of ours—religion that is agreeable to people's inclinations and consistent with their character, but no Christ in it and no conformity to God's Word thought of. What is demanded is truth in the inward parts; worshipping God, who is a Spirit, in spirit and in truth; having Christ in the heart as the hope of glory.

III. Israel hardeneth his neck, though often reproved. Vs. 6, 13. (1) From verse sixth to eleventh we have stated four judgments God brought upon His people, and yet neither one nor all had the effect of bringing them to repentance. First there was famine (6–8); then blasting and mildew upon the gardens and vineyards and fields (v. 9); afterwards, pestilence slaying the people (v. 10); and lastly, earthquake had visited them (v. 11); but to no use. Observe the oft-repeated declaration: "Yet have ye not returned unto Me, saith the Lord." (3) God has many ways of dealing with sinners—some of His ways are tender, and some compassionate; others are severe, but all have one end: the redemption of the soul and the establishment of His people in true spiritual worship. The good Lord is doing now what these verses record, sending sickness, bereavement, lack of prosperity, great surprises, all for the purpose of leading them to accept of His grace. Of too many, however, this may be said: "Yet they have not returned unto Me, saith the Lord." O the force of this word, "Yet." God calls us. Yet we will not hear. He afflicts us with sore chastisement, yet we will not yield. O how stubborn the sinful heart is! How determined the man who is in rebellion against his Maker! (4) The wages of sin is death. The ultimate of rebellion is destruction. Mark the "therefore" of the twelfth verse. It is connected with the "Yets" of the foregoing verses. "Yet ye have not repented, therefore thus will I do unto thee, O Israel." "Thus" refers back to verses two and three, where the punishment is stated. (5) The familiar expression: "Prepare to meet thy God, O Israel," has no reference to the judgment, but is a call on the part of the prophet to Israel to bring the false gods and boasted strength out and see how well they will contend with Jehovah in the day when destruction comes. (6) In verse thirteen we have a most comprehensive description of the living and true God, and it is given to teach foolish Israel the weakness and folly of the deities they are serving. He is here set forth (*a*) as the Creator of all things: for, lo, He that formeth the mountains, and createth the winds"; (*b*) as the God of all wisdom: "and declareth unto man what is his thought"; (*c*) All power: "that maketh the morning darkness"; (*d*) All authority: "And treadeth upon the high places of the earth."

O what a God this is for man to ignore!

May 10, Israel's Overthrow Foretold.—AMOS viii., 1–14. **1891.**

Golden Text: "Whosoever hath not, from him shall be taken even that which he seemeth to have" (Luke viii., 18.) Use and have, is the formula of true life. Use not and have not is equally true.

The End is come. Vs. 1–3. (1) Amos

is now drawing his prophetic work to a close, and he shows the near approach of Israel's doom by the figure of a basket of summer fruit. Everything in Israel is now ripe for destruction. The third verse shows us that great sorrow and death shall be present. The Lord in His mercy endureth long with the impenitent, but when this mercy is rejected, judgment will surely come and come suddenly—come as with a great surprise. As summer fruit is consumed when ripe, so the rebellious also when they are ripe for the wrath of God. The Bible is full of warning as to the suddenness of the Lord's final judgment upon the wicked. Many there are who make little of divine justice and hold in derision all warnings as to the awful consequences of sin. For all such has this basket of summer fruit a special and pointed message. As this fruit has come to its end, so soon shall they.

II. The Advance of Israel. Vs. 4–6. (1) In the last lesson we had the idolatry of Israel and their hardness of heart under many trials. In this lesson, the awful greed and dishonesty of the people are emphasized. (2) "Hear this, O, ye that swallow up the needy and cause the poor of the land to fail." The rulers and well-to do of the people getting riches by fraud, deceit and oppression. A most common sin in our money-loving age. The needy and poor are now, as then, trodden down and swallowed up by the advance of the times. Against no sin is God's wrath more vehement than this one, the oppression of the weak for the sake of self-gain. (3) The fifth verse shows us this same evil heart of unbelief, impatient for the Sabbath to get past, and all religious hindrances, in order that the work of money-making may be prosecuted. To many in commercial life, the Lord's Day is a great hindrance. They want no such interruption to the work of their greedy hands. The purposes of rank dishonesty are also stated in verses five and six. Few evils have a more damning effect upon men than the inordinate love of money. This lesson is timely, seeing that the great sin of our nation and age is avarice. Let all take warning as to the awful consequences of getting gain by dishonesty, oppression, or the violation of God's holy day.

III. Israel reproved because of worldly-mindedness. Vs. 7–10. (1) Sin must be punished: "The Lord hath sworn by the excellency of Jacob, by Himself. Surely, I will never forget any of their works, to punish their evil doings" (v. 10). The Almighty cannot look upon sin with the least degree of allowance. A seed of iniquity sown must yield a harvest of anguish. By Himself, by all the promises of His Holy Word, by all that is vital in His covenant of grace, God has sworn this. In verses 8, 9 and 10 we have a statement of what is affirmed in the seventh verse.

IV. A Famine of God's Word. Vs. 11–14. (1) Not only shall the people suffer by the things mentioned in the previous verses, but the Word of the Lord shall be taken from them. "Behold, the day cometh, saith the Lord God, that I will send a famine in the land; not a famine of bread, nor a thirst for water, but a hearing of the words of the Lord." The word "behold" here shows an advance upon what had gone before; still more terrible was to be Heaven's judgment upon the sin of the people. When God will not speak to a man or people; when the Word of Eternal Life is withheld, despair must fill the mind. (2) The effect of this is given below. And they shall wander from the north even to the east; they shall run to and fro to seek the Word of the Lord, and shall not find it; the young and strong shall faint, while all that trust in Baal, the sin of Samaria, and in the golden calves set up at Dan and Bethel, the sin of Jeroboam, shall fall, shall utterly fail, and shall never recover themselves again. Vs. 12, 13, 14.

The lesson here to be learned is the preciousness of the Bible, the Gospel of the blessed Jesus. Many think little of it; some hate it. The result of this awful state of heart is here set forth as a famine, with the awful consequences mentioned in the close of the lesson: wandering in despair, seeking what cannot be found, loss of all strength and hope, utter failure of life.

"A man may lack liberty and yet be happy. He may lack food and yet be contented. He may lack clothing and yet not complain. But if he lack the Word of God, he lacks all that can confer any blessing upon him in this life, or secure any in the life which is to come. A man may struggle along in the midst of privation as regards food, but if God be silent, despair must take possession."

May 17, **Sin the Cause of Sorrow.**—HOSEA x., 1–15. 1891.

Golden Text: "Your iniquities have separated between you and your God" (Isaiah lix., 2). Nothing can separate between us and God but sin—ignorance

cannot do it, poverty cannot, low birth cannot, misfortune cannot. The Lord will stand by us when the best earthly friend will forsake and turn from us. Iniquity alone can drive Him hence.

These lessons have to do with the awful consequences of sin. They should take a deep hold upon the teachers and be made vivid in thought to the scholars.

I. Sin the Cause of Sorrow. Verse 1. "Israel is an empty vine." Good people are a fruitful vine; full of sap, life and productiveness, yielding blessing to the world, having a rich harvest for the needy. The vine is a beautiful figure of the Christian. In the Gospel of John Christ is spoken of as a vine, and His believing people as branches bringing forth fruit. "An empty vine" is a strong expression for what the sinful heart is; in it there is no life, no fruitage, no blessing; nothing but what disappoints, aggravates, and calls forth condemnation. "Every branch in Me that bringeth not forth fruit is taken away." "According to the multitude of his fruit he hath increased the altars; according to the goodness of his land they have made goodly vintages." As rebellious Israel prospered temporally, so he became more and more idolatrous. According as the wicked succeed in life do they depart from the ways of God. History is full of illustrations of this fact.

Verse 2: "Their heart is divided" in the sense spoken of in I. Kings xviii., 21, when the people in Elijah's day were halting between two opinions—having Jehovah and Baal both in their thoughts, but serving Baal actually. In the sense used by our Lord in His sermon on the Mount when He said: "No man can serve two masters . . . . ye cannot serve God and Mammon." In the sense in which James exhorts: "Cleanse your hands, ye sinners, and purify your hearts, ye double-minded" (iv. 8). As the result of this divided heart, this serving Baal while professing the true God, they shall be found guilty, and the altars and images shall be destroyed; the king shall be to them of no potency (v. 3); evil consequences and judgment shall spring up on every hand, "as hemlock in the furrows of the field." A double-minded man is unstable in all his ways and everything is unstable in his behalf; nothing will stand by him to help him. O, when a man forsakes God, what is left to him but evil, and that continually? Only the single in heart have an everlasting habitation. Verses 5–8 show what these false gods are coming to, what they can do for the people in hours of trial, and the awful consequences of idolatry. The calves shall be carried away for a present to the King of Assyria; the people shall fear and mourn; so also shall the priests, while shame shall rest upon the whole of Israel. To Samaria and the land destruction would come, the king would be cut off, and the people would be thoroughly aroused as to the terrible vengeance coming upon them: "And they shall say to the mountains, Cover us, and to the hills, Fall on us" (v. 8) (Is. ii., 19; Luke xxiii., 26–31; Rev. vi., 15–17). The wicked may despise the day of judgment, but the time is coming when they shall know and fear all that the Word of the Lord has spoken.

Verses 9, 10: Gibeah stands for great cruelty and abominations, Judges xx., 29–48. Here we have stated the Lord's determination to punish such sin.

Verse 11: And Ephraim—the whole Hebrew race—is as an heifer that is taught and loveth to tread out the corn, loveth the temporal advantages of being God's people, just as many now are in the Church for the loaves and the fishes, but the self-sacrifice needed for a true spiritual service, this is not so congenial and not so willingly assumed. Because of this, calamity would come—punishment for lack of cultivating obedience and spiritual life. The yoke of the Assyrians must be put upon her fair neck. And I will set a rider on Ephraim. Judah shall plow, Jacob shall break his clods. Those who love merely the temporal advantages of the Gospel and not its spiritual life, worship, and work, must expect to have fulfilled upon something of the spirit of what we have in verse 11.

Verses 12, 13: Here we have taught the great truth that whatsoever a man sows he also reaps. Gal. vi., 7.

Verses 14, 15: Therefore shall a tumult arise among the people, etc. "Therefore" shows the conclusion of the whole matter, the great sorrow in consequence of the great sin. O that we may be wise and flee from the wrath to come. Jesus Christ alone can save us from the awful consequence of sin!

May 24. **Captivity of Israel.**—II. Kings xvii., 6–18. **1891.**

Golden Text: "Because ye have forsaken the Lord, He hath also forsaken you" (II. Chron. xxiv., 20).

I. The Captivity of Israel. V. 6. The date for this was 721 B.C. The kingdom had existed from B.C. 975—254 years.

From first to last the kings did evil, and that continually. In every possible way did God try to save them from the idolatry, worldly-mindedness and iniquity, but to no use. They went on from bad to worse, till the end came.

II. Sin the Cause of the Captivity. Vs. 6–12. The historian takes up space in these verses in stating the reason why God thus acted with His chosen people—driving them out of the land, mingling them among the nations, and forever closing up their career in the world's history. Everything said here adds iniquity to iniquity, rebellion to rebellion, darkness to darkness, in Israel's conduct towards God. They sinned against the God who had brought them out of Egypt and been to them the source of all blessing; had walked in the statues of the heathen; they had indulged in all secret sins against their God.

III. The divine effort to save Israel entirely frustrated. Vs. 13–18. (1) Full of compassion toward them, God raised up prophets—Elijah, Elisha, Jonah, Amos, Hosea, saying unto them: "Turn ye from your evil ways and keep My commandments and My statutes, according to all the law which I commanded your fathers, and which I sent to you by My servants, the prophets." (2) All that was done only made them worse, caused them to go deeper into sin and harden their hearts in rebellion (14–17). (3) When nothing more could be done the end came, the divine judgment fell. "Therefore the Lord was very angry with Israel, and removed them out of His sight."

(*a*) If we sin it is like that of Israel, against light and knowledge. (*b*) If we are determined to do wrong, no effort on man's part or on God's can keep us from it. (*c*) Every judgment, when understood, shows the exceeding greatness of the patience and goodness of the Almighty. (*d*) If we forsake the Lord, He will surely forsake us. (*e*) With all our privileges, we can sell ourselves for gain, pleasure, fame, self-gratification (v. 17). (*f*) Judgment is often long in coming, but there is a fulness of time when God must banish the wicked out of His sight. (*g*) In Christ alone is there safety for any man or people.

May 31, The Temple Repaired.—II. Chron. xxiv., 4–14. **1891.**

Golden Text: "God loveth the cheerful giver" (II. Cor. ix., 7).

The lesson before us is also recorded in II. Kings xii., 4–16. Its chronology was about 157 years before the lesson of last week. It has to do not with Israel, but the kingdom of Judah. Jehoash was king. His neighbor at the time was Jehu, but a very different man was the king at Jerusalem from him who reigned in Samaria.

I. Joash's or Jehoash's purpose regarding the Temple. V. 4. (1) This king was good, though not specially strong. Being devoted to his God, he gave due attention to the house of God. This is one of the sure evidences of real piety. He who does not care much for the Church of Christ does not care much for Christ. (2) He went to work in a systematic way by commanding the priests and Levites to collect it from the people (v. 5). If the ministers of God's house do not exert themselves for its repair, renovation and edification, who will? so thought Joash, and hence his orders to the ordained servants of the temple. But they were careless and dead in the spiritual life, hence nothing was done. (3) Not discouraged the young king devised yet another measure to accomplish his end. Where there is a will there is a way. The man who is bent on having the Lord's house built and honored will surely accomplish it. No man ever yet wisely, prayerfully and determinedly began a work for Christ, but that accomplished it. (4) When the priests and Levites had frustrated the king's plans for a time, he moved in another and more effective way (v. 6). Jehoiada was high-priest, and a good and great man. He, heartily entering into the pious design of Joash, aided him in perfecting the temple. (5) This was done by placing a collection box at the gate of the house of the Lord and commanding the people all through the kingdom to bring to the Lord the offering which Moses had taught. There was system in this; something that commended itself to the hearts of the people. The result was that the people responded most liberally (v. 10). It devolves upon the leaders of the Church to devise wise means for leading the people out in the contributions to the Lord. The people must have confidence in those handling the money, and the method of giving must be practical. The collection box is one of the most practical methods now for Church benevolences, as it was in Joash's day (vs. 10, 11). (6) The money being on hand, the

work was begun under the management of the king and the high-priest. Observe that the money was first collected before workmen were employed, which is the true way. So the good work was completed and the temple reopened for holy purposes.

QUESTIONS OF THE DAY

The Bureau of Catholic Indian Missions.

By James M. King, D.D.

This is a powerful organization for promoting Catholicism among Indians, and to this end it seeks to secure the largest possible number of Catholics in the Government Indian service. As a result of these efforts many Indian agents, their clerks and other employees, are Catholics. It has made a special point of securing the control of as many government schools as practicable, several of which are entirely officered by Catholics, and are as absolutely parochial schools for the distinct propagation of Catholicism as if they were supported by church mission funds, instead of public funds. The Roman catechism is the basis of all the instruction, the mass is celebrated in some of them, and especial pains are taken to drill the pupils in all the rites and ceremonies of the Catholic church. This Bureau has accomplished its greatest work, perhaps, in procuring immense sums of public money for the support of its mission schools. The growth of these appropriations is seen in the following exhibit: The amounts secured have been as follows—1886, $118,343; 1887, $194,635; 1888, $221,169; 1889, $347,672; 1890, $356,957; 1881, $363,349.

The Bureau is in close contact with the cardinal and all the hierarchy, and can summon to Washington at short notice very powerful support — archbishops, bishops, priests, and influential laymen—to wait upon the President, or to lobby with senators and members of Congress in order to carry through any scheme it has on hand, such as securing new legislation, influencing appointments, or defeating measures which they regard as in any way detrimental to the interests of Catholicism.

During the last administration, the superintendent of Indian schools, Mr. Riley, was a Catholic, as was the chief of the Education Division in the Indian Bureau, his first assistant and principal clerk. The Commissioner of Indian Affairs was subservient to Catholic interests, and, in fact, the Indian Bureau was completely dominated by the Catholic Bureau, in consequence of which the Government Indian schools were neglected, and the Catholic school fostered in every possible way.

When the present commissioner announced his intention of developing a system of non-partisan, non-sectarian Government Indian schools, modelled after the puplic schools, the Catholic Bureau immediately became alarmed and entered upon a most vigorous campaign to obstruct his work. The Catholic congress, assembled in Baltimore, appointed a strong delegation, with Bishop Ireland at its head, to wait upon the President and demand that he should recall the nomination of General Morgan, which he declined to do.

The head of the Catholic Bureau then filed charges before the Senate Committee, accusing the commissioner of falsehood, bigotry, and dishonor, and a tremendous outside pressure was brought to bear upon individual senators to induce them to vote against his confirmation. The attempt was made to combine the democrats against him, as a party measure, but without success. An effort was then made to secure enough votes to defeat him from among republican senators, and among those thus influenced were Pierce, of North Dakota, and Ingalls, of

Kansas, both of whom have just failed of re-election. But notwithstanding all these efforts the commissioner was confirmed.

In the papers submitted to the Senate the Catholic Bureau made a violent attack upon the government schools with a view of preventing an increase of appropriations for them; but Congress voted nearly half a million dollars more for Indian education than ever before, raising the amount to nearly two million dollars.

During the past year articles emanating from Washington, and presumably inspired by the Catholic Bureau, assailing the commissioner's policy and personal character, have been widely published, and apparently no pains have been spared to weaken his hands and destroy his work. Indians have been instructed not to patronize the government schools, and have been told that if their children went to these institutions they would die and go to hell. A petition drawn up in Washington was sent to a certain tribe and calculated for signatures, protesting against the establishing of a government school among them; but when questioned about it the Indians did not seem to know what it was which they had signed.

When the Sioux troubles arose an effort was made to throw the blame upon the commissioner, and "Father Craft," who was once expelled from the Sioux country for exciting the Indians to disloyalty, published a pretended interview with Chief Red Cloud, complaining bitterly of the Interior Department. This interview has been pronounced spurious by Dr. Bland, the personal friend and correspondent of Red Cloud. Father Craft, in a letter to the *Freeman's Journal*, lays the blame of the trouble upon "the blunders and cruelties of the commissioner."

The Catholics, having refused to accept the very liberal award of money made for parochial schools, withheld their contracts until they became seriously embarrassed for money, and then attempted to throw the responsibility upon the commissioner.

Resolutions inspired, and probably framed, by those connected with the Catholic Bureau, calling for the investigation of the Indian Bureau, have been presented to Congress and are now before the Committee on Rules.

This brief recital of the principal events in this effort of the Roman hierarchy to strike down a public official for refusing to promote their scheme for diverting millions of dollars of public money into the coffers of the Catholic church, for the propagation of Catholicism, has awakened wide public interest.—*Morning Star.*

LIGHT FROM THE ORIENT ON BIBLE TEXTS

Jerusalem Before the Exodus.

By Professor A. H. Sayce, D.D., LL.D., Oxford, England.

Few discoveries have ever been made, in the East, of such surpassing interest to the student of the Old Testament as the discovery of the cuneiform tablets of Tel el-Amarna in Upper Egypt. Here, rather more than three years ago, were found a large number of clay tablets inscribed with cuneiform characters, and for the most part in the language of ancient Babylonia, which proved, upon examination, to be letters and despatches to the Egyptians monarchs from the kings of Babylonia, Assyria, and Aram-naharaim, and the Egyptian governors and princes of Syria and Palestine. The monarchs to whom they were addressed were Amenôphis III., and his son, Amenôphis IV., at the close of the eighteenth dynasty, and of the fifteenth century before the Christian era. Amenôphis IV., known to Egyptian historians as "the heretic king," had endeavored to introduce the religion

of the Asiatic sun-god among his subjects, and to abolish the worship of the Egyptian gods. The contest which ensued between the king and the priesthood led to the abandonment of his ancestral capital, Thebes, by Amenôphis, who took the name of Khu-n-Aten ("the effulgence of the solar disk"). He and the converts to the new creed settled themselves on the Eastern bank of the Nile, many miles to the north of Thebes, and there founded a new capital, the ruins of which now bear the name of Tel el-Amarna.

The archives of the kingdom were transferred from Thebes to the new residence of the sovereign, among them being the letters and despatches from abroad. We learn from them that the king surrounded himself with Semitic officers and favorites, mostly of Canaanitish origin. Even the vizier, or prime minister, had the peculiarly Canaanitish name of Dudu,—the Dodo of the Old Testament,—and one of his sons, Aziru of Ezer, was the Egyptian governor in Phœnicia. For three generations the Egyptian monarchs had intermarried with the royal family of Aram-naharaim, or Mitanni, as it was called by the inhabitants. In fact, the Egyptian court had become thoroughly Semitic, and the country was as much governed by Semitic foreigners as it is by European foreigners today.

The death of Khu-n-Aten was the signal for the outbreak of civil and religious war. The provinces of the empire, including Palestine, were lost, and the Semites were driven out of Egypt or reduced to serfdom and slavery. A new dynasty, the nineteenth, arose, which marked the national reaction against the domination of the stranger, and once more endeavored to restore the Egyptian empire in Asia. In Ramses I., the leader of the nineteenth dynasty, we may see the "new king which knew not Joseph," just as in his second successor, Ramses II., Egyptologists have discovered the Pharaoh of the oppression.

Scholars are still hard at work copying and deciphering the tablets of Tel el-Amarna. The latest result of their examination of these old documents is the discovery among them of despatches to the Egyptian monarchs from Jerusalem. The governor of Jerusalem in the century before the exodus was a certain Addi-dhaba, or, as his name would be written in Hebrew, Hadad-dob. Addi-dhaba was a tributary vassal of the king of Egypt, and not a mere Egyptian official, like the governors of the other cities of Palestine. He claims to have been made ruler of Jerusalem by a divine oracle, "Behold," he says, "as regards this territory of the city of Jerusalem, my father and my mother have not given it to me, but the oracle of the Mighty King has bestowed it on me." And in another letter we read: "Behold, my father and my mother have not established me in this post, but the oracle of the Mighty King has caused me to enter the house of my fathers."

Who the "Mighty King" was, is explained in another tablet, which, like those just quoted, is now in the Museum of Berlin. Here an oracle is referred to, which is as follows: "As long as a ship crosses the sea,—this (is) the oracle of the Mighty King,—the conquest shall continue of Nahrima and the Kassi." The Kassi are the Babylonians, while Nahrima represents the Aram-naharaim of the Bible, of which Chushan-rishathaim was king (Judg. iii., 8-10).

The proper name of the "Mighty King" is given in a broken tablet—which I have copied—in the collection of M. Bouriant. It is a despatch from Addi-dhaba, in which he describes a rebellion which had broken out in Palestine. "The men of the city of Gedor," he says, "the men of the city of Gath, and the men of the city of Keilah, have taken the country of the city of Rabbah, which adjoins (?) the country of the king (of Egypt) for the Khabiri (or Confederates); and now again the city of the Mountain of Jerusalem (Uru-salim), the city of the temple of the god Uras, whose name (there is) Marru, the city of the king, which adjoins (?) the locality of the city of Keilah (I defend)." We learn from this passage that the deity whose temple stood on the "Mountain of Jerusalem" was called Marru, or "Lord," and that he was iden-

tified with the Babylonian god Uras ("the Eastern Sun").

Long, therefore, before the days when the temple of the Lord was built by Solomon, a sanctuary had stood on Mount Moriah, with a famous oracle attached to it. The deity worshipped in it was Marru, a form of Baal, who had the title of Mighty King. The governor of Jerusalem received his authority from the god, not from the Egyptian monarch, and was consequently a priest of "the Mighty King." It was an office which was not hereditary; it had not descended to him from his father or mother.

What a curious illustration this is of the history of Melchizedek, king of Salem and "priest of the most high God"! Melchizedek has neither father nor mother; for it was not from them that he derived his office of priest-king. It was only the title given to the deity worshipped on Mount Moriah that has changed between the time of Melchizedek and that of Addidhaba. "The most high God" has become "the Mighty King." But the sanctity of the spot where his temple stood remains; and, though Jerusalem has become a garrison of the Egyptian monarch, its ruler is appointed by the deity, and not by the Egyptian lords.

The oracle relating to the conquests of the Babylonians and of "Nahrima" is also noteworthy. Manetho, the Egyptian historian, tells us that when the Hyksos or Shepherd-kings were expelled from Egypt, they built Jerusalem as a protection against the Assyrians. The statement of Manetho has hitherto been regarded as of no authority; it appears, however, in a very different light, when we learn that the conquests of the Babylonians—called "Assyrians" in the period when Manetho wrote—were a subject of political consideration in Jerusalem hardly a century later than the epoch of the expulsion of the Hyksos. There is no longer any reason for doubting that Jerusalem was fortified by the Hyksos princes, or that the Babylonians were already formidable to the inhabitants of Palestine.

"Nahrima" is the Aram-naharaim of the Old Testament, the Mitanni of the Assyrian inscriptions, the capital of which lay on the eastern bank of the Euphrates, opposite the Hittite fortress of Carchemish. Now we are told that, immediately after the death of Joshua, the Israelites were oppressed for eight years by Chushan-rishathaim, king of Aram-naharaim, from whom they were delivered by Othniel the Kenizzite. The account of their oppression by so distant and obscure a power has often been called in question. No other evidence than the words of Judges was forthcoming to show that Aram-naharaim was even a separate kingdom, much less that its armies had ever marched so far south as Palestine. But the account in the Book of Judges no longer stands alone. We now have the testimony of a contemporaneous document to assure us, not only that Aram-naharaim was a conquering power, but also that its conquests were known and dreaded of Jerusalem long before the age of Othniel.

Such facts ought to be a warning to us not to reject the statement of an Old Testament writer because it is unsupported by other evidence and seems contrary to our preconceived ideas as to the early history of the Oriental world. For anything we know, the evidence may still exist, hidden under the friendly soil and only waiting to be restored to the light of day like the tablets of Tel el-Amarna. These have taught us the great lesson that the Israelites, when they left Egypt and entered Canaan, were surrounded on all sides by literary nations, and that the cities of the country they occupied were stocked with books. It is no longer possible to maintain that the early records of the Old Testament must have been derived from tradition, and not from written documents, and are consequently not deserving of more faith than tradition usually is. The Babylonian monuments have shown us that the first part of the fourteenth chapter of Genesis is strictly historical, and is probably taken from contemporaneous records preserved at Babylon. The Tel-el-Amarna tablets have further shown that the continuation of the chapter is also historical, and similarly derived from ancient books. We may confidently expect that other portions, too, of the scriptural nar-

rative will be confirmed for us in the same way by the progress of archæological discovery in the East.—*Sunday-school Times.*

PRAYER MEETING SERVICE

The Etiquette of the Prayer-Meeting.

By Rev. Isaac Ogden Rankin.

Webster defines etiquette as "The forms required by good breeding, or prescribed by authority, to be observed in social or official life." Are there not forms "required by good breeding" to be observed in the prayer-meeting?

For instance, we should all agree that a prayer-meeting is for prayer. Then, boys and girls who spend the prayer-time in whispering, lay themselves open to the imputation of ill-breeding. They would consider it discourteous to interrupt an evening party by attempting to read a sermon; but why is it not equally discourteous to disturb a prayer-meeting for mere amusement? Acceptance of an invitation carries with it acceptance of the end proposed. Hence even harmless talk, at a time when all about you are engaged in prayer, is selfishness, and ill-bred selfishness.

So, again, it is clear that the leader of the meeting is entitled to cordial support from all who attend. This is a right that cannot be withheld without discourtesy. If the leader were an enemy, you could not treat him otherwise than with respectful kindness in God's house. And when he is the leader of your meeting, interest and courtesy alike forbid anything but respect. If I give a lecture or a concert, and it proves a failure, the fault is mine; but if I lead a prayer-meeting and it fails, the fault and the loss are shared by all.

Conversely, it is courteous for the leader to remember that, because he is the greatest, he is servant of all. In choosing the subject of the meeting he is not at liberty to put forth peculiar views. Let him ride his hobby some other day. In opening the meeting, he is to prepare the way for others. His words should be an invitation, bringing all who are present face to face with the subject, and making them feel that they can contribute something. Every one who takes part is entitled to a cordial attention, but no one should take more than his fair proportion of the hour.

Etiquette leaves no room for fault-finding. It repudiates mere literary standards. It puts character far above elegance. Some of the most helpful words and prayers are offered by men who have had no careful education. And, because of this lack, silly school-girls have denied them a respectful hearing. This laughter at the blunders of good men is thoughtless, I may grant; but thoughtlessness in our relations with our fellow-men is either lack of courtesy or lack of sense. It is unfortunate to be without a good education, but it is culpable to be without good manners and a kindly heart. Such a thoughtless, ill-bred girl of my acquaintance succeeded in putting in the way of a sincere man a stone of stumbling that kept him out of the prayer-meeting for years. That was not what she intended, but that is what she accomplished.

It is courtesy for all to take part, if possible. The Church is a family, which comes together for a social re-union. Silence at such a time must have some good reason. At least, the right of way belongs to utterance; the burden of proof rests upon silence.

Courtesy would also advise those who are to take part to seize the first opportunity. The moments when the leader has pointed out the way and stepped aside to make room for others are precious. That is the turning-point, Napoleon's critical quarter of an hour for victory. Then alacrity is worth its weight in gold.

It is according to etiquette to be brief. Short words are easily remembered. The best meetings recall the smith's work on

the anvil,—hot metal, and a quick succession of sharp blows from which the sparks fly out in showers.

It is proper to use the pauses for devotion. When there is nothing visibly in progress, God speaks directly with the soul. Those who begin to shake and tremble when man's voice for the moment ceases are needlessly alarmed. Satan has no greater power in silence than in speech.

There is an etiquette about coming in and going out. It is courteous to leave the chairs nearest the door for the late comers. There are always some who need this chance of slipping in unnoticed. "Why have you stopped coming to prayer-meeting?" a pastor asked a hard-working woman in his congregation.

"I can't come," she answered. "My husband is late home from work, and the bell stops before I can get supper off the table. I used to slip in quietly; but now the boys and girls fill up the places by the door, and I disturb the meeting. I would like to come, I miss the meeting so!" The selfishness of these boys and girls cut off this poor woman from a privilege. They wished to be as far as possible from the leader of the meeting, but it is courteous to show your interest by getting near the leader. They had been told of the late comers' needs, but they chose to disregard them.

It is according to etiquette to adjust one's wraps after the benediction or concluding hymn, and not before then. The best way is for all to resume their seats for a moment's quiet before leaving the room.

At a meeting that I attended not long ago, no sooner was the parting hymn announced than there began a prodigious noise of scraping and of stamping. The decorous quiet which had hitherto prevailed gave place to a hurry and a tumult. It was a race to get the rubbers on, and the cloaks buttoned, and the hymn-books opened at the proper place, before the organist had finished his prelude. Most gave evidence of long practice, and succeeded, but some buttoned on through the first stanza of the hymn. It was a performance that spoiled the singing and belittled the benediction. And the last word was no sooner spoken than there was a rush for the door like that when the gates are opened and the crowd hurries to a train. What was the trouble? Were these good people's houses burning; or was there some one ill at home? Neither. It was pure ignorance. They did not mean to be irreverent or rude. They simply did not know any better; that is to say, they were ill-bred.

These are some of the requirements of etiquette in the prayer-meeting, and some of the common sins of ill manners. They are little sins, some one may answer; but behind each one is selfishness, and selfishness can never be a little thing.—*Golden Rule.*

Prayer Meeting Topics.

True Christian Discipleship.

BY J. A. R DICKSON, D.D.

So shall ye be my disciples.—John xv., 8.

There is a false discipleship (John vi., 66). It is only in form. It has in its heart no truth and love, no light or liberty. It has only the seeming, not the reality. It should be carefully distinguished from all other discipleship.

True discipleship is marked by:

1. Faith in Christ's divinity (John vi., 69).
2. Hearing his word (John ix., 27, 28).
3. Continuing in his word (John ix., 31; xiv., 23; viii., 31).
4. Companying with Christ (John xi., 54).
5. Imitating His example (John xiii., 13–15).
6. Love one to another (John xiii,, 35).
7. Bearing much fruit (John xv., 8).

The disciple is a learner, but he must have faith in his Master and love to Him, and through these he enters into the depths of His Teaching so that it becomes to him a mighty motive form, transforming his character and making him like Jesus. The teaching of Jesus tells.

Beautiful Thoughts

No man who needs a monument ever ought to have one.—*Hawthorne.*

Truth is as impossible to be soiled by any outward touch as the sunbeam.—*Milton.*

Being near Christ is one thing, but touching Him is quite another thing.—*Echo.*

It costs something to tell the truth; it costs still more to practise it.—*Pere Hyacinthe.*

A child's hand may lead a multitude; but a giant's strength can drive but few.—*E. P. Roe.*

The Creator keeps His word with us. All I have seen teaches me to trust the Creator for all I have not seen.

Responsibility is personal. Before God face to face, each soul must stand to give account.—*F. W. Robertson.*

Prayer is knowing work, believing work, humbling work, and nothing worth if heart and hand do not join in it.

If we look upon life as a gift of days, only one to be used and improved at a time, all its duties can be done, all its burdens borne.

If you can perform your work easily, without being cramped or exhausted, that is your right place. Nature never sweats.—*Talmage.*

The issue of every Christian's destiny is wrought with threads of mercy, and mercy impresses her own lovely characters on every trial he is called to bear.—*Dr. Raffles.*

If it is winter in our souls, it is because we have turned away from God and His love. If it is night it is not because God has gone away from us, but because we have gone away from Him.

If sorrow could enter Heaven, if a sigh could be heard there, or a tear roll down the cheek of a saint in light, it would be for lost opportunities, for time spent in neglect of God which might have been spent for His glory.—*Payson.*

God takes a thousand times more pains with us than the author with his picture, by many touches of sorrow, and by many colors of circumstance, to bring man into the form which is the highest and noblest in His sight, if only we received His gifts and myrrh in the right spirit.—*John Tauler.*

Faith will intensify effort instead of leading to shirk it; and the more we trust Him, the more we should ourselves work. We keep ourselves when God keeps us; God keeps us when we keep ourselves. Both things are true, and therefore our fitting temper is the double one of self-distrusting confidence and of earnest diligence.—*Alexander Maclaren, D.D.*

God's mercy now broods over the world as the Spirit of old brooded over primeval chaos. Evil is temporary, but the love of God is eternal. God's flood of grace bears the ark of humanity safely on to peace. Cling to this faith, and the world will not grow drear and life prosaic, but it will be seen to be thrilling with the soul's highest hopes and aspirations.—*G. N. Webber, D.D.*

A man builds a bridge, and he is a great man; another man puts up a cathedral, and he, too, is a great man . . . But is it nothing to give a man an idea that shall change his life? to tame the tiger heart, and make it gentle as a lamb's? To put into man's thoughts, and stir in him impulses that shall heal him in his sorrows, chasten him in his joys, interpret to him the darkest problems of his life, and hold a light over his way when he passes into the wonderful dark unknown—such is our glorious mission.—*Archdeacon Farrar.*

The greatest men are but fractions of men. No one is endowed with all gifts. Every one has his own particular excellence or ability. No two have precisely the same gifts, and no two are called to fill precisely the same place in life. The lowliest and the humblest in endowments is just as important in his place as the most brilliantly gifted. The great life in God's sight is not the conspicuous one, but the life that fills the place which it was made to fill and does the work which it was made to do. God asks not great things; He asks only simple faithfulness, the quiet doing of what He allots.—*J. R. Miller.*

Oh, if there be evil in us, there is also good in us; and He who causes the delicate white blossom of the water-lily to breathe forth its immaculate sweetness, though its roots be in the river mud, can draw beauty and sweetness even out of such hearts as ours. It is His to save; it is ours to come to Him for salvation. Though we fail—though we fail seven times a day—yet let us never despair, never cease to try. God's promise is sure; and, if we strive, in faith and prayer, He will at last beat down Satan under our feet. It is not His way to do things by halves. He will not—for His love is infinite—He will not be tired of pardoning the returning prodigal.—*Canon Farrar.*

Illustrative Selections

1. Giving Daily to God.—LUKE vi., 38.

In Jaffna, Ceylon, the Christian women take from the portion of rice daily measured out for the family food a double handful, and put it into a bag hanging against the wall for an offering to God's work. A heathen priest heard of the practice and commended it, introducing it among the heathen women, and from their offerings, in time, a temple was built. This shows how little things aggregate and become powers for good or evil. —*Heathen Woman's Friend.*

2. Importance of Small Deeds.
—II. KINGS vi., 38.

I remember hearing of a person who was always trying to do some great thing for the Lord, and because he could not do a great thing, he never did anything. There are a great many who would be willing to do great things if they could come up and have their names heralded through the press. I heard of a man's dream in which he imagined that when he died he was taken by the angels to a beautiful temple. After admiring it for a time he discovered that one stone was missing. All finished but just one little stone was left out. He said to the angel, "Why is this stone left out?" The angel replied, "That was left out for you, but you wanted to do great things, and so there was no room left for you." He was startled and awoke, and resolved that he would become a worker for God; and that man always worked faithfully after that.—*Moody.*

3. Godliness with Contentment.
—I. TIM. vi., 6.

As the bee is said to gather honey from the wildest flowers, so may we gather comfort from our darkest experiences. This fact was impressed upon us as we sat at the bedside of an aged sister who, scarcely recovering from the shock of the death of her husband, had met with the misfortune of breaking her limb just above the ankle. As she told us of her misfortune she said, "Brother Wilson, it might have been worse. I am so thankful it was above the joint and not in it, that it was not my knee, hip, back nor neck and not my daughter. Then, too, it was such a blessing it was not my arm, for I can knit and sew. And what if it should have come before my husband died? It would have worried him. I am so thankful it is no worse and that it came when it did." What a blessing it is, when "Troubles come not as single spies, but in battalions," to enjoy such Christian composure. Wilson

4. Significance of a Name.—LUKE xxiii., 33.

There is a curious plant, said to be a native of Palestine, but which is found in some parts of England, called the Calvary clover from certain peculiarities of its growth. The seed must be sown in the spring, superstitious people say on Good Friday, if one expects the plant to thrive. The leaves which resemble the common trefoil, or three-leaved clover, show a deep red spot like freshly spilt blood as soon as they appear above ground. This remains for some weeks, then gradually dies away. During the day the three leaflets stand erect in the form of a cross, with head upright and arms extended; but with the setting sun the arms are brought together, and the upper leaflet is bowed over them as if in prayer. In due time a small yellow flower appears, and after that a little spiral pod covered with sharp thorns. As it ripens these thorns interlace with one another and form a globular head, which bears a striking resemblance to a crown of thorns. These peculiarities sufficiently explain the name of Calvary clover.

Interesting text

5. Speaking for Jesus.—MARK v., 19.

A young lady called to see a friend who was ill, and on leaving one of the children, a sweet, intelligent little girl, took her down stairs. She was her own special favorite and pet, and yet, being naturally of an extremely reserved disposition, she had never spoken one word to her on he subject of religion. Looking down into the thoughtful, loving eyes, under a sudden impulse she asked the question:

"Maud, my darling, do you love Jesus?"

To her astonishment the child stopped abruptly, and drawing her into a room which they were passing, she shut the door and clinging closely to her burst into a flood of tears. Looking up at last, with a glad, happy face, she said:

"Miss Alice, I have been praying for six months that you would speak to me of Jesus, and now you have! Every time I have been to your house I hoped you would say something, and I was beginning to think you never would." It was a keen reproach to her friend and one that she never forgot.

Monthly Survey

The American Baptist Mission has founded a new station on the upper river at Irebo, Africa, 375 miles above Stanley Pool and 750 from the sea.

A band of thirty-five Swedish missionaries recently passed through San Francisco, on their way to China. Twelve more are to follow in a few weeks.

There are 603,000 Catholics in Vienna. There are more than that in New York. Next to Paris, New York is the largest Catholic city in the world.

The Salvation Army publishes twenty-six editions of the *War Cry* simultaneously, with a total circulation of 31,000,000 annually for the different nationalities.

Finland with a population of 2,500,000, all Lutherans, has 4,500 Sunday-schools with 100,000 scholars. The general governor of the grand duchy has absolutely refused admittance to the Salvation Army.

The Foreign Missionary Union, formed among the students of English universities, who hope to devote their lives to foreign missionary work, is reported to now number one hundred and sixty-five members.

Philadelphia has at the present time 616 Sunday-schools, 16,937 officers and teachers, and 178,865 scholars; or, it may be said, more than one-fifth of the population of the city is identified with the Sunday-school.

The report of Grace Protestant Episcopal Church, New York, for the year shows a total expenditure of about $107,112. Of this sum $32,502 was for the parish work, and $74,609 for outside objects. There are twenty distinct organizations maintained in this church and its associated chapel. Including the rector, Dr. W. R. Huntington, it employs six ministers.

There are four centres of medical operations in the North China Mission—the Peking Hospital, the Isabella Fisher Hospital at Tientsin, two hospitals at Tsunhua, and the medical work at the Jeho silver mines. An average of 3,600 patients per month are being prescribed for through these agencies, and many of them have thereby been brought under the influence of the Gospel.

The growth of Methodism has been marvellous. When Wesley died his followers numbered 300,000; to-day there are 30,000,000 of Methodists throughout the world. The last census gave the number of Methodists in Canada as 742,406, of which number 591,503 are put down to Ontario. Dr. Daniel Dorchester computes that there are 32,701 churches, 27,542 ministers, 4,601,416 communicants belonging to the Methodist body in the United States. It is to the shame of our Church that the Methodists were ever permitted to leave our borders. The spirit of division was abroad then. And whether they were driven out from want of sympathy or even by harsher methods, or whether by some Jesuitical power, the seeds were sown that resulted in a divided Protestantism. It is our duty now to pray and labor for the union of the Methodists with the great mother Church of English Protestantism. The aim of England's Church is to be in reality as well as in name the Church of the English race.

An official table showing the amount set apart for various religious bodies for Indian education by Congress for each of the fiscal years 1886 to 1891, inclusive:

	1886	1887.	1888.	1889.	1890.	1891.
Roman Catholic	$118,343	$194,635	$221,109	$347,672	$356,957	$363,349
Presbyterian	32,995	37,910	36,500	41,825	46,650	44,850
Congregationalist	16,121	26,696	26,080	29,310	28,459	27,271
Martinsburg, Pa	5,400	10,410	7,500	Dropp'd	.....	.....
Alaska Training School	.....	4,175	4,175	.....	.....	.....
Episcopal	.....	1,890	3,690	18,700	24,875	29,910
Friends	.....	27,845	14,400	23,383	23,383	24,743
Mennonite	1,960	3,340	2,500	3,125	3,125	4,375
Middletown	.....	1,523	Dropp'd	.....	.....	.....
Unitarian	.....	1,350	5,400	5,400	5,400	5,400
Lutheran, Wittenberg, Wis.	.....	.....	1,350	4,050	7,560	9,180
Methodist	.....	.....	.....	2,725	9,940	6,700
Miss Howard	.....	.....	.....	275	600	1,000
Lincoln University	33,400	33,400	33,400	33,400	33,400	33,400
Hampton Institute	20,040	20,040	20,040	20,040	20,040	20,040
Total	228,259	363,214	376,264	530,905	562,640	560,218

And yet the Romanists are not satisfied. More and more, but not enough.

Book Department, Etc.

THE PLANTING OF THE KINGDOM: A Synopsis of the Missionary Enterprise. By Philo. F. Leavens, D.D. New York: Anson D. F. Randolph & Co., 38 W. 23d Street. Price 40 cents.

This little book of fifty pages gives a bird's-eye view of the origin and founding of each mission. It is an exceedingly useful manual and should find a place on the shelf of every library. It will save much time to one who is looking up dates and facts.

PROPHECY AND HISTORY IN RELATION TO THE MESSIAH. The Barburton Lectures for 1880–1884, with two appendices of the arrangement, analysis, and recent criticism of the Pentateuch. By Alfred Edersheim, M. A., Oxon., D.D., Ph.D. New Edition. Price $1.75. New York: A. D. F. Randolph & Co. 38 W. 23d Street.

The name of the author of this book is a sufficient guarantee for its thoroughness and ability in every department. The subjects discussed have a perennial interest and the portion on the Pentateuch and the recent criticism thereon will give fresh interest to this valuable book.

SPIRITUAL DEVELOPMENT OF ST. PAUL. By the Rev. George Matheson, M.A., D.D., F.R.S.E., minister of the Parish of St. Bernard's, Edinburgh. New York: Anson D. F. Randolph & Co. 38 W. 23d Street.

We know of no similiar book. Its subject is original and unique, and in the hands of its author has developed into a valuable volume full of excellent ideas upon the progress of Paul's spirituality as it has been gathered from the thirteen epistles attributed to him in the New Testament. Its author has discarded all outside help and confined himself solely to Paul's own writings. The volume will well repay perusal, and may suggest similar and fuller studies on the same line.

HELPFUL LITERATURE IN OUR EXCHANGES.

[Space will permit us to only name the articles in the various magazines on our table which will be of special interest to our readers.]

LIPPINCOTT'S MONTHLY MAGAZINE, APRIL, 1891. Some Familiar Letters by Horace Greely, *Edited by Joel Brenton.* Yarns about Diamonds, *David Graham Adee.* Brevity in Fiction, *Frederic M. Bird.* New Africa, *Charles Morris.*

ATLANTIC MONTHLY, APRIL, 1891. Easter Eve at Kerak-Moab, *Clinton Scollard.* Prehistoric Man of the Pacific Coast, *George Frederick Wright.* The Armenians and the Porte, *S. G. W. Benjamin.* The Muses in the Common School, *Mary E. Burt.*

THE QUIVER, APRIL, 1891. The Rough Days of March, *Rev. B. G. Jones.* The Fall of Jericho, *Rev. N. Eastwood.* The Shield, the Sword, and the Battle, IV. The Sandals of the Gospel, *Rev. George Everard.* Mackay of Uganda, *Prof. W. G. Blackie, D.D.*

THE CHAUTAUQUAN, APRIL, 1891. The Intellectual Development of the English People, *Edward A. Freeman.* British America, *Professor A. P. Coleman, Ph.D.* The French in the United States, *P. F. De Gournay.* The Ministerial Tone, *Robert McLean Cumnock.*

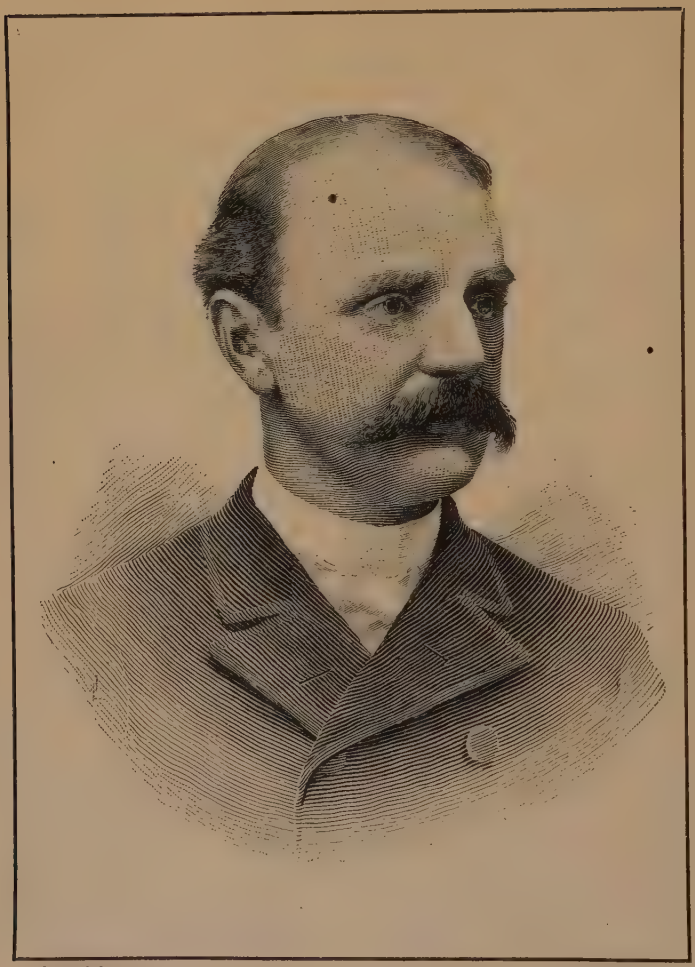
NEW ENGLAND MAGAZINE, APRIL, 1891. The United States Patent System, *James Shepard.* The University of France, *W. L. Montague.* Later History of Electricity, *George H. Stockbridge.* Winter Birds in New England, *G. B. Putnam.* Hopedale and its Founder, *Lewis G. Wilson.*

THE FORUM, APRIL, 1891. What can We do for the Poor, *Rev. Dr. W. S. Rainsford.* Will Morality Survive Religion, *Prof. Goldwin Smith.* Formative Influences, *Prof. Simon Newcomb.* The Methods of Mind Readers, *Dr. Charles Gatchell.* Railway Passenger Rates, *Prof. Arthur T. Hadley.*

CHRISTIAN THOUGHT, APRIL, 1891. Scientific Conception of a Spiritual World, *Prof. Daniel S. Martin.* The Religious Future of the Nation, *Rev. George L. Thompson, M.A.* Evolution and Morality, *Charles F. Deems, D.D., LL.D.* Believer's Sanctification, *John Bodine Thompson, D.D.* The Christian Experience of a Child, *G. S. Reid, Esq.*

HARPER'S MONTHLY MAGAZINE, APRIL, 1891. Frontispiece, Cuirassiers, The French Army, *General Sewal.* The State of Wisconsin, *Hon. W. F. Vilas.* Glimpses of the Bacteria, *T. Mitchell Prudden, M.D.* Thomas Hood, Punster, Poet, Preacher, *Rt. Rev. T. U. Dudley, D.D.* The Behring Sea Controversy, *Hon. C. J. Phelps.*

THE REVIEW, APRIL, 1891. Frontispiece, The Late Isaac Myers. Popular Discount, *T. McCants Stewart.* The Educators of Literary Taste, *R. H. Potter.* The Colored American and Higher Education, *Prof. Daniel B. Williams.* Originality in Individual and in Race Development, *A. B. Stidum.* The Negro in America and His Duty Here, *Rev. R. W. Roberts.*



Copyright, 1891. By E. B. Treat.

Edward M. Deems.

Engraved from a photograph for THE TREASURY.

THE

TREASURY

AN EVANGELICAL MONTHLY

FOR PASTOR AND PEOPLE.

VOL. IX. NEW YORK, JUNE, 1891. NO. 2.

SERMONS

THE MORAL MAN.

BY REV. EDWARD M. DEEMS, PASTOR FIRST PRESBYTERIAN CHURCH, HORNELLSVILLE, N. Y.

We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.—GAL. ii., 15, 16.

THE question before the Apostle Paul in this passage, and so before us at this time, is a question touching justification. The question is: Does God justify a man on the ground of what that man does in the way of keeping the law, or does He justify him on the ground of what the Saviour of mankind, the Lord Jesus Christ, did, and which a man gets into his possession by faith in the Lord Jesus Christ? Three times in this brief passage Paul denies that a man is justified by the works of the law, and three times does he declare that he is justified by faith in Christ.

Before going any further it is necessary for us to look more closely at the character of the thing under consideration, namely, justification. What is it? The expression is a law term. In the application of jurisprudence a man is justified when he is pronounced by the proper authority free from the guilt and punishment of the crime with which he is charged. Substantially, the same is true in the application of the jurisprudence of Heaven. This is not figurative language. God is the ruler of all created intelligent beings and so is the ruler of all men. He sits on the throne of power and judgment by

every right: by His right as our Creator, by His right as our Preserver and King, by right of His infinite wisdom, power, holiness, justice, goodness and truth. He has His laws. He has attached the penalty of everlasting punishment to the breaking of all or any one of them. All men are indicted and arraigned by conscience, reason and the Bible before the judgment-seat of God on the charge of having broken one or more of God's laws, by thought, word or deed. All men are found guilty of the charge and hence liable to the punishment due to sin. "The wages of sin is death." But while all men are liable to this punishment some do not receive it. Why not? Because they are justified. And why are some men justified, on what ground are some men justified, or on what ground is any man pardoned and accepted as righteous in God's sight? This is the question dealt with by the text. And it is a practical, vital question. There is not one man in a thousand who does not expect to be justified, that is, pardoned at the last and received as righteous in God's sight. But while almost all men are expecting to be justified of God, there is the widest difference in the nature of the ground on which men base this hope.

Be it ours, therefore, to examine the two grounds of hope of justification of the two classes into which men are divided on this subject, namely: the Christian's ground of justification and that of the moral man.

I. There have been in every generation of men persons who say that the Lord Jesus and faith in Him are not necessary to justification and so to salvation. These men say: "If you would be justified and saved, just keep all the commandments you can to the best of your ability and you are all right; you need not fear to die and face God on His judgment throne." Against these men Paul's thrice-repeated words are plainly set, with tender earnestness, but with earnest plainness, "By the works of the law shall no flesh be justified."

There is no hope for the moralist in the light of these words. I say no hope for the moralist, for it is he, whether legalist in the Church or merely moral man outside the Church, who expects pardon and Heaven on the ground of the works of the law which he has done, that is, by the deeds which he has done in attempting to fulfil the demands of God, made known to him by nature, the conscience and the Word of God.

I speak advisedly when I say that the men who are going into eternity trusting to the works of the law, or trusting in the mere Christless morality of their lives, are numbered by millions. Yet morality as a ground of pardon at the hands of God is a delusion as ruinous and pernicious as it is widespread.

Let us look straight and look searchingly for a few moments at the moral man. We all know him. He believes that there is a God, but does not believe that the Bible is God's Word and Jesus His Son. He recognizes certain general laws of God and certain demands of the society in which he lives. He abstains from conspicuous vice. He does not steal. He does not murder. He does not commit adultery. He is not lazy. He is not an habitual liar. He does not openly attack Christianity. He takes a certain amount of inter-

est in the Church of Christ and the Bible. It is true that he does all these things not so much for the glory of God and for the good of his fellow-men as to gratify his own mind and heart; it is true that he is at times bitter toward God and man; it is true that he is sometimes profane in his language; but, upon the whole, he, as he says, tries to pay his honest debts, and tries to obey the general laws of morality to the best of his ability. He is not a Christian. He never professes to have repented of sin and trusted in the atonement of the Lord Jesus Christ. When he comes to die, often he passes quietly and bravely into the mysterious eternity. And if you sit by his dying bed and ask him if he is prepared to meet his God, he will probably say, "O, yes, I have always tried to do what is right and I leave the rest with God!" Brethren, the moral man is sometimes fair to look upon, and his dying words sound brave and plausible; but he is a doomed man unless he has something else than having done "the best he could" to plead at the bar of the Eternal! His dying words sound well to the world, but pierce the soul of the Christian like a dagger whenever he hears them, while he says to himself, "Alas! alas! this poor soul is chloroformed into a state of insensibility to the truth of God that 'by the works of the law [by mere Christless morality, by doing the best one can] shall no flesh be justified'!"

"What!" you exclaim, "do you despise the moral man and set no value on him because he is not a Christian?" Far from this! A young ruler who was a moralist, came to Jesus and told Him what a moral man he had been. And it is recorded that "Jesus looking upon him loved him." Mark the language: "loved him," not "received him." On the contrary He sent him away sorrowing, because he found that God required his heart first and his hand afterward. Oh, yes, mere human morality is worth something and a moral man is far more admirable than an immoral one.

A moral man is useful, for example, to restrain outbreaking vice in society and to assist in building up public opinion in favor of law and order. But this is not enough, for, as some one suggests, it is a sadly interesting fact that the carpenters who assisted Noah in building the ark, yet, after all, were drowned themselves.

A moral man is admirable just as a barren fig tree is, which has root, and bark, and leaves, and pleases the eye and affords shade, even though it does not bear fruit and thus fulfil the end of its creation.

If time and earth were all that concerned a man, then morality, or "the works of the law" might do. But what of eternity? What of the judgment bar of God, where perfection is demanded? Morality may do for a time, even as the palace of ice answers the purposes of a house in winter, but melts away before the heat of summer.

The insufficiency of morality as a ground of pardon is chiefly in the following respects: human morality, in man's fallen state, is a variable thing and the law of God is invariable. "One jot nor one tittle shall in no wise pass from the law until all be fulfilled," said the Lord Jesus. And again, it is recorded that Jesus Christ is "the same yesterday and to day and forever."

Opposed to this unchangeable nature of God and His law is the variable, changeful nature of morality. See how it changes! Before Socrates what was the moral rule? "Thou shalt love thy friend and hate thine enemy." Since then the moral rule is to treat even an enemy with kindness. In Sparta, as we know, it was not immoral to steal, provided one was not detected. In these later times and in this part of the world, however, it is moral teaching that a thief is a criminal whether he is detected and arrested or not. So variable and changeful is morality. But God and His law are invariable and unchangeable. Hence morality cannot harmonize with them.

Yet again, morality is found wanting because it is not perfect obedience to all the law of God.

The moral man, as a rule, will not profess to be perfect. God, however, is perfect and hence can endure approvingly no imperfect being in His presence and demands, justly, perfect obedience to His law, which is good and right. The Almighty declares that "whosoever keepeth the whole law of God and yet offendeth in one point, he is guilty of all." This is no harsher than natural and physical law. A man does not need to take arsenic and Paris green and the whole list of poisons in order to kill himself. Let him take any one of these, and, though he abstains from all the rest, he is a dead man. Just so in civil life. In order to be arrested and punished is it necessary for a man to steal and murder and forge notes and break all the laws? Nay, verily, if he does any one of these illegal acts he is a criminal and will be imprisoned just as surely and justly as if he had broken all the laws of the land. So with regard to the moral man. Although he has not broken all, or many, of the laws of God, he has broken some, or broken one, and, therefore, even if God would, from the nature of things, He could not justify the moralist.

Thus we see that one fatal trouble with the moral man is that he offers God an imperfect life of good deeds, whereas God demands a perfect life.

But the most serious defect in mere human morality in man's present fallen state as a ground of pardon is that it insults God. This it does by ignoring His Word, and rejecting His Son.

Here we get at the real character of the thing. God's Word is good. His Son is perfect. God's Word says, "By the works of the law shall no flesh be justified." The moral man says, "That is false. Any man will be justified who keeps the law the best he can." God's Son says, "I am the way." The moral man says, "No, you are not; doing the best one can is the way." Thus the moral man grieves and insults God, as he never dreams of insulting man. The moral man says he tries to pay his honest debts, and trusts his neighbors who are kind to him, but rejects God in Christ. If a man will not fail to trust his neighbor, and if he will pay his debts to his neighbor, and yet fails to trust God and pay his debts to God, that man is not a Christian, for he insults God and is far from being saved from the consequences of sin, death. Yet this is what the moralist does. He trusts many men, and tries to pay his honest debts to men, while he distrusts God, and declines to pay his debts to the divine Creator! How monstrous!

It is because of such defects as the three which we have just emphasized that human morality in man's fallen state is utterly worthless as the ground of a sinner's justification by God.

II. The Apostle Paul three times declares in our text, and declares under what the best part of the race believes to be inspiration, that a Christian man's ground of justification is the true ground, even the Lord Jesus Christ,—His deeds, His death and resurrection, Himself, appropriated by faith. The language of the text is, "A man is justified by the faith of Jesus Christ."

The grammatical construction of the original Greek shows that "by the faith of Jesus Christ" means by the faith which has Jesus Christ as its object. Christ, then, is everything and the Christian is nothing in the matter of the Christian's pardon and salvation. Christ keeps the law perfectly, not the Christian; Christ suffers the penalty of the broken law, death, not the Christian. The Christian appears before God's judgment-seat spiritually guilty, spiritually bankrupt; and the Lord Jesus appears before that same dread tribunal spiritually innocent and spiritually wealthy, and pays the poor sinner's debt and voluntarily endures punishment for his sins, so that he may go "free." Jesus pays it all. It only remains for the sinner by faith to receive his pardon and by faith to enter upon his privileges.

The sum and substance of Paul's declaration, thrice repeated in the text, concerning the pardon of a sinner is, that all that the sinner has to do is to trust in the Lord Jesus Christ. Everything else will follow: forgiveness, peace, the highest kind of morality, holiness, Heaven. This is not mere Paulism, for it is the teaching of the whole Bible. Generations before Paul was born, the prophet Habakkuk had said, "The just shall live by faith." And turning to the words of the Lord Jesus we hear Him saying, "Only believe." "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish." And again, He said to a certain woman, "Thy faith hath saved thee."

This, then, is the Gospel for every fallen man, the glad tidings: "Believe on the Lord Jesus Christ and thou shalt be saved."

Here is the truth of our text as it was distilled in the wise head and tender heart of Isaac Watt:

There is a voice of sovereign grace
Sounds from the sovereign Word;
"Ho! ye despairing sinners, come
And trust upon the Lord!"

My soul obeys the Almighty call,
And runs to this relief;
I would believe thy promise, Lord,
Oh! help my unbelief!

To the dear fountain of Thy blood,
Incarnate God, I fly;
Here let me wash my spotted soul
From crimes of deepest dye.

A guilty, weak and helpless worm,
On Thy kind arms I fall;
Be Thou my strength and righteousness,
My Jesus and my all.

THE WORLD OR GOD.

By Rev. Spencer S. Roche, St. Mark's Episcopal Church, Brooklyn, N. Y.

The friendship of the world is enmity with God.—St. James iv., 4.

Man is a creature perpetually balancing himself between the impulses of hate and love. The most of us are controlled by the emotional part of our natures. Our activities are explained very largely by our tastes, our prejudices, our sympathies and our antipathies. What is certain is that we are under necessity of defining our attitude toward things outside of ourselves. In the affections of the soul no man liveth to himself. We are created with a longing for somewhat external. We must go beyond ourselves for information, for inspiration, for enjoyment. Likes occasion dislikes and between these two poles all mankind dwell. We must all have our friendships and our enmities. Man must love somewhat, and in his master passion find the unity of his life. Through affection we must acknowledge authority. When desire is normal it centres in God and the soul comes into harmony with the universe. The friendship of God works agreement with the totality of existence. When we love the Creator supremely we must receive delight from every part of the creation in the degree its Lord designed. The love of God is inclusive of the love of all that is good. Instead of narrowing it expands infinitely our capacity of happiness. It awakens the dullest soul to a consciousness of the beautiful and the sublime in nature. A devout peasant extracts more pleasure from a sunset than does an intemperate millionaire from a picture gallery crowded with masterpieces. The reverence of the Christian sanctifies the sweet intercourse of domestic life and lays a benediction on the fidelity of friends. It sanctions with the loftiest motives the pursuit of knowledge. It pronounces a blessing even on those lesser gifts which minister to the gratification of bodily appetite. All these contribute to his pleasure whose chief delight is in the Maker of all. Godliness has not only the promise of the world that now is, it has whatever is excellent in that world. Lovely as this earth may appear to the believer, his controlling impulse is not love of the world, but love of God. If, on the other hand, our desires turn away from the great Father, they must rest on something He has made. It may be a person, it may be wealth, art, pleasure, fame; in any case the result is the same. We have wrecked the universal order; we have assailed the symmetry and splendor of the kosmos. We have turned things upside down. We have put the less in the place of the greater. We have deified the material and dethroned the eternal. Such an affection is in its essence exclusive and intolerant. We may love God and enjoy all else, but the converse of the proposition is never true; the friendship of the world is enmity with God. We all must love ; the only question is, shall our affections ennoble, bless, glorify the soul, or shall they isolate, degrade, blast it forever ? Shall this world or shall the Almighty demand our highest regard ? In our

senses we can make but one response. Our real difficulty is with the perilous fascination that is an attribute of carnality. He who sets his heart on things temporal, who rests his chief happiness here, who feels he would give up everything rather than the pleasures of sense, loves the world and hates God. In particular, we ought not to put an extravagant estimate on things on the earth. Right here we have the mistake of a vast multitude. The chief danger of living to a moral intelligence lies in unconsciously magnifying the importance of temporalities. We cannot see how we can get along without these imposing advantages. Health lies piled up around us. Success flits like a vision ahead. We easily come to believe that life devoid of these is not worth the living. It is always natural to exaggerate the worth of agencies that we have found efficient. The sailor on land is afraid of earthquakes and only regains the sense of security when he returns to the rolling deck. The Esquimaux wonder how the people of New York can live unless wrapped in furs. It is too often taken for granted that with each stroke of fortune there is an increase of happiness, with each promotion in office an increment of comfort, with each addition to the income a further escape from care. There are millions who believe in all sincerity that if they can only get along in the world pleasure is assured, reputation will come as a matter of course, popularity will drop like ripe fruit, honor rise like a growing plant, even the service of God will be rendered easier and more effective. Whether such attain their purposes or not their desires have overflowed the banks and threaten destruction. The world is toned out of all reason and justice. God is forgotten, even despised in the comparison. We must guard against immoderate exertion to obtain worldly good. We call those efforts immoderate that disregard just relations between means and end. All activities are injudicious that sacrifice more than they secure. In finance it is the part of wisdom to regulate investments according to the probability of returns. No sane corporation expends a million dollars to bring in a thousand. In morals we are forbidden to waste life or to commit sin. It is folly for one to shatter health to gather gold. It is miserable infatuation for one to destroy his mind to retain a place of endless perplexities. Above all it is appalling unwisdom for one to fill his soul with remorse that he may cram his safe with securities. Whoever takes or would take success on such terms is as one giving dollars in exchange for pennies, as one trading off white, flashing, flawless diamonds for pebbles by the roadside. He who values the things of earth at such exorbitant figures shows clearly the friendship of the world working enmity toward God. To what shall we compare his foolishness? Like the toys that amuse children for an hour and are then flung aside spoiled, broken, insipid, joyless, such are most of the ambitions of men. Too often we resemble those who should erect conservatories to raise one flower, or support great stables to speed a horse for a few seconds, or exhibit a prodigal hospitality to secure a single influential friend, or collect costly pictures to afford entertainment for an hour, or circumnavigate the earth to supply matter for a few conversations, or run for Congress to be noticed in the papers, or import extravagant dresses

for a three-line description in a fashion journal. In the name of all that is rational, why this mighty labor for so mean a prize? Why this incessant, immense, incredible work that is done under the sun, which, though a man may labor to seek it out, he shall not be able? There is no thought comprehending so many tragedies as the consideration of humanity's wasted efforts. Here are fourteen or fifteen hundred millions of souls for the most part madly striving for the half dozen identical things, some health, some bread, some riches. How many will die ere they strike their mark? How many will miss? Of those who attain their ends how many will curse their emptiness? Think of the generation that went before; of previous ages; of remote peoples. All strove, nearly all confessed defeat. What mountains of trouble! What continents of care! What coral reefs of insane toil, and intolerable failure! What deep oceans of misery! We are not to rely greatly on worldly good should we possess it. The friendship of the world, like other bonds, is strengthened by intercourse. The more we see of its visage, the more we handle its treasure, the more we listen to its pleadings, the more we are influenced by its demands, the mightier becomes its thrall, the more irresistible its clutch. Men with little of the world are like those who stand on the firm ground; men loaded down with what we call the world's honors and prizes are too often like swimmers madly battling with a whirlpool. These things have a strange fascination. They lure away the soul. They can detach the heart from fidelity, from gratitude, even from God. They transform men as by some malign spell. The world is just like that radiant-faced, cruel hearted enchantress in the old Greek isle, first intoxicating with her beauty, then metamorphosing into swine. We have actually seen this transformation taking place. Here is one in an humble station with his affection set on things above. That is a man; kindly, diligent, self-respecting, courteous, merciful, fearing God. Behold a series of successful speculations; then what? Arrogance, insolence, pitilessness, effemiancy, impurity, faithlessness, the eye no longer upturned to Heaven, but fastened on earth. Whose God is his belly, whose glory is his shame; here is the brute. Beware of overrating the value of temporal good. There are some things money cannot buy. The stores on Broadway and Fulton Street were perhaps never filled with so splendid a stock of holiday goods. In all the shops of earth you will find no counter over which money may be exchanged for bodily health or mental capacity, or peace of soul or lost time or neglected opportunities. After all the praise of all the ages, what can this dearly prized gold buy but a bed to sleep in, a suit to wear, a plateful to eat? We are not to deplore unreasonably its loss. The world is rapidly slipping from us or we are steadily, swiftly, fading from it. No matter how much we have here we cannot retain it long. When friends come to part we see a measure of their attachment. Little loved is quick forgotten. The changes of life, the approach of death, make quite clear whether our pre-eminent affection has been for the world or for God. Think of yourself shorn of wealth, deprived of friends, failing in health, what would you have left? If we do not stand ever ready to sacrifice money

for the relief of suffering, for the purposes of benevolence, we love it more than God. If, when bankruptcy comes, life sinks into sullenness, envy, bitterness, we loved luxury more than the Lord of all. If death alarms, if the only consolation is the throwing back a lingering, despairing look on pleasures forever past; if the principal torment is the anticipation of a mysterious future, then, too, the friendship of the world has wrought the enmity of God. Never was friendship more injudicious, never was hostility more unjust. No man can exhibit greater folly than he who, to please and enjoy this fading earth, forgets, affronts, defies the Lord of Heaven. The world is insufficient, unsubstantial, deceptive, evanescent. God is infinite, omnipotent, eternal, able to bestow on man fulness of knowledge and perfection of happiness, granting us in His light to see light, and bidding us draw with joy out of the wells of salvation. What shall it profit a man to gain this whole world and lose his own soul? Every voice in the universe calls upon us to direct love aright. Seek first the kingdom of God and His righteousness and all the world we should have will be added. Make the contrary choice and the only issue can be disaster, defeat and the horror of a great darkness. The friendship of the world is enmity with God. Who will die forever for the friendship of this poor world? "Love not the world," cries St. John in a shuddering laconicism. A multitude of voices echo his words. The shores of time are strewn with many a wreck, each serving as a beacon to point out the rock on which they stranded. Here the merchant who worked seven days in the week, who forgot God in piling up riches and failed at last, cries, "Love not the world."

Here the millionaire who inherited a fortune and doubled it every ten years and drained every cup of pleasure and now faces death with a tainted body and a leprous character cries, "Love not the world." Here the statesman who reached the Senate chamber and laid his hand on dishonest gold and went down in ignominy cries, "Love not the world." Here the brilliant journalist, the keen student, the gifted artist, who reached distinction at the sacrifice of strength, life, reputation, cry, "Love not the world." Could we lift the curtain that shrouds the tomb what awful warnings would break upon our ears. Miser, spendthrift, drunkard, libertine, sensualist, what sayest thou? That gluttony is shame, and drunkenness woe, and debauchery corruption, and the wages of sin death. "Love not the world." Apart from God there is nothing. In Him are all things. All the race may say to Jesus Christ, Lord, to whom shall we go? Thou hast the words of eternal life. The love of the creature more than the Creator is the curse and condemnation of the soul. Supreme affection toward God is the coronation of humanity. Choose ye this day whom ye will serve. The Lord God is a sun and shield. The Lord will give grace and glory; no good thing will be withheld from them that lead a godly life. O Lord God of hosts, blessed is the man who trusteth in Thee.

Independence Day Service.

THE LAND WE LOVE.

By Rev. A. Z. Conrad, Old South Church (Congregational), Worcester, Mass.

He couched, he lay down as a lion, and as a great lion: who shall stir him up?—Num. xxiv., 9.

Our nation has been exerting herself to the utmost to express a single idea. One word has been uttered in a hundred languages. Metaphors almost innumerable have been employed to emphasize the idea contained in the word. Graphic illustrations of truth have been held before the people. We have called into requisition every means at hand; we have employed every expedient to write, in letters of fire and letters of gold, one single word. We have employed the most powerful explosives to send that word thundering from State to State throughout our country.

No one can have been so occupied as not to have heard it; no eyes can have been so closed in blindness as not to have seen it; no heart can have been so dull as not to have felt it. When a great nation rises with a mighty shout, uttering a single word, using pyrotechnic display and dynamic force and streaming banner to utter one word, the whole world shall hearken to hear it; the whole world shall be moved by it.

That word is *liberty*. It is its echo which we hear to-day reverberating through our great national corridors; it leaps from institution to institution, never dying away, but apparently increasing in clearness of utterance, in force of declaration as the years increase to decades, decades to centuries.

A great many people are very fierce in their denunciations of Fourth of July dynamics; they heap their execrations on the small boy discharging his firearms in an unexpected moment, snapping his torpedoes and fire-crackers in gleeful delight, with very little comprehension of the significance of the act. To the unthinking it seems as though all this noise were meaningless; it appears to the superficial observer very much like soda-water froth, occupying considerable space but satisfying no thirst. But after all, no torpedo has exploded, not a fire-cracker has startled the unthinking, which has not had in it something of significance.

From the smallest implements for the production of noise to the booming cannon, there has been expressed an *idea*, which is of priceless value, and which might well be stamped upon the mind of the very youngest and re-impressed upon the heart of the most aged.

These explosives are representative; they speak in an allegorical language; they have a tale to tell; the very odor of them starts a hundred recollections and historical reminiscences—brings back to mind historical struggles of the early times; they reveal to us the contests which had to be experinced

by those who rocked the cradle of liberty ; they contain also the idea of the immense energy which is stored up in this nation for defence and for aggression ; they awaken us to a consciousness of the power which lies hidden within a great people ; they are representatives of what might be called forth in a moment of time, in the twinkling of an eye, if a great emergency should come upon a great people. They are representative of intellectual, moral and physical force, capable of being employed to the subjugating of the mightiest opposition, and to the development of our vast undeveloped resources.

They make us conscious also of dangers, and startle us to a recognition of the fact that as the peace of the past has not been perpetual, so the peace of the present is likely to be disturbed. But most of all, it is possible through such agencies to impress upon the mind of the child and the youth the idea of national greatness. Many a child has lines of thought started through such instrumentalities, which develop in him the sagacity and the profundity of the statesman, stimulate the emotions, arouse enthusiasm in behalf of country, which never would have been developed without memorial scenes of such a nature and anniversaries pointing to the establishment of a nation which is cherished and loved.

The floating banners quicken the pulse, make the step of the aged elastic, put fire into youth and cause stalwart manhood to stand erect, with fiery eye and proud advance.

These floating banners are representative, especially, of two things : National liberty, and National unity. The stars upon the ground of blue are typical of national ambition, of high and holy aspirations ; they show whither the nation's finger points and whither the national life shall tend, and like the diadems which bestud the sky at night, they gleam and glisten in exhortation and invitation to reach out after that which is ennobling, to engross ourselves in the contemplation of sublimest truth. They become thus an inspiration to every citizen of our country to mount upward individually and to attain to greatness correspondent to divine ideals.

People lift their hands in holy horror at what they call tremendous loss of wealth, the wasteful expenditure of money in pyrotechnic displays. When like shooting meteors the rockets fly with the swiftness of light through the air, and shoot out their blazing light, they give forth the shout of *liberty*, and in every flash of light reveal something of the beauties of *liberty*. When again the thousand artificial constellations shine above us, it means something more than the awakening of a temporary emotion. These grand illuminations are representative of the grander light, of the transcendent beauty of true national progress, where great masses of humanity are suffered to occupy time and talent in a way most productive of their own and others' well-being.

We have been celebrating our national birthday. There is no day more significant, perhaps, than the day of birth. The birthdays of your children are remembered with gifts and feasts, or if occupation and circumstances render these impossible, still the days are remembered as days of great signifi-

cance. But if the birthday of an individual is of import, because it records the beginning of eternal possibilities of joy or woe, what shall we say of the birth-day of a Nation? who can measure the significance of the issues involved when a nation is established? by what process of computation is it possible in any degree whatsoever to calculate the joys of uncounted millions consequent upon righteous government or the woes of countless millions consequent upon national iniquity?

What is a nation? Individuals voluntarily associated for their mutual protection and progress. The weal or woe of each individual member is contingent upon the exercise, sinfully or righteously, of those powers which rest with the people thus aggregated together. If time would permit, it would be interesting to follow the steps which preceded the birth of the United States of America. Almost every school-child is more or less familiar with the tale of suffering, of tyrannical oppression, of intolerance which has been so graphically told by our forefathers.

Nowhere under heaven's blue sky was true liberty experienced; oppressive and tyrannical enactments disfigured the records of national history. No executive or legislative body had any true conception of freedom. We have a right to glory in the birthday of liberty. We have a right to rejoice that it was upon our own beloved soil the cradle first rocked in which the child of liberty lay, and in which were all the potentialities which have manifested themselves in the greatness of a nation which is the pride of the Western Hemisphere.

But whatever calls to mind national *possibilities*, calls also to mind national *responsibilities*. As the anniversary of the Declaration of Independence recurs, with a new consciousness of obligation we should review history, compare the present *actual* with the present *possible*, weigh and measure and estimate, until we shall become thoroughly imbued with the spirit of liberty, and have within us something of the *genius of freedom*, and a better conception of the application of that freedom to the well-being of our fellow-men.

There is no vanity whatsoever in a righteous recognition of glorious attainment. With a sort of Uriah-Heep humility, many people hesitate to sound the praises of their nation, of their home or of their friends. That is a false humility which leads an individual to be close-mouthed regarding the country of which he is a citizen. If there are qualities, if there have been experiences which reflect honor upon us, let us rightfully claim that honor and insist upon a recognition of a greatness which is not spurious but real.

I speak then with great pleasure of our national pre-eminence; this is precisely what is suggested in the text I have chosen. Those words were uttered in prophecy respecting a people whom God had chosen for specific work. "He couched, he lay down as a lion, and as a great lion: who shall stir him up?" The first words have reference to establishment; precisely the same word is translated "encamped," "he encamped" or "located." Its application to the element of permanency in our own nation is very fitting. As the lion is the king of the forest, so Israel of old was destined for a time

to be chief among the nations of the earth. With a lion-like strength, in an attitude indicating determination to hold fast possessions acquired, our own nation stands among nations a very lion in strength, in strategy and stability.

No one can investigate the philosophy of history without being imbued with the idea that God Almighty required the establishment of a great nation in order to the realization of the idea of liberty and in order to the perpetuation, and especially the progress of the Church which He loved. Righteousness of life required a new impetus. A new environment was essential in order to the most rapid growth of the tree which had been blasted by persecution, and which had suffered especially from "dry rot in Oriental deserts." Watered by the showers of divine grace, nourished and cared for by consecrated disciples, it was destined to grow with marvellous rapidity in this new land of the West.

We have historical testimony of which we are proud, that our country is, in power and prowess, a very lion among the nations of the earth, and that that for which she was ordained has been, in some degree, realized in her history.

Revelation instructs us as to the elements of permanency which enter into any life; most forcibly is it impressed upon us that there are qualities which disintegrate and destroy, that the canker-worm is ever on the alert for opportunities to cut down, and that loathsome disease is ready to prey upon any organism breathing in the germs of death. History is just as emphatic in its testimony that an infusion of the divine is absolutely the only preventive of destructive force, and the only preservative which will secure a permanency and, at the same time, a progress.

The entire history of the nations of the earth indicates to us that there is *life* only in proportion as there is union with the divine. It is as true of nations as of individuals, that like the branch and the vine there must be union or there will be death. Beginning with the very first historical records and tracing the successive dynasties of representative nations, we learn that life comes from the Life-giver, that death is inevitable when connection is severed. Whatever elements of permanency there are in our government are divinely given, and nearness to Jehovah is our only guarantee of national continuity.

The lion may couch in an attitude of repose and shake his mane in secret delight to-day, and to-morrow the carcass may be food for the vultures, and speedily his bleached bones may testify only to the fact that he has been. But how little satisfaction there is in contemplating successes gained, except we can contemplate them prophetically. Exultation over past achievements is unsatisfying; excessive delight in the thing which has been is not enduring; there is a reaction, a dissatisfaction, unless we may conceive of these past successes as the foundation from which we are to reach a greater height and to achieve still grander success. No man is restful in the thought that he *has* achieved, but he is stimulated and happy in the hope of higher and grander achievements. Unless there is the element of permanency in that which we love, our affection can never be intense or strong; but it is one of

the beautiful facts with respect to national life that love of country is one of the greatest assurances of its progress.

Love of country is instinctive, it is a God-given affection, it is capable of large development, and yet it cannot be produced artificially. Patriotism is more than an emotion, it is vastly more than a sentiment; it is a deep, abiding love for the native land or for the adopted land; it is a clinging affection for *our country;* it grows from the same impulse which entwines the affections about the home. Intense national life postulates intense home life; it therefore becomes of the deepest importance in order to the well-being of our nation that this institution, the home, should receive the jealous care and the most watchful consideration of all good citizens.

Legislation respecting the marriage relation must be of the highest and best kind, and anything which tends towards looseness or laxity in these directions should receive immediate and most emphatic opposition from all those who love their country.

Among the ancients this love of country was regarded as among the highest virtues. An envoy from one of the ancient governments took with him a shovelful of earth to the foreign court, kept it in sight, to remind him continuously that he was a citizen of another country, and his work was to reflect honor upon the soil which had nourished him and which nourished the loved ones far away. Euripides declared "he who loves his country loves his God."

In the Mosaic legislation one of the most serious injunctions was that the parent should point to the monumental evidence of their past greatness, and that the children should be instructed earnestly and zealously with regard to national life and national law.

In order to permanency in our Republic and in order to continuance of that which is best, patriotism should manifest itself by all who are capable of exercising influence, in instructing childhood as to the obligations involved in a free country. We are to learn this, that *privileges and obligations are co-extensive.* It is because this principle has been forgotten that politics have been degraded, that our municipal governments are rotten to the core, and that there seems so much of instability in that which we would fain see established on solid and abiding ground.

The man who votes must know that the *right* of franchise involves the *obligation* to exercise it holily; the man who is protected by law must recognize the fact that he is under obligation to sustain that law to the utmost, and to exercise his energies in accordance with the well-being of those who make it possible for him to employ himself as he will. In our country, perhaps more than in any other, every man has an opportunity to make the most of himself. These opportunities are multiplying, notwithstanding the innumerable obstacles which stand in the way of those not favored with wealth, and of those not endowed with exceptional genius. Never before was there larger opportunity for vast numbers of people than is presented to-day in free America.

Freedom does mean something. The ideal is far before us, and above us. Transformation in human hearts and lives is necessary and indispensable to the "greatest happiness of the greatest number." It is not, however, in doing the thing which will gratify immediate appetite, or which will satisfy any selfish desire, that we are to advance the well-being of our country, but by maintaining her laws, by emphasizing the necessity of purity, of nobility, of loyalty, and, above all, by teaching through *consistent living* the exceptional excellence of these qualities. It is thus we are to contribute the most to our country.

Few of us will ever be called upon to exercise a prominent part in directing our great Ship of State. Few of us, perhaps none of us, will ever be known to the world in general; our positions may be inconspicuous; but by the continuous and persistent exercise of all of our faculties, individually, for the production of the greatest happiness of the greatest number, we will be enabled to start in operation influences which will live long after we have gone. We will be permitted to erect monuments which coming generations will look upon with delight, and to place one brick at least in the magnificent structure which a great nation is attempting to raise to the glory of God and one which we trust will prove a blessing to the human race.

Liberty is not license. The freedom consequent upon supremacy, individual, over foes within and foes without, a liberty consequent upon complete national ascendency over national vices, one which aspires to nothing less than the unrestrained development of individual energy and the completest happiness of all, *this* is the liberty for which we pray, this is the liberty which we are bound, by high and holy obligation, by the privileges in which we participate, by the enjoyments we experience, by the life which our nation affords us, to secure.

FREEDOM THROUGH CHRIST.

By Alfred H. Moment, D.D. (Presbyterian), Brooklyn, N. Y.

For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant.—I. Cor. vii., 22.

Freedom! What a word! It has in it the music of the trumpet and psaltery, the harp, the loud cymbals and the high sounding cymbals of heaven and earth! Freedom! O what sweetness there is in the word—more than in the nectarous flower or the comb of the busy bee! The word is full of light. A great sun hangs in its firmament, giving forth beauty and glory surpassing the glow and blaze of the natural sun, even increased sevenfold, as the light of seven days in one day. During all time O how this great luminary, Freedom, has been shedding its lustre upon the race's pathway, helping men up out of sin into holiness, and nations gradually to emerge from the dark places of oppression, superstition and ignorance into mountain-tops radiant with the light of a glorious civilization. And Freedom has also power—that sacred, holy and mysterious something which Almighty

God alone monopolizes and which is at the basis of all true progress and all true life. What an array of all-glorious things! It is kaleidoscopic. The very orthography is suggestive. Its letters are seven—that mystical number, as if indicating a condition of things complete, perfect; as if linking its birth with the great God who is the sum total of all excellent attributes, and whose purpose it ever is to give forth, without stint, to the souls of men and to the nations of earth, music and sweetness, potency and glory. Right in trend of the composition and history of this word is the Apostle in the famous saying of my text: "For he that is called in the Lord, being a servant, is the Lord's freeman." Would that all, with St. Paul, had the same clear understanding of whence comes freedom—the true knowledge of the actual agency that brings liberty to the souls of men and to the nations of earth. But there are many voices clamoring to be heard here.

I. Ambition speaks out boldly. Feeling fettered by our present lot, our poverty, hard toil, obscure position and such like, we indulge the animus of discontent, pine to rise above penury, grinding toil and isolation, believing that these are our yokes of bondage and that to break them would bring the sweet songster of freedom to warble on our house-tops and build her nest beneath our eaves. Independence affirms that freedom is her legitimate offspring. The boy at home, curbed in many ways, feels under restraint and dreams of a liberty which is simply a delivery from parental authority and home rule —a dream that is to be realized in a glorious emancipation when his clock of destiny strikes "twenty-one." But I would have my young friends know this will never be aught but a dream. There are anarchists in our country every one of whom declares that independence is the true and only source of freedom. To them this freedom means the observance of no law, order, property rights or moral restraints. And this spirit of reckless independence belongs to us all. One of our ruling passions is a desire to be our own master—to do as we like—set up on our own account—throw off all divine control. Adam in the garden and the young man in our Lord's parable both acted as if liberty consisted in being independent of God's law. They acted for us all. In the republic of souls we are prone to be anarchists.

II. But some will say, to be free is to be educated. There is but one thing needed, we are told, to roll back the dark cloud of bondage from the race and cause the stars of liberty to stud every man's blue vault, viz., intelligence. Give the people a profound learning, a broad culture, and you give them freedom. All will concede the great blessing of education and the utter impossibility of lifting men up without it. But it must be borne in mind that never yet have a people been made free, in any true sense, by mere intellectual culture, however profound. I appeal to Greece of old, with her high scholarship represented by Socrates, Plato and Aristotle, and to France in modern history, with her Voltaire, Diderot, Beaumarchais and Rousseau. After all their learning, Greece ended in corruption and France in the horrors of revolution. Apart from these great national illustrations of the impotency of learning to purify, elevate and ennoble, what melancholy

examples we have of men, bound in hand and foot and heart by chains of vice and ill-formed habits, bearing the most crushing yoke of bondage, yet highly educated in the sense in which the term is here used. Julius Cæsar was a great scholar, but he borrowed money, which he never paid back, to bribe the people in election times, and he made common traffic of female virtues. Aristotle was profoundly educated, but he classed workingmen with brutes and made lewdness in woman excusable so long as she thereby accumulated wealth. Cardinal de Richelieu was one of the brightest intellectual stars of his age, yet he lived an immoral life, being a helpless slave to intemperance and uncleanness. And what are we to say of the defaulters, rogues, impostors and backsliders from integrity so numerous in our midst and all over the country? Are we to offer apology for them on the ground that they are all ignorant people who do such things, and that a diploma from Princeton or Columbia would set them free? Looking at the facts of the case, is it not the wildest absurdity to speak of education as the ultimate source of freedom?

III. Once more, government aspires to be the true liberator of the race. Now it is an absolute monarchy for which the high claim is made, now limited monarchy, now an oligarchy, now a republic. In the name of freedom has every government of earth been set up. In the name of freedom have all the systems of political economy been worked out, and in its name have election campaigns been carried on and legislators have met in solemn conclave: kings have been crowned, statesmen have risen to glory, great battles have been fought and mighty victories won. From the capitals of all the States and the seats of power of all nations has floated the silken banner of freedom. But, oh, how often the breezes that have carried out these folds from the flag-staff have brought to the people themselves a pestilence of corruption, self-seeking, intrigue and imperialism—bondage in its worst forms! Let us not charge these atrocious wrongs upon the governments of antiquity only. The very best of the nineteenth century, with all their advanced political economy, machinery, boasted statesmanship and marvellous appliances for the spreading of knowledge and the maintenance of peace, are, nevertheless, so corrupt that were it not for a power that is at work in their midst, greater than all human compacts and devices, these governments would sink into the lowest degradation, carrying the people with them into the greatest oppression and bondage.

IV. Over against government, education, ambition, vaunting independence and every other such thing I place the declaration of the old sage of Tarsus as the only real source of true freedom: "For he that is called of the Lord, being a servant, is the Lord's freeman." When a man is called of Jesus Christ into His kingdom, as a regenerated soul through the power of the Holy Spirit, such an one is free, has come into possession of that liberty which knows no trammels save what his duty to God and to man puts upon him. "Ye shall know of the truth and the truth shall make you free." "Where the spirit of the Lord is, there is liberty." "For he that is called

in the Lord, being a servant, is the Lord's freeman : likewise also he that is called, being free, is Christ's servant."

But what is the freedom here taught? First of all, it is from sin. The essential element of all servitude and degradation and bone and heart crushing forces is sin. Here, then, is the first thing from which Jesus Christ gives freedom. Sin. How this old hateful word turns up everywhere—just as full of darkness, corruption and death as the word freedom is full of all glorious things. How much is involved in this little monosyllable. This edifice in which we are now worshipping is involved in it—not a stone would have been placed in its foundations, nor a brick in these walls, nor the sound of a workman's tool heard in erecting this beautiful structure, had it not been for sin. What is true of this house is also true of all the churches, cathedrals, temples, altars, tabernacles and sacred edifices the world has had. Because the race has been in the bondage of sin these divine places have been erected to give freedom from it. The Bible is involved in sin. It is the world's oldest book; has a wider range of subjects than any other book; is more popular and more hated than any other. But this Bible, with all the wonderful facts regarding it, is involved in the word sin. Had sin not entered the world, enslaving the human heart and placing upon the neck of the race the iron yoke of bondage, the Bible never would have been here. Man would have needed no such book. Christianity, the final and complete bequest of God to humanity—the universal announcement of unmerited love to the world—is implied in sin. Had there been no bondage of sin there would have been the need of no redemption, hence no grace, no Christianity. And the most dire consequences are involved in sin. Think of the golden age of Eden's purity and how sin poisoned all that sweetness, rolling the wrath of God over on the whole race of Adam and cursing the very ground for its sake. Think of the waters of judgment rising mountains high in Noah's day, sweeping away all flesh save what was in the ark. Think of the fires, earthquakes and showering slime that spent their fury upon Sodom, leaving the beautiful plain evermore a monument of Heaven's wrath. Think of the favored Hebrew people to whom pertained the adoption, the glory, covenant, giving of the law, the service of God and all these rich and precious promises; and how that people as a nation were fettered in bondage—wasted, scattered, lost. Think of the long ages of heathenism, when ignorance, wickedness and the most sickening practices prevailed, the very glory of God turned into an image. And not only in the past, but at the present time, how dreadful are the consequences of sin. How it wastes our substance, paralyzes our energy, controls our best judgment, monopolizes our time, baffles our best thinking, moulds our speech, steals away our golden opportunities, impregnates our hearts with the most sordid motives, sears our moral sense, blinds our eyes to things far beyond the stellar vault, all radiant with eternal glories, roots and plants us on this brown earth, to be satisfied with its empty treasures and miserable vanities, enslaving us to the most cruel of all masters! Sin is the legitimate child of Satan. It had its untimely birth in the violation of holy law.

Its native place is darkness. The natural consequence accruing from its influence upon the soul is the bondage of all the faculties and forces of the whole man, complete separation from God, companionship with devils, and a home in eternal night! To conquer this mighty foe and set the victims of its unspeakable thraldom free, Jesus Christ came into this world. He came to proclaim liberty to the captives and the opening of the prison to them that are bound. He came to call men as servants and every servant of the Lord is a freeman! He came that all men might know Him, and a knowledge of His truth makes free!

But Christ in the soul not only emancipates from the polluting and condemning power of sin, but secures for us the joy and exercise of the highest freedom, notwithstanding the most hampering earthly circumstances. Paul had in mind this thought. He was thinking about what the Gospel did even for slaves—it blessed them with liberty, even while the yoke of human servitude was on them and the taskmaster over them. Observe the Apostle's own words in the text and the foregoing verse: "Art thou called, being a servant [a bond servant, a slave], care not for it; but if thou mayest be made free, use it rather. For he that is called in the Lord, being a servant [bond servant, owned in person and work by another man] is the Lord's free man; likewise he that is called, being free, is Christ's servant." In short, Paul says: "It makes no difference what your calling is or what your circumstances are; if Christ is in you, you are a free man, and your duty is to serve Him." How this argument rebuts what many affirm, that they cannot be Christians because of their peculiar lot in life; or they cannot serve the Lord because the state of their affairs will not permit them. Some plead poverty as an excuse for not being Christians, or for taking no part in the service of Christ and the work of the Church. Not a few say they have no time for these things—their business duties are too absorbing for religious matters. Others again parade the wrong-doing of others, the hindrances placed in their way, it may be, by domestic infelicities. Numerous are the circumstances urged as a sufficient pretext for neglecting salvation or for utter indifference as to all the claims of Christ and His Church. Over against this, the Scriptures declare that the grace of God is sufficient to save us, no matter what our lot or fortune may be, and being saved we are, therefore, free men in Christ and hence His servants. Art thou called being a slave—a poor person, a man crushed with cares and toil, a heart-broken husband or wife, mother or father—care nothing for it. Remember that God is greater than adverse circumstances and He can straighten every one of them and make you free to enjoy and serve Him. "For he that is called in the Lord, being a bond slave, is made free in the Lord." Though greed, cruelty, infidelity or misfortune of any sort may have its yoke of bondage upon you, yet called in Christ, saved by His grace, washed by His blood, regenerated by His spirit, you will be a free man. Nothing is any more a thraldom when the soul has been born into the light and liberty of the Gospel. With this liberty comes the duty of serving the Lord—a duty which is never irksome, but always a glorious de-

light, as all obligations springing out of a sense of true freedom ever are. "He that is called, being free, is Christ's servant." Though we may have an earthly master to serve; though our calling may be exacting to the last degree on our time, talents and strength; though we be poor, neglected, forgotten, unknown, yet with the whole heart our Divine Master will be served and always served. Whether we eat or drink or whatsoever we do, we who are free men in Christ will do all to the glory of God.

My text also involves freedom from all *ecclesiastical* trammels and sectarian and denominational rigidities. Not that we are to condemn Church forms and laws and observances, but these are not to hamper us in our service of Christ or, in any way, keep us from the largest possible usefulness. To see the Apostle's mind as to outward forms of religion we have only to read verses 18 and 19: "Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." We are all too prone to put undue stress on modes of baptism, forms of worship, observance of days, and on subscription to certain forms of belief, to the oversight of the higher and weightier matters of the Gospel, forgetting that true religion consists not in the presence or absence of these things, but in keeping the law of God, in having faith that worketh by love, in a new creation of the heart through the Holy Spirit. It is only when a man enjoys the full liberty of Jesus Christ that he enters upon the glorious work, not of maintaining or of rejecting these things, but of developing in himself and in others the inward spirituality of the Christian life. An old Scotch divine, as he lay dying, said: "Since I have been laid fast here on this death-bed I have heard whisperings of the still, small voice telling me that the foot-falls of our creeds and all our ecclesiastical wranglings will never be heard in the Lord's Kingdom whereunto I am passing. And as love cements all differences, I'll, perhaps, find the Father's house roomier than I had thought in times past." May none of us wait till our closing hours to come into the full spirit of Jesus Christ, which makes us free from all trammels save those of love to God and love to our fellow-men.

Then, too, *political* freedom is found in Christ. During all time tribes, nations and peoples have struggled long and hard against tyrannical rule and heartless systems of government. There are still dark places on the earth where mankind are ground into the dust by the heel of political oppression, and in no nation is the sun of true liberty shining in its unclouded splendor. But so far as imperialism is broken, and tyranny suppressed, and enslaving institutions destroyed, the work has been brought about by the rise and progress of Scripture truth and of enlightened Christian sentiment. "Of one thing I am convinced," remarked a Brahmin: "do what we will, oppose it as we may, it is the Christian's Bible that will work the regeneration of India." Wise indeed is this confession of the learned Oriental. Applicable to every nation is the thing he says. The Bible is the world's emancipator. It is not

independence, intellectual culture or any political system that is the strength of the nations, but the Bible, when received as the Word of God. To this end was it given to the world: To proclaim freedom to all the inhabitants thereof—freedom of religion, freedom of the ballot-box, freedom of the press, freedom of commerce. The good work is being pushed forward. Nations as well as men are being called in the Lord unto liberty and made servants of Christ and His righteousness. The all-powerful and all-wise spirit of Jesus is more and more unfurling the silken banners of liberty upon all high places, causing them to wave victoriously where once arbitrary, despotic or autocratic control bore sway, while the new anthems of the nations are being sung to the music of the Gospel's triumphal march.

THE PATRIOTISM OF NEHEMIAH.

By R. R. Meredith, D.D., Tompkins Avenue Congregational Church, Brooklyn.

And it came to pass from that time forth, that the half of my servants wrought in the work, and the other half of them held both the spears, etc.—Neh. iv., 16, 23.

Nehemiah was a most interesting and instructive character, and the book of that name in the Bible is almost entirely autobiographical. Nehemiah lived in the capital of the Persian Empire, in the year 445 B.C., that is, forty-five years after the mortal conflict between the East and the West, between Asia and Europe. It was ninety years since the captive Jews were permitted to return to their own land. They had rebuilt and readorned the temple. In addition to the Jews themselves, colonists from Assyria, Babylon and Persia flocked into the capital. These heathen inhabitants to some extent intermarried into the native population. To get the standing of this man and his environments we are to picture to ourselves a little Jewish colony surrounded by a heathen population. This unfortified city lay entirely open to the attack of its enemies. Nehemiah must have had some conception of the danger and condition of things in Jerusalem, yet he does not appear to have been conscious of it. Finally, however, he got definite information of the state of affairs there from his returning brother. Under the conditions of life in those days no city could be expected to prosper so long as it remained unwalled. For ninety years the Jews had been struggling under disabilities, but now the hour and the man had arrived, and I charge you young men, the members of any military body, to observe how frequently in the course of the development of this race, under the guidance of Almighty God, the man meets the hour. When Nehemiah received from his brother the painful intelligence of the actual condition of things in Jerusalem, his heart became heavy with sorrow. The remedy must be with some one who had influence with the Persian court. Why, then, he argued, shall I not go myself? Nehemiah met the question and prayed earnestly to his God. Here, then, came to view the earnest piety which was a prominent fact in Nehemiah's life. He could not have done the grand work he did without religion.

It would have been impossible. How he humbled himself before his God and prayed to be given favor with the king that would succeed in accomplishing his grand desires. It never occurred to him to doubt whether God could influence the mind of the king or not. He is about to ask a favor of the King of Persia and believes if the King of Persia could hear prayer, the King of kings could and would do so. With childlike simplicity he lays his plans before God. This piety constantly appears in this book and I charge you, young man, read Nehemiah. You will like it. You will be interested in it. You will see how Nehemiah expresses his dependence on God and his confidence in Him. This piety must be genuine, because Nehemiah was born in a heathen country in exile, and we find him occupying a position among the vices and luxuries of an oriental court. So his was not an inherited piety. There was no cant about it. There was nothing put on in this man's devotion to his God. I set it before you with no apology, but as the most important message I have got for you to-night. It was the Corinthian pillar of this man's character. Nehemiah had never looked upon Jerusalem. He had never seen the land of Palestine. We find him in a prominent position, with all the surroundings of court to attract him, and yet as soon as he found Jerusalem's walls prostrate, and the people in need, he begins to act in the matter. His heart longs to help his countrymen. His country is dear to his heart, and he longs to give back to it some of its former grandeur. Here's a man who is a patriot. There is a sort of patriotism that begins in talk, and is never ready to make a sacrifice for the nation. Here was patriotism ready for any sacrifice. Suppose his request is granted. He obtains the desired help for his stricken city; he had to go through a terrific ordeal to accomplish it. His journey is beset on every side with hostile tribes, and even when he gets to Jerusalem there is no small task awaiting him. Yet here is a man willing to leave the luxuries of an oriental court for hardships and peril in the service of his country. It reminds us of the grand men who laid the foundation of this nation through seven long years of war; of the men whose graves to-day are decked with flowers, who left home and loved ones and bared their breasts to bayonet and bullet. That's patriotism: that isn't talk, but action—ready to do or die for one's native land. How many illustrations of Nehemiah have we in our land? Thank God we have many. I want to commend to you young men who listen to me, and whom, I love, I want to commend and repeat to you Nehemiah's character, and to tell you that a manly piety does not destroy patriotism. Let us understand that this world of human affection is God's world, and that he is the truest patriot who is true to God.

Let me commend, also, Nehemiah's practical sagacity. He waited three months before he sought his desires after he prayed. He waited for an opportune moment. Being a careful man he waited till the right time came before putting his request. The critical moment came; he put his request and succeeded grandly. After he had received permission to rebuild the walls he called for volunteers. He did not tell the people that

he was authorized to make them put up the walls, but he asked who would volunteer for the work. They flocked to his call and the walls of Jerusalem were built, as our war was fought, by volunteers. It is by such men—men combining practical sagacity with thorough knowledge—that the best work is done. There are men with knowledge, but without practical sagacity. There is no more enthusiasm about these men than there is about an oyster shell. If you wait for these men to build the walls of Jerusalem you have got to show them that there is money in it. Nehemiah not only had to contend with outside conspirators, but he had faint-hearted friends in his own city. What did he do? He exhorted the people by prayer, put a spear in every builder's hands, put a sword by his own side, and told his followers to go on building. Here was a wonderful combination. This man's faith in a higher Power did not permit him to relax his vigilance in the least. Nowhere else in ancient history is there such a combination. That combination we have to-day in our National Guard. We have made a combination between business and soldiery that finds an illustration in the character of Nehemiah. The time has come when an unwalled city can flourish. Thank God that we have got to that. The time has come when peace prevails in the councils of men, but the time has not come when any nation on earth can do without an army. I do sincerely believe, however, that that time will come, but to-day it is part of the duty of a nation to maintain an armed force. The whole continent of Europe to-day is groaning beneath the burden of military forces. Europe to-day is an armed camp. I believe we have as grand an army as Europe ever saw, capable of the grandest tests and made up of our boys, who are to-day in regimental uniforms and to-morrow in business suits. Our men are not obliged to forsake civilized life for military duty, and yet they are fully as efficient as their European brothers. I think that the National Guard, and I say it with full consciousness of the time and place, is the most magnificent thing in all the history of the world. There is no parallel for it anywhere. Our young business men are well drilled for patriotic emergency. I don't apprehend any crisis in the future, but there is little to fear should trouble arise while we have our National Guard.

RING THE BELLS FOR LIBERTY.*

By David Gregg., D.D. (Presbyterian).

And this day shall be unto you for a memorial, and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance forever.—Exodus xii., 14.

The day referred to was the Hebrew Fourth of July, the day when the omnipotent hand of God was made visible, the day of the passover. It was set aside by the God of nations for a memorial and it was His command-

* Extract of a sermon delivered in Park Street Church, Boston, June 29th, 1890.

ment that it should be devoted to feasting and rejoicing. It was a day of history.

Do we value the grand days of history? We should. The celebration of them allies us with truth and thus elevates us. It is to the praise of humanity that it stands to celebrate more of these historical anniversaries. As many as are red letter days in the calendar, humanity would gladly celebrate more of them. For instance, if any man could find the day in which movable types were first grasped by the hands of man, humanity would be ready to celebrate it. Some days are made memorable because they are the fruit of history; others because they are the seed of history. To illustrate: The day when the old Liberty Bell rang out its message of emancipation to America is memorable because it was a seed day. These are the harvest days. If our fathers could only have seen the progress that our country has made since they founded it so firmly, it would well pay them for all their noble sacrifices.

I argue to-night for a celebration of the Fourth of July everywhere. Let the bells ring, let pyrotechnics fill the air. Unchain the feeling of liberty. And in this let Boston take the lead. It was Boston that heard the first gun in the Revolution; in Boston is Bunker Hill; in Boston harbor the tea was spilled; in our streets walked all the heroes of those stirring times.

My first reason for urging a celebration is that it centres our thoughts on civil government as a gift of God to man. Too many have wrong ideas of what a nation ought to be. True patriotism is a true conception of a true nation and an effort through God's aid to realize it. A nation is not a soulless thing; it has a distinct and recognized character, and it is very easy to establish its moral personality. It thinks, it chooses, it sins, it pronounces moral judgments. It is either for God or against God. It is either Christian or infidel. It demands respect and obedience in the name of God. It is only when a man looks upon a nation as recognizing its authority from God that he can give it the support of his conscience or defend it with his life. If it is not of God and the compact of the Union is man-made, it could be man-broken, and the Southern States had a perfect right to secede and the civil war was wholesale murder, diabolical butchery.

A proper celebration of the Fourth is calculated to call out new loyalty to Americanism. Trueness to Americanism requires that we shall look after the integrity of our nation, that we shall see to it that the different nations who come to our shores are merged into one. In Europe there is Ireland for the Irish, Italy for the Italians, Germany for the Germans and England for the English. In this country there is room only for Americans.

It is a distinct understanding that all who accept the invitation to our shores shall accept the obligations set down by our forefathers. When a man is born into our nation by naturalization, our flag should receive a new defender. In the state he should subordinate everything to Americanism. It is said that there are those who bring within our country a monarchy. The throne of their monarch is on the Tiber. They represent a religion and try

to wield a civil power. We are told that they teach in their schools that their duty to their Church should rise above their duty to their State, that Romanism is superior to citizenship. If it be true that these parochial schools are the centres of disintegration ; that they are the hot-beds of treason, then these children should be transplanted to schools under the control of the nation. The American State has a right to mould its own citizens. We believe in the fullest possible religious liberty, but we do not believe in calling treason religion.

Loyalty to Americanism requires that we should give our State a true manhood. As the chain is no stronger than its individual links, so the State is no better than the individuals who compose it. There is only one process by which the nation may be regenerated, and that is the process that regenerates the atoms. If you want your country strong and pure, you must make yourself strong and pure. Your citizenship can never rise higher than your morals. Show me a nation of honest, noble and generous men and I will show you a magnificent nation. If you are not a true man, you as a patriot are not more than sounding brass and a tinkling cymbal. What our republic needs is more of God. I would like to see America what Christ would like to make it.

LIVING ISSUES DISCUSSED BY EMINENT COLLEGE PROFESSORS.

NOTES ON THE NEGATIVE CRITICISM.

By Professor W. H. Roberts, D.D., LL.D., Lane Theological Seminary.

(1) There is very evidently in Germany, and to a certain extent in England and America, a party who are bent upon establishing a doctrine of inspiration and a rule of faith, which shall admit as their basis the fact of proved errors in the Holy Scriptures. This party is composed in the main of the negative critics. The critics, *i. e.*, the biblical scholars, who are engaged in the critical study of the text, authorship, etc., of the books of the Bible are usually divided into two classes, the lower and the higher. The lower critics are those who are engaged, in the main, in studies dealing with the text of Scripture in its original languages; the higher critics are chiefly concerned with what may be termed the literary criticism of the Bible. The critics may again be divided into positive and negative, in view of the motives which control their work. The negative critics are thus called because the things which they assert are ordinarily denials or negations. They always oppose what they term the "traditional" views as to the integrity, authenticity and inspiration of the Holy Scriptures. They deny, for instance, that Moses wrote the Pentateuch, that Ezra was the editor of Chronicles, that Daniel is a canonical book, that the evangelists are accurate historians, and some of them, that the Word of God is anywhere an infallible record. They accord, as a rule, the Scriptures scant credit, and are more ready to believe secular than sacred historians. Their actual purpose, whether intentional or unintentional, is to

discredit the Bible. Those of the number who are found in the United States, while they rebuke many Christians for being Bibliolatrists, are themselves decided Teutolatrists, repeating verbatim the lessons set them by their German masters.

(2) That the school of the negative critics first became a power in the world of religious thought some sixty years ago, but in that period of time the changes of position by the leaders in the school have been as rapid and as numerous as those of a kaleidoscope. In a recent number of the *Methodist Review* the well equipped Methodist scholar, Dr. Mendenhall, gives the following statistics respecting the theories concerning the several books of the Bible promulgated by the negative critics during the past forty years. He writes: "The grand number of theories respecting the Old Testament books is 539. The number of theories applied to the New Testament books is 208. Adding 539 and 208 we have a total of 747 theories applied to the biblical books since 1850." And then Dr. Mendenhall adds: "Of the 747 theories 603 are defunct, and many of the remaining 144 are in the last stages of degeneracy and dissolution." And yet certain of the negative critics desire the Church to follow them and accept as a basis of doctrine certain theories of the critical school which within ten years may be simply objects of scholarly curiosity and amusement. The Protestant Churches have no desire to place their creed as exhibits in a historical museum.

(3) The tide seems to be turning against the negative school. One of the latest works in the Old Testament department issued in Germany is "Zahn's Deuteronomy," dedicated to the "eminent American apologete, Dr. Wm. Henry Green, in Princeton, with sincere esteem." This treatise is one of great ability, and resolutely maintains the traditional views of the Mosaic authorship, historical accuracy and inspiration of Deuteronomy. Again, in England the present trend of thought is unfavorable to the negative school. I have seen the statement that recently Prof. Margoliouth, Arabic Professor in Oxford University, England, has vindicated the integrity and authenticity of Daniel, and has compelled the acquiescence in his views of Profs. Driver and Cheyne, the foremost champions in Great Britain of the negative criticism. If this be true, then, so far as that prophetical book is concerned, Prof. Briggs' inaugural is already a back number. Literary critics, who reconstruct the Bible out of their inner consciousness, are continually meeting the fate of those German critics who flatly denied that Bering, the navigator, ever visited the northwest coast of the American continent. The log-books of Bering's voyages have recently been given to the public by the Russian Government, whose employee he was, and German criticism has met by the publication an overwhelming defeat. It is now proven incontestably that Bering sailed over the waters which bear his name. As in geographical, so in biblical records, the German critics are at war with facts. Dr. W. C. Prime, one of the most eminent of Egyptologists, writes: "The great discoveries of antiquities which have been made in Egypt have a much broader significance and importance than in their mere historical character. They not only reveal interesting facts in regard to the intercourse between Egypt and Asia thirty centuries ago, but in making these revelations they annihilate a very large part of the so-called 'Biblical Criticism' which, during the past quarter century, has assumed to judge ancient historical books and tell us how far they are true and how far they are false." To put this third main point concisely:

For fifty years the advocates of negation have brought charge after charge against the integrity of biblical books and the accuracy of biblical history, only to go down to defeat before the advance of knowledge in ancient Oriental history, and in biblical philology. The past unites with the present in evidencing that the Bible is an anvil which has worn out every hammer lifted upon it.

(4) The positive class of critics is the one which has done acceptable and profitable work for Anglo-Saxon Christendom. It is in the main this class of critics who, laboring together in England and America, have satisfied for the time being the demands of that supreme work which God and His Church have entrusted to critical scholars, the giving to Christians not a list of the errors to be found in the Scriptures, but a revised biblical text. The German negative critics, on the other hand, with their imitators, have been engaged in the main in the work of depreciation and destruction. Criticism with them means usually disparagement of opponents and overthrow of the historical accuracy of the Word of God by any means within their power. If I know anything of Anglo-Saxon Christendom, with its intense practicality; with its readiness to believe the best about men, not the worst; with its insistence that the Bible, like other books, is to be judged even in this matter of inerrancy, by its general character, not by the discrepancies which may here and there appear in its text; then I am certain that this issue now raised will be settled in a decisive manner.

(5) The inerrancy of the Scriptures, whatever allegations may have been made to the contrary, is a doctrine of the Westminster Confession of Faith, and was the received doctrine of the Presbyterian Church at reunion. There is no probability that Presbyterians will adopt any doctrine of inspiration which admits as its basis alleged errors in the Scriptures. They do not believe that the Bible in its first and only inspired form, any more than man at his creation, was imperfect. It is with the uninspired human connection that change and imperfection appear therein. The alleged proved errors in the Holy Scriptures are either discrepancies, owing to errors made by copyists, or seeming errors arising from human ignorance, and which, as already indicated, God is removing gradually by the increase of our knowledge.

(6) The main principles which control the two schools of criticism are totally opposed. I quote here a part of Dr. Watts' (Belfast) crushing reply to Prof. Blaikie (Edinburgh) in this very matter of inspiration, and apply it to the negative school and its adherents. The quotation reads, "While the principle of your theory [*i.e.*, the negative critics] is a mere inference from apparent discrepancies not yet explained, the principle of the theory you oppose is the formally expressed utterance of prophets and apostles and of Christ Himself." Protestants must refuse to follow the negative critics in taking biblical errors as a basis for a doctrine of inspiration. They should take for that basis the affirmations of Scripture, and should refuse to minimize Scripture doctrine in order to excuse inability to explain Scripture difficulties.

(7) Thorough-going Protestants do not believe in the inspiration of the Scriptures merely on an *a priori* theory, or on the testimony of any man or Church. Protestants believe that the Holy Scriptures are inspired because the Scriptures themselves make the claim. Are the Scriptures credible or are they not when they assert that they are inspired? Believing that the "Old Testament in Hebrew and the New Testament in Greek, being immediately inspired by God, are authentical" (Westm. Conf. of Faith, Chap i., Sec. 8), *i.e.*, are to be believed, Presbyterians should resolutely maintain the plenary inspiration and the infallibility of the Word of God.

A NEW EVANGELICAL MONTHLY.

The Treasury for Pastor and People

Conducted by a corps of eminent Clergymen.
J. SANDERSON, D.D., MANAGING EDITOR.
E. B. TREAT, Publisher.
5 COOPER UNION, NEW YORK.

Vol. IX JUNE, 1891. No. 2.

Yearly, in advance,	$2.50
Clergymen,	2.00
Single Copies,	.25

FREE, to Clergymen as follows: For a club of three new subscribers (Clergymen, $2.00, Others, $2.50), we will forward THE TREASURY one year FREE.

These rates include postage in the U. S. and Canada.

We are responsible for remittances when made by any of the following methods: Express Money Order, Draft, Post Office Order, or Registered Letter.

No Failure.—This should be written upon the life of every true Christian man. He has been gifted by God, assigned his work by God wherever it may be and whatever may be its environments, and God holds him responsible only for the faithful performance of his duty in the service allotted to him. God has not promised evident success in their work to all His children. He has only promised them a reward—a reward of grace. Their work may be an apparent failure both to themselves and to their fellow-men, but God had a purpose in view in the work assigned to each child, and that purpose having been secured, it will be made manifest when God shall bring every work into judgment with every secret thing, whether it be good or whether it be evil. Then it will be seen that the apparent failure was a magnificent success, that God's Word spoken by His child had not returned to Him void, that it had accomplished that which God pleased, that it had prospered in the thing whereunto He had sent it; and instead of the chidings of men falling upon the ears of the discouraged worker, there will be heard by him the plaudits of angels and the commendation of God.

"'The Treasury' is both very interesting and edifying."

Rev. J. Gillespie.

ANNOUNCEMENT.

The promoters of "The Treasury" take pleasure in announcing that the

REV. T. L. CUYLER, D.D.,

will write for this magazine this year a series of articles entitled, "Pen Pictures of Eminent Preachers."

The seventh, entitled

Rev. ALBERT BARNES, of Philadelphia,

will appear in the July number, and each successive issue will contain one of these pen-pictures.

The series of articles on "Living Issues," which has been so popular and beneficial during the past year, will be a prominent feature of "The Treasury" during 1891. See advertising page for further inducements.

Critical Guesswork.—There is a vast amount of this kind of criticism "lying about" in these days. Although the writings of the so-called "higher" critics may partake largely of the air of those who reproved Job, assuming superior wisdom and pretending to designate the true causes of his afflictions, yet, as they were only wise in their own conceit, "groping in the dark without light," so our modern higher critics who are seeking to palm off their guesswork as certainties

may well be addressed as God did Job's critics, "Who is this that darkeneth counsel by words without knowledge?" We advise simple-minded students of God's Word to possess their soul in patience and not to lose their equanimity, nor their faith in the infallible teachings of God's Word, because of these ephemeral critical guessers, to whom Job would probably have said, "No doubt but ye are the people, and wisdom shall die with you." Mere opinions and speculations and guesses, though put forward with the halo of profound scholarship, cannot shake the foundation upon which the oracles of God rest, nor should they impose on the faith of those who have believed "that whatsoever things were written aforetime were written for our learning, that we, through patience and comfort of the Scriptures, might have hope."

"I always find 'The Treasury' overflowing with suggestive thoughts."

Rev. George E. Moore.

Not Worth Much.—Any one who is hypercritical in his remarks touching the sincerity of professors of religion is not likely to advance the cause of religion either inside the Church or out of it. By such remarks he is most likely trying to find a soothing balm for his own conscience, or a pretext for his own neglect of duty in the presence of his fellow-men; and is not seeking to brace himself up to the necessity of becoming a genuine example himself, of what a professional Christian should be, both in the Church and in the world. The criticisms of such fault-finders are not worth much, and are of no more value in Church circles than a counterfeit dollar bill is in trade.

See first page of advertising for form of certificate and conditions of membership of "The Treasury Purchasing Agency."

"'The Treasury' is the best magazine of its kind published."

Rev. W. T. S. Deavor.

Red-hot Ideas.—The preacher to be effective must have these or the heart will not be reached. He may inform the intellect, please the fancy and win the applause of the cultured, but the will-power will remain encased in selfishness, the heart will not be broken and the whole man will continue as before. There must be a burning soul to set on flame another soul. There must be enthusiasm in the speaker to produce enthusiasm in the hearer. Ideas must come red-hot from the heart if they would succeed in melting the iciness of man towards spiritual things, and if, with the demonstration of the Spirit, they would kindle a flame of love where only indifference exists or hatred predominates.

Back bound volumes of "The Treasury": a limited supply can still be had in uniform binding fully indexed, $3 each. To current subscribers, $2. Postage 25 cents. Uniform cases for binding will be mailed on receipt of 25 cents.

WANTED.—The patrons of this magazine to recommend "The Treasury" and its "Purchasing Agency" to others, that they may share in the benefits of both. See catalogue in November number, or will be sent on application.

The numerous serial articles, and special papers on Homiletics, Pastoral Theology, and much other valuable material, the copyrighted property of "The Treasury," published during its eight years, would make ninety-six ordinary 12mo volumes. Subscribers can secure the eight yearly volumes for $16, or any single volume for $2.

FIRST PRESBYTERIAN CHURCH, HORNELLSVILLE, N. Y.

Church organized July 10th, 1832, with 28 members; present building erected 1834; size, 56x120; seating capacity, 700; present membership, 380.

REV. EDWARD M. DEEMS, PASTOR.

Edward M. Deems.

By Rev. David G. Wylie, Ph.D.

The Rev. Edward Mark Deems, son of Rev. Charles F. Deems, D.D., LL.D., pastor of the Church of the Strangers, New York City, was born at Greensboro, North Carolina, April 22d, 1852.

In 1865 Mr. Deems' family moved from Raleigh, North Carolina, to New York City. Mr. Deems was prepared for college at the Mount Washington Collegiate Institute in New York City, of which George W. Clark, LL.D., was principal; and at Lawrenceville High School, New Jersey, Samuel W. Hamill, D.D., principal. He was graduated at the latter institute with honors and delivered the Latin oration at commencement.

Entering the freshman class at Princeton College, September, 1870, he was graduated from that institution in the class of 1874, in which were such well-known men as Simon J. McPherson, D.D., of Chicago; Professor James S. Riggs, D.D., Auburn Theological Seminary; Allan Marquand, now of Princeton College; Rev. John Paul Egbert, Buffalo; Delancey Nicoll, Esq., New York City, and others. It is well worthy of note that the class in which Mr. Deems was graduated produced thirty ministers, thirty-seven lawyers, five doctors and five professors.

In the autumn of 1874 Mr. Deems entered the Union Theological Seminary, New York City, and studied in that institution two years. The summer of 1875 he devoted to home mission work in Nevada. He then entered Princeton Theological Seminary, from which he was graduated in 1877. His three months' vacation in 1876 was devoted to home mission work in the Rocky Mountains. During his theological course he had for instructors, among others, such well-known teachers as Dr. Charles Hodge, Dr. William Adams and Professor Henry B. Smith.

Licensed to preach by the Presbytery of New York in April, 1877, he was called in the spring of the same year to become pastor of the Central Presbyterian Church, Longmont, Colorado, which he accepted, being ordained and installed pastor, October 28th, 1877. His Longmont parish was twenty miles square, and he was obliged to ride on horseback to reach the different preaching stations.

In February, 1879, having received a call to become chaplain of the Woodruff Scientific Expedition around the world, Mr. Deems resigned his charge and accepted. The expedition failing to be carried out, he spent the summer in Europe, visiting many places of interest in Great Britain and on the continent and making the acquaintance of Mr. Spurgeon, Dr. Joseph Parker and Professors Blaikie, Christlieb, Godet and others. He also attended the meeting of the Evangelical Alliance at Basel, Switzerland.

Returning to America, he supplied the Church of the Strangers for a period of six months, and in March of 1880 accepted the call to become pastor of the Westminster Presbyterian Church of New York City and was installed July 13th, 1880.

During the ten years of his pastorate in New York City many events of especial importance transpired in his life. He was honored in many ways. Early in his pastorate Princeton College conferred upon him the degree of Master of Arts. In 1882 he was elected Moderator of the Presbytery of New York. On April 17th, 1884, he was married to Miss Virginia W. Price, of New York City, daughter of Mr. William H. Price, who for thirteen years and up to his death in 1882 was a devoted elder in the Westminster Church of which Mr. Deems was pastor. In 1886 Mr. Deems was a Commissioner to the General Assembly which met in Minneapolis. In 1889 the Westminster Presbyterian Church and the West Twenty-third Street Church were consolidated under the new name of the Westminster Church of West Twenty-third Street, Rev. Robert F. Sample, D.D., and Rev. Edward M. Deems becoming associate pastors. This consolidation

was brought about by the fact that these two churches were located within a few hundred feet of each other and by the additional fact of the constant uptown movement of the city's population.

The good work which Mr. Deems accomplished while pastor of the Westminster Church readily becomes apparent when we state that when he became pastor in 1880 there were only 181 members, and that when the pastoral relationship was dissolved in 1889 there were 306 members. Also in 1889 the total contributions to the benevolent boards of the Church were seven times as much as in 1879. Facts like these, in view of the steady uptown and out-of-town movement, certainly indicate a successful, though a most arduous pastorate.

On November 4th, 1889, Mr. Deems received a cordial invitation to become pastor of the First Presbyterian Church of Hornellsville, N. Y., and, believing that the call was of God, accepted it, and was installed pastor May 9th, 1890. The reception tendered to the new pastor was most hearty.

Only a little more than one year has elapsed since his entry upon the new field of labor, but during that time the pastor and church have been gladdened by the addition of seventy-nine members, the majority coming into the Church on confession of their faith in the Lord Jesus Christ.

During his pastorate of ten years in the metropolis, Mr. Deems made many devoted friends who sincerely regretted his departure from the city. Especially in the Presbytery words of high esteem and commendation were spoken by well-known ministers concerning his character and worth as a man and a minister.

Mr. Deems is affectionate, sympathetic, a careful student, an earnest preacher, a faithful pastor, a devoted friend and a cultured and genial gentleman. His disposition, calmness of mind, good judgment and judiciousness of speech will make him friends wherever he goes; and we predict for this preacher of Jesus Christ, who in the past has been so successful in winning souls for the Master, a noble record in the future.

LEADING THOUGHTS OF SERMONS

The Overmastering Determination.

By Rev. Charles H. Spurgeon.

Shadrach, Meshach and Abednego answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter, etc.—Daniel iii., 16–18.

If you will read the second chapter you will find that Nebuchadnezzar had a dream which troubled him. Daniel had explained it, and the king answered and said, "Of a truth it is that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret." He acknowledged that Jehovah, the God of the Jews, was the greatest of gods, and yet in a short time we find this man setting up an idol, and persecuting to the death those who would not worship it. Have you not seen in your time men seriously impressed? they seem to be stricken down by the force of truth, and you would feel they would become, like a Saul of Tarsus, true converts. But after a while they forget it all, and become the most bitter and determined opponents of the truth before which they seemed to bow. It seemed a strange thing to Nebuchadnezzar that anybody would not bow down to his image, and yet there were three Jews who mastered him. Upon this I am going to dwell to-night. Notice first the excuses they might have made, and, secondly, the confidence they possessed, and, thirdly, the determination at which they had arrived.

First, excuses they might have made. They might have said, "It is perfectly useless to resist. We cannot contend against this man. We do it unwillingly, and surely, being coerced into it, we shall be but little blamed." A bad ex-

cuse, but one I have often heard. It is better to die than to sink your manhood and violate your conscience. They might have said, "We are strangers in a strange land," and has not someone said, "When you are in Babylon you must do as Babylon does"? I have known Christian people abroad who have not regarded the Sabbath, neither have they regarded decency, because they were not at home. Is the God of this island not the God of the Continent, and has He given us permission to do abroad what we must not do at home? They might have said, "We are in office." What an excuse this is for a great deal of roguery. Among the dangers of Christian men is the danger of prosperity. We often pray for Christians in adversity. It is right. It would be more right to pray for Christians in prosperity. You who are rich have no more right to sin than you who are poor. His lordship is no more to honor a prize-fight than the biggest blackguard in the East-end. They might have said, it was not altogether a religious act, it was merely political. Ah, how often we hear this brought up. "If you get into politics, stick to your party through thick and thin, right and wrong! Loyalty to your leader—that is the point. Never mind where he leads you. Follow him obediently." I hate such argument. A stronger argument might have been, "Everybody else is doing it." It is folly to be singular except when to be singular is right. Another excuse they might have made: "We could do more good by living than being cast into the furnace." This would be doing evil that good may come, and can never be tolerated by an enlightened conscience.

In the second place, we have the confidence which they possessed. They threw the onus of this matter on God Himself. So may you. You will be right, if God is to see you through. With the consequences you have nothing to do except patiently to bear them. If you are serving God, you are serving an omnipotent being.

Thirdly, the determination they had arrived at: "If not, be it known unto thee, O king, we will not serve thy gods nor worship the golden image which thou hast set up." Splendid language! Strong resolve! They did not say, "I will serve God if it pays me to do so." They would serve Him for nothing. They who would wear the ruby crown of martyrdom must lead the van. It is a glorious thing when we will follow Christ, whatever may befall us. Do right, fear nothing, and God will help you.

The World's Light-Giver.

By Bishop W. A. Leonard, D.D., LL.D. (Episcopalian), Ohio.

A light to lighten the Gentiles.—Luke ii., 32.

A light to lighten the Gentiles means a light that shall illumine the universal race of man. This is the day of light, this is the age of light, and the Gospel we preach, and which the Church has announced with unfailing gladness, is the Gospel of light. The glory of the world's Light-giver first broke in silver radiance over the hillsides of little Bethlehem, and has been adding lustre and wide-spreading potency all adown the ages since, and will continue to augment its forces more and more, even into the perfect day. The profoundest witness to Christianity is the fact of its illuminating power. Unlike other religious systems before and since, it possesses originating essence and creative energy. They all of them are reflections or reflecting agents. They are echoes, irradiations, possessing functions for good, doing their mission with effectiveness, yet waning, dying and in their own ashes even dead and dark. It can readily be maintained and proven that the religion wrought into this world by Jesus Christ is the true light with increasing glory and added beauty. It is the only religion that in itself bears proof of its own divinity, while it gives grace to other systems and supplements what each and all lack. The light of Asia is a local and tenderly attractive glow, but the light of the world is that which burns its course in a magnificent progress across continents, along the line of human advancement, and it lightens every man coming into the brotherhood of humanity. The doctrine of the incarnation finds its interpretation

just here. It is wider than races in its influence, it is deeper than the heart of man in its rooting, it is higher than earthly or fleshly origination, for it is the light of God. The divine Word was made flesh and dwelt among us and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. In the mystery of the fact we find our hope and peace, and this is a joy which the world cannot give and which no earthly power can remove or take away. And now let us think of the actual and practical bearing of this truth. All other religions, as already intimated, with whatever brightness and truth they may have come, have been shadowed and tinged and dulled by sin. Some flaw or weakness has been readily detected, some lack has been manifest. They have failed somewhere to reach the human heart in its sorest necessity. They have not cured the yearning spiritual ache, fed the spiritual hunger or assuaged the spiritual thirst. Something defective in their moral codes has been discovered. . . . Every religion but Christianity has been temporal and provincial. . . . As the light of the diurnal sun pursues its course, so this religion of Jesus has kept pace with the forward movement of the world. It began in an archaic dawn, but it has added glory to glory, force to force and strength to strength through the advancing generations. Do you discover new lands? Christianity blesses them and their people. Do you think new thoughts? Christianity is the best interpreter of their deepest wisdom. Do you project new inventions, new codes of laws, new plans for civilization, new manners for society? In each and all the true light is essential. You cannot dim or put out the light, because it is the very presence of God Himself. . . . And so I want you to see a new motive in our common humanity ntroduced there by the Christ. I want you to recognize the fact that after the incarnation and its marvellous sequences human kind has been different from what it was before the light came into the world. St. John calls it the life, as well as the light, and each man and woman is and has been a sharer in, or participator in, that divine vitality. . . . Do you not know that every man who has lived in this world exerts an influence both dark and light, evil as well as good? Only Christ is all light and in Him is no darkness. Every good man of your acquaintance has a capacity in him for sin. Your ideal brother and friend can betray you. He may never do so, but he has the lurking capacity within his nature. He can hurt you, he can substitute corruptible things for his generous love. He can fall away from your side, he can even turn against you and become your enemy. There lives not a man in whose character there are no dark recesses, across whose disposition no shadows lie, into whose heart no evil and soil have filtered their wretched influence. But Christ is never thus. The Light-giver is all flowers, transparent, wholesome, helpful within and without. His human story tells of this wondrous fact. His relation to human lives approves this truth. His teachings, His power over the individual, His power in whole communities, on the Church, on the nation, on the world, is all for good and always for light. Never a cloud has dimmed His sun. . . . Think, too, how rare a thing it is to work unenviously and amiably with our fellow-men. If we are in the same profession; if we are in the same crusade; if we toil for the same cause, how difficult it is to labor lovingly, disinterestedly and generously with our brother men. The same ambitions and the same objects for our common efforts, instead of producing mutual tenderness, assistance in co-operation, often develop envy, jealousy and a selfish rivalry. No matter what the object, no matter how benevolent the aim and end, we do not pursue our fraternal course with loving helpfulness for one another as we ought. But with Christ how different is the association. Our cause, our work, our desires are all adopted by Him. He gives us of His own successful and success-assuring grace for the better accomplishment of our anticipations. If the way is dark, He grants more light. If it is rough, He goes before to smooth our path. If we are weary, and stumble, He does not upbraid

us, but puts underneath the everlasting arm. There is no rivalry between Him and us. Restoration, refreshments, encouragement, hopeful aid He grants, and none other in life is so forthcoming, so full of sympathy as He. Does not that prove that He is not a mere man? Does not that show that He is much more than a mere man? Does not that testify in your experience and mine and by the witness of the ages that He alone is the God-man come with light for our sad darkness? Christ illumines life for us as no other power or influence invented or imagined can possibly do. And that beauty and blessed holiness is your portion and mine to-day. We have it in our Christmas joys and greetings. It fills the world-heart with music, the bells ring out its gladness, the children merrily echo its pure song, the anthem and the carol are attuned to its profoundest fact, and the world keeps Christ's own day because it cannot resist the all-pervasive influences of the light.

The Claims of Faith.

By T. A. Nelson, D.D., Presbyterian.

Whosoever believeth on Him shall not be ashamed.—Rom. ix., 33.

The primary reference is to the corner-stone laid in Zion. But that corner-stone symbolized Jesus Christ who should be trusted: Why should any one be ashamed of trusting Him? There is nothing in the act, the object or the result to abase us or belittle. Business life, social relations, even the most strictly scientific analyses, all involve faith, confidence in the uniformity of nature, in the observations and records made by others. The act itself is not unbecoming men of largest thought and highest station. The object, too, is worthy the act, even the Lord Jesus Christ. He delivers us from sin, the all-inclusive and paramount evil. He alone is the tried corner-stone, though to the unbelieving a rejected stone and an occasion of stumbling. The results of this act are momentous and glorious, alike in the individual and the community where the truth of God is embraced and its regenerative influences are felt in the personal, social and civic life of man.

Vineyard Laborers.

By Rev. A. G. Brown (Baptist), London.

What shall we have therefore?—Matt. xix., 27.

The clue to the real teaching of the parable of the vineyard laborers is in this question of Peter in our text, and in our Lord's answer that He will reward His own; for none lose by serving Him. But if that service is rendered for the sake of the reward, then, though they stand in the first rank they shall be last. The calling into the vineyard is the calling of God's children into active service for their Lord. Look at the bargains and no bargains; the early morning laborers before going into the vineyard want to know the price that will be paid them; in regard to the others there was no bargaining at all. The teaching is that Jesus Christ does not value that service which is simply rendered as a hireling; the real workman for God will work as much for nothing as if paid $50,000 a year; for he will work for love of Him. The hireling spirit was a very selfish one, and led to their murmuring against those who received the same reward for a much shorter time of work; but the highest Christian service is never a mercenary one. All the way down the ages, from the morning when Jesus Christ came on earth to the evening of this dispensation, Christ keeps calling in the laborers into His vineyard, and short service may be very precious to the Master, if rendered in the power of the Holy Ghost. And when it came to the reckoning hour, none were wronged; the last ones had more than they ever thought of; they never talked of what wages they should receive, but showed a simple truth; and simple truth in God is the most magnificent expression of common-sense.

"He held the Lamp of Truth that day
So low that none could miss the way;
And yet so high to bring in sight
That picture fair, 'The World's Great Light,'
That gazing up—the lamp between—
The hand that held it scarce was seen!"
—*Anon.*

PEN-PICTURES OF EMINENT PREACHERS.*

By Rev. Theodore L. Cuyler, D.D.

Rev. Newman Hall, LL.B

Of all the distinguished clergymen now living, probably no one has delivered more sermons than the Rev. Newman Hall of London; and certainly no sermons in our times have been more saturated with the spirit of pure, unadulterated Gospel. He was already a famous preacher when Spurgeon began his career; and it has always been his custom to preach often during the week. He is so full of gospel, and so fond of proclaiming it, that more than once when I have been walking with him in London he has said to me: "Cuyler, let us stop and have a bit of preaching to this crowd of people," and for a few minutes he would halt the passers-by, and deliver a brief and pungent address to them. On every Sabbath evening, after his regular service in his spacious and beautiful "Christ Church," he goes out and preaches to a crowd of the "plain people" in front of the church. During his first visit to America (in 1867) he delivered fifty sermons in a month—one of them before Congress in the hall of the House of Representatives. In Brooklyn he addressed about ten thousand souls on a single Sabbath in four different churches, and after the fourth sermon showed no symptoms of exhaustion. "I nurse myself," he said to me, "in the morning as I would a horse at the beginning of a forty-mile drive, but I put on the whip when I come to the last stretch."

Such a tremendous amount of work, kept up for fifty years, shows a prodigious physical as well as mental vigor. He has a fine constitution, with muscles like iron, and takes abundant exercise every day. A cold bath every morning and plenty of the same fluid during the day (for he is a famous teetotaller) are part of his wholesome regimen. I have known him to walk ten miles on Sunday in London, and to preach three sermons besides! He is now seventy-five years old, and yet last summer, when in Switzerland, he sallied off from the "Riffel" hotel with a party of young men, and for seven hours they tramped over the glaciers, and at evening he came in the freshest pedestrian in the party! He is a hearty eater, a sound sleeper, and "keeps the commandments" that God has written on the human constitution. Would that the same thing could be said of every Christian minister!

Newman Hall was born at Maidstone in Kent on the twenty-second of May, 1816. His father was John Vine Hall, the editor of the *Maidstone Journal* and the author of that once popular tract, *The Sinner's Friend.* His mother was the pretty Mary Teverill whom his father, then a rather wild youth, met at a chapel-door in Worcester and fell in love with at first sight. She lived to be past fourscore, and among all her many children Newman was the especial darling who came to visit her and pray with her every week to the close of her devout and beautiful life. He and I have always had a common tie of sympathy in the worship of venerable and godly mothers. "Christopher Newman" was the name given to my friend in his infancy, but the first part of the cognomen was dropped as a superfluity. He united with the Independent, or Congregationalist Church, at sixteen, and entered Highbury College; the honorary degree of "LL.B." he won by his pro-

*Copyrighted by E. B. Treat.

ficiency in the study of the law. He soon abandoned the legal profession, saying to himself, "I don't feel as if any secular business would call out my greatest energies, and I want to address my fellow-men so as to *persuade them to Christ.*" That sentence is the key-note of his long and glorious ministry. Never did a man keep the cross of Calvary in more constant view, and never has any one appealed to sinners in more beseeching tones to become reconciled to God. The burthen of his discourses—in all his weekly preaching-tours—is Jesus and Him crucified. "How good it is to hear the old-fashioned Gospel!" is a remark frequently made to him at the conclusion of his fervent and persuasive sermons. Spurgeon and Hall are near neighbors as to their churches (although they live ten miles apart), and they are intimate friends; they both strike the same string, and it has never lost the sweetness of its celestial music.

Newman Hall began his ministry in 1842 at the Albion Chapel in Hull. It was while he was settled there that he was at a dinner-party, and hearing some singing out in the street, he left the company, who were prosing over their wine-glasses, and went out to join the singers before the door. They were a group of "Primitive Methodists" holding a street-service, and they were singing the familiar ditty, "Come to Jesus—just now—just now." He caught up the refrain and began to preach about it. An inspiration came over him, and he preached with unwonted extemporaneous power. Some time afterwards, while confined to his house by a spell of sickness, he recalled the street-sermon, and determined to write it out in the form of an extended tract, or booklet, for popular circulation. The wide success of his father's tract encouraged him in the undertaking. After a few days of hard, close work, he completed and soon sent to press his world-known "Come to Jesus." It has gone around the globe in scores of languages, and between three and four millions of copies of it have been issued! How many souls it has guided to the Saviour will never be known until the revelations of the last great day. The fame of this little tractate brought him a call to "Surrey Chapel" in London—which had been built for the famous Rowland Hill. In that quaint old octagonal edifice, with its queer tub of a pulpit in the middle, Mr. Hall preached for twenty years with wonderful success. When the ground-lease expired, the congregation determined to build a new church at the junction of Westminster Bridge Road and Kennington Road, not far from old Lambeth (Episcopal) Palace. American Christians joined in the expense of constructing the new "Christ Church" on the understanding that its lofty stone tower should bear the name of Abraham Lincoln. A noble and spacious edifice it is—imposing in appearance, but unfortunate in its acoustics. My good brother Hall has a clear, distinct and melodious voice, yet it has no small task to find its way behind huge columns and up into distant galleries.

The region about Christ Church is chiefly occupied by small tradesmen and the laboring classes; the wealthier pew-holders have mostly moved away, and it is very difficult to support the church on its present basis of expenditure. No church in London, after Mr. Spurgeon's, does a wider work among the poor. Its Sunday-schools contain four thousand children; its temperance organizations hold weekly meetings for the propagation of total abstinence; and all its mission and evangelistic machinery is on a broad scale. Its veteran pastor, assisted by Rev. Henry Grainger, as a junior colleague, is making a gallant fight to keep the noble church afloat; and as long as his great name and preaching power are linked with it, the effort will be successful. Like his intimate friend, Mr. Gladstone, Newman Hall is a splendid example of old age kept young and fresh and vigorous; the "trees of the Lord are full of sap," and there is not a withered leaf on their branches.

The pulpit and the platform have not absorbed all the energies of the famous Christ Church pastor. He is a voluminous author both in prose and in poetry. A score of his books, large or small, stand on my shelves; among them are his rich and admirable treatise on "The Lord's Prayer'

(reprinted by the Messrs. Scribners in New York), and his recent volume entitled "Gethsemane; or, the Garden of Grief." This latter work is full of tender consolation to the troubled; a deep spiritual experience and a warm, loving heart have fitted its author to do a work in which but few have won conspicuous success.

To Americans the name of Newman Hall is very dear. In the darkest days of our national struggle for life he stood, with John Bright and William E. Foster, and a few other far-sighted Englishmen, bravely on our side, and made his eloquent voice ring in our behalf. He opened his house to meetings of the friends of union and emancipation; and it was but a well-deserved tribute that the "Union League Club" in New York honored him with a public reception at the conclusion of our Civil War. Every Sabbath our countrymen gather to hear him in London; many of them are his guests at his "Vine House" on Hampstead Hill. Among all the ministers of Britain, Newman Hall has, for the last twenty-four years, been my most intimate and beloved friend. We have roamed together through the streets of Rome, and among the ruins of Stonehenge, and along the banks of the Wye, and in many a stroll beneath the elms and lindens that skirt Hampstead Heath—with great London roaring at our feet. Some of the happiest hours of my life have been spent with him and his accomplished wife in their sweet home—with its treasures of literature and art, and its warm atmosphere of Christian love. In that home he has the merry sportiveness of a schoolboy; and when our long talks in his study or his garden are over, he seizes his hat and the chain of his pet dog, and cries out, "Come, brother, now let's have a good tramp out over the heath!" After a long and brilliant career of consecrated service, with untiring tongue and pen, he is spending the bright Indian summer of his useful life in the sunshine of Christ's countenance. His letters are a constant inspiration—the outflow of a heart brimming with brotherly love and fertile suggestions. As I close this brief sketch, two faces beam on me from my study-walls. One of them is the face of my venerated and sainted mother; the other is that of her friend, and my friend, grand old NEWMAN HALL.

CHURCH EVANGELISTIC METHODS.*

BY REV. J. A. BILLINGSLEY, BETHANY PRESBYTERIAN CHURCH, BROOKLYN, N. Y.

How can the Church best reach the non-church-attending masses? This is pre-eminently a question for our large and growing cities to solve. Dr. Dorchester tells us that 15,000,000 of the inhabitants of this country dwell in cities. Over one-third of this urban population is crowded into the six principal cities—New York, Chicago, Philadelphia, Brooklyn, St. Louis, and Boston. The proportion of one Protestant church to 518 inhabitants for the whole country becomes in New York one church for every 2,700, counting Protestants and Catholics. In other words, each of our city churches and chapels is burdened with the care of over 2,000 souls more than would fall to it if the population could be evenly distributed over the whole country. But the people are here to stay, and are coming at a yearly increase of 58,000, a community larger than Hartford. Three questions may be asked by way of definition:

1. What do we mean by the Church?
2. What do we mean by the non-church-attending masses?
3. What do we mean by *reaching* the masses?

By the Church we intend more than *sect* and more than *ministry*. It is not, How may the Episcopal, or Baptist, or Methodist, or Presbyterian, or Reformed sect best reach the masses? If so, we have admitted a most serious obstacle to the solution of the question. It has been said, on good authority, that the Evangelical Alliance, in its practical efforts at house-to-house visitation in New York, has been seriously handicapped by sectarianism.

* Read at the Ministers' Meeting, New York City, March 23d, 1891.

It is said that Gen. Booth's scheme for the relief of England's "Submerged Tenth" would be thwarted by sectarianism if applied to this country. We would not be regarded as advocating organic union, yet, what the exigencies of the foreign field have done to promote practical union, the exigencies of our home field, especially in our cities, should accomplish in the same direction. The New Testament doctrine of the "royal and holy priesthood" forbids limiting our question to the ministry. It is not, "How can our ministers and priests more effectually draw the masses by their eloquence in the pulpit and ministrations at the altar?" The Church, as a "divinely-instituted agency for bringing the Gospel to bear on the hearts and consciences of men," embraces *all* who believe on the Lord Jesus Christ in sincerity. To speak of the "masses" is a convenient yet unfortunate way of referring to the unsaved. Christ dealt with the individual rather than the crowd. He called His disciples by ones and twos. He did not feed the multitude as a mob but as a company of hungry yet orderly children, each seated upon the hillside ready to receive his portion in due season. The great commission does not contain the word masses, though world-wide in its designs. The command is, "Go preach My Gospel to *every creature.*" The popular preacher who recently prayed, "God bless this crowd!" may think he is reaching the masses, but has forgotten that Pentecost's blessing did not come in the bulk upon the crowd but upon "*each of them*" and "*every man* heard in his own language."

By the masses we intend that ever-growing multitude of God's children who are outside the Church.

Canon Farrar reports that in many sections of England not over ten per cent. of the population attends church. In Scotland, a few years ago, it was estimated that 500,000 were outside of all church connection.

Dr. Pierson estimates that only about 210,000 of Philadelphia's population are attending church, leaving three-fourths of a million practically destitute of the public means of grace. In New York City there are about 100,000 Protestant communicants. Dr. Schauffler has estimated by the actual count of twenty-five churches in their attendance on a certain Sabbath that not more than 130,000 people attend the Protestant churches on any one Sabbath. Add to this 121,000 Sunday-school scholars, and we have 251,000 of the population of New York regularly under Protestant Church influence.

Excluding for the present the 600,000 claimed by the Catholics, and 100,000 Jews, and remembering there are large numbers who are in various ways influenced by Christian work, there remains a population of about 500,000 to be classed among non-church-goers. There are various ways in which this multitude may be classified. In this cosmopolitan city it might be suggestive to notice that there are Italian, German, French, African, Spanish, Bohemian, Russian, Scandinavian, Jewish, and Chinese colonies, all of which offer more or less inviting fields for Christian effort.

We must be content with the threefold division of the masses into (1) the respectable middle class, non-church-goers; (2) the poor; (3) the vicious. Among the middle classes are large numbers who, though to a certain degree religious, have become estranged from the Church. Mr. Loomis, in "Modern Cities," notices it as characteristic of our times that in our large cities the chasm is widening between the Church and the working people. Many are unable to leave their duties to attend church. Many have become estranged from the Church in crossing the water from the old home to the new world. Many, again, are what we may call Flatters and Boarders, and their home-life, in its transient character, has proven fatal to church life. They are, to an extent, religious. Many say grace at the table and maintain family worship, occasionally attend religious meetings, yet they are practically outside of the Church.

The poor are to be found in the 37,316 tenements and lodging-houses of our city. Over 1,250,000 of New York's population live in tenements. Our city is the home of the very, very poor and the very, very rich. Large numbers of the poor are

identified, at least nominally, with some Church, Protestant, Catholic or Jewish. The marvel is that they are as good as they are when we consider what temptations to vice, immorality and crime they have in their filthy and crowded environment.

New York may be described as having, like Darkest England, the three circles of the honest poor, though not yet homeless or starving—those who live by *vice*, and those who live by *crime*.

When this city spends over $7,000,000 yearly to take care of her pauper, criminal, and sick classes, admits to her jails and institutions on the islands and in the city nearly 140,000, supports 7,884 licensed saloons, and 270 cheap lodging-houses, we are brought face to face with a pauper and criminal class that has grown already into a vast army, embracing in its ranks drunkards, libertines, and prostitutes.

As to what is meant by *reaching* these multitudes this question may be asked: Does it mean to gather them within the courts of God's house to hear the Gospel proclaimed? But thousands of souls are reached in this city yearly who have not been inside a church for years, have not heard a sermon from the pulpit. To reach the masses means, to bring the Gospel to bear upon the hearts of men so that they shall be responsible for the acceptance or rejection of its offered mercy. This may be accomplished through rescue missions, various associations for the elevation of the poor and through the personal visits of lay-workers and pastors to the homes of the well-to-do and the garrets of the filthiest tenements. There are five suggestions we would make looking toward a solution of the question thus defined.

1st. The Church should identify herself with all *reforms, civil and social*, having for their object the elevation of the poor and criminal classes. Such reforms as may secure better homes and surroundings for the poor, the suppression of vice and crime, the restriction and ultimate removal of the saloon and the circulation of wholesome literature.

2d. The Church should have a larger number of *paid, ordained* workers. A recent writer thus describes what has been too long the rule among our Protestant churches: "It matters not whether it be a church of fifty members or of 2,000, one man must conduct the whole of all our services on the Sabbath, must prepare all the sermons, must do all the visiting, must bury all the dead."

In contrast with this we notice that St. George's Episcopal Church has for its staff of workers a rector and six assistant clergymen, ten lay-readers and three deaconesses, besides thirty-five volunteer district visitors.

Read Dr. Schauffler on "Spiritual Dynamics." He accounts for the remarkable growth of certain Episcopal congregations by the simple fact that they have doubled and quadrupled their *paid ordained working force.* The lesson to every denomination in this city is, "Go thou and do likewise."

3d. Let the Church strive to do her work *territorially* or *parochially* rather than *congregationally*.

"The true and only remedy for the irreligious of our city," says Rev. James Johnston of Free St. James' Church, Glasgow, "is a return to the old parochial system as it was devised and carried out by our reformers and so eloquently advocated by Dr. Chalmers." Are not ministers too often content with the congregation they may get together on Sabbath, not caring particularly where the people live just so they come to church? Thus forgetting the out-lying parish for which they are responsible.

There is an immense amount of overlapping in our church work which could be avoided by a faithful application of the parochial idea. If the Evangelical Alliance or some representative body could divide the city into parishes and distribute them wisely among the various denominations, would not the churches we now have reach a much larger number of people? It would rid the Church of the twofold evil of having on the one hand *three* or *four* ministers and visitors looking after the same family, and on the other hand, of passing by many who could with little effort be brought to Christ. The parish idea would also en-

courage the building of larger and better equipped churches in central locations where the work of a half-dozen chapters could be better done under one roof and under one head. What the "City Missions" have been doing so grandly below Fourteenth Street should be done by the united Church throughout this and every large city.

4th. The salvation of our great cities must depend largely on *consecrated lay effort.* "What the ignorant and ungodly regions of the city need," said a Christian layman, "is not more church buildings and chapels but live Christians to come among them. God's rich and strong and educated people must go down personally among the lowly and lift them up, or they never will be saved." Dr. Strong, in his address on "The Needs of the City," says, "There is Christian salt enough in the city but it is barrelled up in the churches. If we are to secure this personal contact, Christians must go to the multitude, must search them out, must go repeatedly to establish friendly relations, to acquire a personal influence. When the Church thus flows out to the multitude, the multitude will flow into the church, and the religious needs of the city will speedily be met." A desolate tenement-house woman said, "Don't give me things, give me folks."

Says a successful pastor, "Our people no longer regard themselves as a society of the *saved*, but begin to regard themselves as a society of *saviours.*" Here lies the solution of the problem. Whether we adopt the Alliance methods for canvassing the neighborhood and establishing house-to-house visitation, or Dr. Parkhurst's plan, long ago successfully tried at Port Dundas Mission, Glasgow, of bringing his members into sympathetic touch with particular families among the poor, it is certain that the only successful way to reach the masses is to scatter more and more among them the leaven of a consecrated laity.

5th. There should be cultivated by the entire Church a deeper love, a larger and more enthusiastic sympathy for humanity.

Says Dr. Geikie in a recent article—"There is no way else to conquer these masses for God but an exhibition towards them of God-like love. The Church must wake to new spiritual life."

That magnetism of love which enables an uplifted Christ to draw all men unto Him must charge the Church and the individual believer, until the multitudes take knowledge of us that we have been with Jesus and caught His yearning love forlost souls. Mr. McAll's first message to the working people of Paris must become the motto of every Christian in our city: "Jesus loves you and I love you." "I am full of electricity myself," said a vender of patent medicine one day to Mr. Spurgeon, "and I put this electricity of mine into my medicine and that is why it never fails to cure." "This is just what I try to do," adds Mr. Spurgeon; "I put myself into my sermons."

The Church fully charged with the electricity of divine love for lost souls cannot fail to cure any more than Spurgeon fails to win the masses by his preaching.

CHURCH AND STATE IN THE REMAINING COLONIES.*

By Warren R. Schenck, A.B., New Brunswick, N. J.

The history of politico-religious relations in Connecticut is very similar to that in Massachusetts. In the early colony civil and ecclesiastical terms were convertible phrases. When political and religious institutions became more separate, like principles governed their relations as in Massachusetts. In very many respects laws in the two colonies were identical. Taxation by civil authorities of all persons for the support of only the established Church, and other like regulations, were about the same in both. The right of taxing the people for the support of the Congregational Church was retained and exercised until 1818.

* See March and May numbers for preceding articles.

But there never existed a persecuting spirit in Connecticut. Said John Haynes to Roger Williams: "I think, Mr. Williams, I must now confess to you that the most wise God hath provided and cut out this part of the world as a refuge and receptacle for all sorts of consciences." Connecticut hanged no Quakers, mutilated no heretics. Yet the Connecticut Court decrees that the civil authority has power in religious matters (1650), and no one was legally a minister unless recognized by the General Court, and then he was entitled to a measure of State support.

Yale College, an essential part of the colony's ecclesiastical system, was chartered (1701) by the General Court "to provide the advantage of a higher education and perpetuate the order of the Congregational ministry." In 1722 rector Cutler went over to Episcopacy, and was therefore "excused from further services, as rector of Yale College." Religious tests for membership in the faculty were not abolished until 1825. At the beginning of this century Yale College was under State control and support, and was for a time the ruling power in State elections. For over twenty years the Assembly refused to charter an Episcopal academy.

The Constitution of 1818 established religious equality, except that the Jew was ineligible to office, and complete disentanglement of Church and State was gradually brought about by process of legislation.

Congregationalism was the established religion of the colonies of Maine and New Hampshire. Their politico-religious position closely resembled that of Massachusetts and Connecticut, but was of a more modified and tolerant nature. Also in their method of disestablishment they essentially followed these colonies.

New Hampshire's Constitution empowers the Legislature to authorize towns, parishes, and religious societies to provide for the support of public *Protestant* worship, but not to tax other sects or denominations. An attempt in 1876 to strike out the word "Protestant" failed.

The Church in Vermont has at all times been supported by the voluntary system. Her Constitution of 1777 demanded of a member of her House of Representatives a declaration of his "belief in one God . . . and in the Protestant religion."

Rhode Island made religious freedom the corner-stone of a political constitution. "Roger Williams," says Bancroft, "was the first person in Christendom to establish civil government on the doctrine of the liberty of conscience, the equality of opinions before the law." Rhode Island has ever offered freedom of conscience "to every man, whether Jew, or Turk, or Papist, or whomsoever steers no otherwise than his conscience dares."

There was never any union of Church and State in Pennsylvania. Religious liberty was early established. No oaths or tests barred the avenue to public posts. Her Constitution demands a "belief in God" and in "a future state of rewards and punishments" as a qualification for office.

In New Jersey liberty of conscience was granted to all except Papists. Special "favor" was asked for the Church of England, but was never fully granted. The Constitution of 1776 guaranteed liberty of conscience, and immunity from all tithes and Church rates. The Jew was eligible to office, but not the Catholic. No religious test whatsoever is now a qualification for office.

The Dutch settlers of New York established the Reformed Dutch Church in the colony, and the establishment was confirmed by the West India Company. The union of Church and State was not well defined, but other sects were little tolerated. Quakers were cruelly treated. The magistrates, however, were rebuked by the company, and persecution ceased. Religious thought and observances were free, and remained so upon the surrender of the colony to the English. Church support was voluntary.

Under English rule religious freedom was guaranteed, although the Church of England was made the established Church. It was supported by taxes upon all the people, of whom seven-tenths were not Episcopalians. Liberty of conscience was denied only to Papists, and they were disfranchised (1701). A petition (1706)

praying exemption to dissenters from taxation for the support of Episcopacy was rejected, and the exemption was not granted until about the time of the Revolution.

New York's Constitution of 1777 repealed all statutes and acts which "might be construed to establish or maintain any particular denomination of Christians or their ministers," and almost alone had no religious test for office.

Delaware had no more of an Establishment than New Jersey. The "favor" bestowed upon the Church of England was immaterial. In Delaware and in Georgia, as well as in New Jersey, there can hardly be said to have been an established Church. At first both Jew and Catholic were ineligible to office in Georgia — her Constitution demanding "belief in the Protestant religion"—and the Jew in Delaware. Now both States expressly forbid any religious test as qualification for public office or trust, but in Delaware clergymen are not eligible for civil office or for the Legislature on account of their ecclesiastical functions.

The "high pretended churchmen" of South Carolina, by political chicanery, gained in 1704 a majority of one in an Assembly representing a colony of which two-thirds were dissenters, and disfranchised them all. Upon appeal, the royal authority declared these intolerant acts null and void, 1706, and they were repealed by the colonial Assembly. But while dissenters were tolerated and could share political power, the Church of England was immediately established as the religion of the province, and remained so until the Revolution.

South Carolina's Constitution of 1778 declared the Christian Protestant Church to be the established religion of the State, and none but Protestants were eligible to high executive or any legislative office. Other features of the Establishment were practically done away with. At present "no person who denies the existence of the Supreme Being shall hold any office" in South Carolina.

In North Carolina the Church of England was also established in 1704. At the time a majority of the colonists "were Quakers, atheists, deists, and other evil-disposed persons." Many provisions for an Establishment were enacted. But the Episcopal Church never became very strong in this province. In her first Constitution belief in God and the Protestant religion was a test; now, "all persons who shall deny the existence of Almighty God" are disqualified for office in North Carolina.

Much fine rhetoric has been expended upon Maryland. She has been called the asylum for the persecuted, and is especially lauded for Catholic tolerance of other sects. It is now recognized by historians that this common belief is unfounded. De Courcey, an eminent Roman Catholic writer, frankly says: "We prefer to believe that he [Lord Baltimore] obtained his charter from Charles I. only on the formal condition of admitting Protestants on an equal footing with Catholics." The much praised position of voluntary tolerance by the Catholics is not historically true. But by this provision of the charter religious freedom grew up in the colony, although not without fault.

Maryland's famous Act of Toleration, passed in 1649, was only a measure by which conflicting factions in the Assembly conceded tolerance to each other because not one was able to establish itself over the remaining.

Later, Cromwell's commissioners attempted to suppress both Catholic and Episcopal worship in favor of Puritan, and disfranchised Catholics. But the Act of Toleration was re-enacted in 1657–58. In 1692 Maryland was constituted a royal government, and the Church of England established as the religion of the State, to be supported by general taxation. Dissenters were tolerated, but not Papists. Mass might not (1704) be said publicly, and other Catholic services were prohibited.

Anglican Establisment in Maryland continued until the Revolution. Maryland's Constitution absolutely prohibited all gifts for pious uses; required "belief in the Christian religion" as a qualification for office, and clergymen are now ineligible in Maryland, as well as in Delaware, Kentucky and Tennessee.

Some sectarian religious tests in the

first Constitutions of the original colonies have been stated. Of these Bancroft says:— "They were eliminated almost as soon as their inconvenience attracted attention. . . . The Church no longer formed a part of the State, and religion, ceasing to be a servant of the government or an instrument of dominion, asserted its independence and became a life in the soul." Some merely religious tests in some of their subsequent Constitutions have also been noticed. In no State admitted since the Union was formed has the attempt been made to establish a religion. In the Territory of Utah the Mormons have made the effort.

Examples of religious tests in States admitted to the Union since its formation are as follows: In Mississippi "no person who denies the existence of the Supreme Being shall hold any office," and in Tennessee "no person who denies the being of a God, or of a future state of rewards and punishments." On the other hand the Constitutions of Maine, Georgia, Kansas, Iowa, Virginia, West Virginia, Delaware, Indiana, Oregon, Ohio, New Jersey, Nebraska, Minnesota, Arkansas, Louisiana, Texas and Wisconsin expressly forbid religious tests as a qualification for office or public trust. In some "liberty of conscience is not to justify licentiousness or practices inconsistent with the peace and moral safety of society." New Hampshire's peculiar provision has already been noted.

Those things which are not lawful under any of the American Constitutions, Judge Cooley states thus: 1. Any law respecting an establishment of religion. 2. Compulsory support, by taxation or otherwise, of religious instruction. 3. Compulsory attendance upon religious worship. 4. Restraints upon the free exercise of religion according to the dictates of conscience. 5. Restraints upon the expression of religious belief. Some slight exceptions are innocuous, and cannot resist the force of modern progress.

MANUSCRIPTS OF THE BIBLE.

By Rev. S. F. Smith, D.D.

The oldest manuscripts of the Bible now extant in the original Greek are written on vellum, which is made of the skins of very young calves. Some, however, are written on parchment. The Sinaitic manuscript is composed of the finest skins of antelopes, and the leaves are so large that a whole skin is required to make but two leaves. The entire manuscript consists of 346 leaves and a half, and 175 antelopes were demanded to make the vellum necessary. To these must be added forty-three leaves of an earlier manuscript which has been discovered, making 389 and a half leaves; so that 195 antelopes were required to produce the necessary vellum. The Vatican manuscript is written on the same kind of vellum. If all original manuscripts had been written in like manner on good vellum, many ancient productions doubtless might be found. But most of them are written on common parchment, which is unable to resist the tooth of time. The oldest manuscripts of the New Testament are older than any existing manuscripts of the Old. The oldest manuscripts of the New Testament also contain the whole, or larger portions of the Old Testament in the Greek language.

The manuscripts extant are classified thus: (1) According to their contents: (*a*) Those which contain the whole New Testament. (*b*) Those which contain only portions of it. (*c*) Those which contain only extracts from church rituals. (2) According to their apparent antiquity. (*a*) Those which belong to fourth century after Christ. No earlier ones are known. (*b*) Manuscripts in cursive or running hand, the letters being joined together. Scrivener says, of the former there are 97, and of the latter 1,997; other scholars make the number considerably less.

In the most ancient manuscripts there is no space between the words, and no

marks of division, only here and there a point above the line. There are, however, unequal divisions into paragraphs: in Matthew, 170; in Mark, 62; in Luke, 150; and in John, 80. Similar divisions, but of late date, exist in the Epistles.

Manuscripts of the fifth century are divided into chapters, each bearing a title, showing that it was an early conviction that the division into chapters is useful to readers, and contributes to the more convenient use and better understanding of the Bible. The division into chapters as we now have it falls in the year A.D. 1248. The Revised English Bible has returned to the division into paragraphs, giving the number of the verses only in the margin.

Of the earliest manuscripts, the most important is that discovered by Constantine Tischendorf. In 1854 he visited the convent of St. Catharine on Mt. Sinai, where he found it, and after many difficulties gained possession of it. This manuscript is now in the library of St. Petersburg. It contains the entire New Testament in Greek, and the Epistle of Barnabas and a part of the Epistle of Hermas (see Rom. xvi., 14), and a large part of the Old Testament, also in Greek. The leaves are 13 1-2 inches long and 14 1-2 inches wide. The text is written four columns on a page, each column of 48 lines. The poetical portions of the Old Testament, however, have but two columns on a page. The words are not separated, and many of them are abbreviated. Tischendorf had also detected, by means of the ink and other signs, corrections by ten different persons. The Emperor of Russia has had a fac-simile impression of the manuscript taken at his own expense, of which twelve copies have come to the United States. It is Tischendorf's opinion that this manuscript is one of the fifty copies which Constantine caused to be made A.D. 331.

The Vatican manuscript also belongs to the fourth century. It contains nearly the whole Old Testament in Greek, and the New to Heb. ix., 14. It is written on vellum, three columns of 42 lines each on a page. It consists of 759 leaves, 10 by 10 1-2 inches, and is more important than the Sinaitic manuscript. It was a copy made in Egypt, and brought to Rome A.D. 1448. It contained many corrections, and has been several times reprinted. There is another manuscript in the Vatican, of later date, which contains the book of Revelation, and belongs to the eighth century. In the critical study of the Bible, the Vatican manuscript is of the most importance, and after this the Sinaitic.

The Alexandrine manuscript was given A.D. 1628 to the Emperor Charles by the Patriarch of Constantinople. It has been in the British Museum in London since 1753. It is written on vellum, consists of 773 leaves of 12 3-4 inches by 10 1-4, and is written in two columns of 50 lines each. It contains nearly the whole Old Testament in Greek, and all the New except Matthew i., xxv.; two leaves are missing in John, and three in the Second Epistle to the Corinthians. In some places the leaves have been slightly marred by the binder's knife. The manuscript contains also the First and a part of the Second Epistle of Clement (see Phil. iv., 3). It is of the fifth century and was written in Alexandria. It is in capitals, and partly in vermillion red. Photograph copies were made of it in the British Museum in the year 1879.

The Ephraem manuscript is in the National Library of Paris. It consists of 209 leaves,—64 of the Old Testament in Greek, and 145 of the New Testament, of course in Greek. This is also of vellum. A portion of the old text is erased, and the leaves were used by Ephraem for his own works in the twelfth century. This manuscript has many glosses on the New Testament text, which, of course, detracts from its value. It belongs to the fifth century.

The Greek-Latin manuscript of Beza contains the Gospels and the book of Acts, written on vellum in a single column on the page, and 34 lines on the page, the left side being the Greek and the right the Latin translation. The learned Theodore Beza says he found the manuscript at Lyons in the year 1562.

These are the most important manuscripts of the Holy Scriptures extant.

All others are of a later date, and therefore not worthy of a particular description.

A new manuscript was discovered very recently, in the year 1890, in the Library of Damascus. It is written on parchment, and consists of 380 1-2 leaves, 12 1-2 by 13 3-4 inches in size. It contains the whole New Testament in Greek, and part of the Old; also the Epistle of Barnabas, and part of the Epistle of Hermas. It is written in four columns, 50 lines in a column. Its appearance indicates that it is of similar age with the Sinaitic and of equal value. This remains to be decided, however, by expert critics.—*Religious Herald.*

SUNDAY SCHOOL CAUSE

LIGHT ON THE INTERNATIONAL LESSONS.

By Alfred H. Moment, D.D. (Presbyterian), Brooklyn, N. Y.

June 7, Hezekiah the Good King.—II. Chron. xxix., 1–11. **1891.**

I. Golden text: "Them that honor Me I will honor" (I. Sam. ii., 30). It is God's desire to bless every soul, but this He cannot do except we receive His blessing. With all His tenderness and love, our Heavenly Father cannot communicate His grace to us unless we co-operate with Him, yielding our hearts by prayer, faith and repentance. David says: "The Lord rewarded me according to my righteousness; according to the cleanness of my hands hath He recompensed me" (Psa. xviii., 20). Our golden text was first spoken to Eli, the high priest. The passage shows that the Lord had purposed great things regarding his house, but that He could not mature such purposes because of the wickedness of Eli's sons; having been despised by them the Lord God had to withhold His blessing, which meant the overthrow of Eli's house. "Them that honor Me I will honor, and they that despise Me shall be lightly esteemed." God is no respecter of persons; His loving heart is open to all; His hand of blessing is outstretched to all; He has a crown of honor for ever man. Whether or not this crown of blessing actually comes to us depends upon ourselves individually. We can accept it or reject it. The responsibility of the whole matter rests upon man, not God. So, then, the thought of our text is: personal responsiblity.

II. Hezekiah. The truth involved in the golden text is beautifully illustrated in this noble king of Judah. Hezekiah honored the Lord, hence he, in return, was marvellously blessed. Had he despised his God, as did his father Ahaz, then he would have been lightly esteemed—his record would have been one of melancholy failure instead of glorious success. Prayer, marked attention to God's house, bold opposition to all idol worship, and a whole-hearted dependence on the Almighty for help against every foe, these were some of the characteristics of Hezekiah's life; and because of them the Lord was delighted to give him great honor; as He will to any man, high or low, who possesses like qualities of character. God must have something in every man to work upon before He can work—there must be the capacity for honor before honor can be bestowed.

The secret of Hezekiah's good reign is given in verse 2: "And he did that which was right in the sight of the Lord"—not in the sight of men; not according to his own opinion or that of the world; but in the sight of the Lord; "according to all that David, his father, had done"—David, who was a man of great faith; who put all stress on the revealed words; who depended wholly on grace for salvation and on the Holy Spirit as the source of strength and moral principle and true spirituality. The "right" that Hezekiah did was not merely "good work"; but "works" springing out of love for God and faith in Him—his life was modelled on David's life and that which the good Lord approved.

This fine career of Hezekiah did not begin when he was well advanced in his reign, but in his very first year, when he was comparatively young—twenty-five years old. "He in the first year of his reign, in the first, month opened the doors of the house of the Lord and repaired

them" (v. 3). What a grand beginning for a new king and he a young man. In the first year and first month he turns his thought and kingly authority, influence and resources to the good of the house of the Lord. Let young men and women just starting in life, entering upon life's great responsibilities and honors, mark the good conduct of this king of Judah. Wasting no time, let them in the first year and first month begin work for the Lord.

III. How Hezekiah went to work. Vs. 4–11. (1) He appealed to the right ones to bring about a great reformation: the ministers of the temple—the clergy, so to speak. "And he brought in the priests and Levites and gathered them together unto the east street" (v. 4). Now listen to the pointed instructions given them: "Hear me, ye Levites: sanctify now yourselves" (v. 5). This is the first step in revival, in reformation, in breaking down false religion and building up the cause of God—it is for the servants of God to set themselves right, make their own hearts and lives clean—"sanctify themselves." If we would work effectively for the Lord we must begin at home right in our own souls. Take heed unto thyself was Paul's exhortation to Timothy. Without this personal attention to ourselves as pastors, teachers and Christian workers we may expect to accomplish nothing. Before going to visit the fatherless and widows in their affliction, we must keep ourselves unspotted from the world; before bearing one another's burdens, we must determine to bear our own burden. Hezekiah showed great wisdom by commencing at the right end of things: the purification of the priests and Levites themselves, as the first act toward a great restoration of the true religion. "Sanctify the house of the Lord God of your fathers." This is the second step. Purify your own heart first and then set to work to purify the Church as to doctrine, morals, worship, etc. To do the latter without the former is hypocrisy. Not to do the latter after the former has been accomplished is to show ourselves unworthy of the goodness of God. (2) The great sin to be driven out and evil to be corrected is set forth in verses 6 and 7. It may be defined as an utter disregard of God's house. The trespass of verse 6 consisted in forsaking God for idols, shutting up the doors of the porch of the temple, putting out the lamps; burning no incense and offering no sacrifices. This is the crying sin of our age. Multitudes have their backs turned upon God, making no use of the Church, as if the doors were forever closed; no use of the Bible, the light of the world, as if the lamps of the sanctuary were gone out; no use of prayer, as if incense were no more to be offered; and no regard for Christ, as if all His sacrificial work were utterly useless. (3) The awful consequences of this disregard of holy things are stated in verses 8 and 9. Sin brings its terrible results. If we disregard God it is at our own peril. Transgression and punishment are joined together; so, also, is holiness and blessing. "The wages of sin is death; but the gift of God is eternal life." "Them that honor Me I will honor and they that despise Me shall be lightly esteemed." (4) The purpose of Hezekiah is strongly stated in verse 10: "Now it is in my heart to make a covenant with the Lord God of Israel that His fierce wrath may turn away from us." To escape the awful consequences of sin and get back again into the right place with God, we must go right to Him; with our hearts we must make a covenant with Him, cast ourselves on His mercy, enter into His service, honor His house and obey His commandments. This is what the good king did, and so must we. Being wrong with Him, God alone can set us right. (5) Hear, finally, Hezekiah's passionate appeal to the professed ministers of God's holy religion: "My sons, be not now negligent;" put forth your full energy; let nothing hinder you from earnest and thorough work. We are so disposed to be negligent while God's house is in disorder and coldness and souls are being lost. Now hear the weighty argument for great enthusiasm in the work of reformation: "For the Lord hath chosen you to stand before Him to serve Him, and that ye shall minister unto Him and burn incense." What great things devolve upon the chosen servants of the Lord: they are to stand before Him as His representatives to the people; serving Him, not themselves, and their ministration is to set forth especially the mercy of God—offer sacrifices.

June 14, The Book of the Law Found.—II. Chron. xxxiv., 14–28. **1891.**

I. Golden text: "The law of thy mouth is better unto me than thousands of gold and silver" (Psa. cxix., 72). The thought of this text is that the Word

of God is the most precious thing that a man can possess. Without it in our hearts we are poor, though we have great earthly wealth. A right understanding as to what the Bible has done for the world, intellectually, morally, and spiritually, gives some idea of its value. The lesson before us should be studied in the light of this thought—the inestimable value of the Word of God. Let the teacher think what the Scriptures have done for him personally, how much he would take for all the blessings they have brought him, and this contemplation will aid him somewhat in teaching this lesson with the needed enthusiasm.

II. The Bible found. Vs. 14–28. (1) It would be well if some people were to find their Bibles nowadays. In too many cases they are lost—out of sight and out of mind. It is the first hope of a man or nation when the Bible is actually found—the Word of God exhumed from beneath the rubbish of life. (2) Observe that the Bible in question was found at a very opportune time, when Josiah, the good king of Judah, was in the way of reforming the abuses of the people and restoring the temple to its normal condition. Josiah's first work for the Lord was that of destruction (vs. 1–7). After this he set himself to that of building up and strengthening the good in the land (vs. 8–13). It was while this work was going on in the temple that the book of the law was found. If we will only set ourselves to do God's will, His Word will come to us—every man will find his Bible. "Then shall we know if we follow on to know the Lord." "If any man will do His will he shall know of the doctrine." God will not withhold His light from those who faithfully serve Him. This book was found when Josiah was fully serving the Lord and doing all in his power to establish His cause in the hearts of the people. It came to light also at a time when no doubt the king was earnestly seeking for light and guidance. Earnest in his great work of restoration, he was anxious not to go astray; so at the important juncture the Word of the Lord was found in the temple where it had been lost because of the indifference, unbelief, and wickedness of the Jews. (3) Having found the book they made immediate use of it—read it (v. 18), sought to understand the meaning of its sacred pages. It was not only read, but believed (vs. 19–21). The severe portions were not passed over as untrue, as they are now very often, and the more loving and tender parts accepted. It was accepted as a whole, and in it the king saw the cause of God's anger upon his land and subjects; they had sinned. "Great is the wrath of the Lord," exclaimed Josiah, "that is poured out upon us, because our fathers have not kept the word of the Lord, to do after all that is written in this book." (4) Great pains were taken to get the mind of the Lord as to what was contained in the newly-found document. Huldah, a prophetess, was applied to, and her interpretation is recorded in the closing verses of the lesson. (5) In the closing verses of the chapter we behold the king doing all in his power to save his people from the pending doom, but it was too late. The nation was too far gone to give heed to the law of the Lord. Hence, while the king himself was blessed for all that he had so nobly done, yet the wrath of God was nevertheless poured out.

The one thought that runs through this lesson is the great importance of the book of the law—the Gospel of the Lord Jesus Christ. May we more and more read, believe, and obey the Word of God.

June 21, Captivity of Judah.—II. Kings xxv., 1-12. **1891.**

I. Golden text: "Come and let us return unto the Lord" (Hosea vi., 1). Observe the great Gospel invitation, "Come." See what the sinner has to do—"return unto the Lord." God can do nothing for the lost, except they "return" to Him. "Let us return." The force of "let" is to show every man is able to rise up and retrace his steps to the Lord if he only will. Here is responsibility left at the sinner's own heart. Mark the person to whom we are to return; not to any priest, minister or any man; not to the Church, but to the Lord. To go back to Him is to go into His Church as a penitent believer and to His Word and to His people as a true servant.

II. The captivity. Vs. 1–12. The verses are pure history, and a few practical thoughts may be deduced: (1) God is not mocked; whatsoever a man soweth that shall he reap. Judah sowed to the wind, and reaped the whirlwind. (2) When God's wrath comes upon a man or nation then no excuse can be offered, for the reason that such judgment is always after repeated warning. How often Judah was warned; what long-suffering on the part of God was shown to His rebellious people. (3) The Lord has always

instruments to execute His wrath as well as servants to proclaim His mercy and judgment. As Jeremiah strove to save Judah, so did Nebuchadnezzar bring destruction; both were the Almighty's agents. (4) A man or nation on the downward road has enemies on every hand all ready to hasten on the awful ruin. (5) Men serve God both consciously and unconsciously. The king of Babylon did not know that he was executing the will of the God of Heaven who makes the wrath of man to praise Him. (6) Our lesson is a clear statement of the fulfilment of prophecy (Isaiah xxxvi., 6, 7; II. Kings xxi., 10–15; Jeremiah xix., 3–15). We can depend upon the Bible; though every other word fail, it will not. (7) The judgment of God upon His ancient people is a warning for all time. If we rebel, and that continually, judgment must follow.

CHRISTIAN EDIFICATION

Christ in the Song.

By G. Hutchinson Smyth, D.D., Second Collegiate Church, Harlem, New York.

This is the title given to one of the latest and best expositions of the Song of Solomon which we have seen. The author is the Rev. Dr. Kennedy of the Forty-eighth Street Reformed Presbyterian Church of New York City. This has been, perhaps, the most abused book in the Bible by the foolish imaginings and silly fancies of would-be interpreters. Dr. Kennedy brings to his work a thorough knowledge of the whole Bible, gained by long years of daily, earnest, patient study and exposition; a ripe scholarship, and a deep knowledge of the spiritual verities of divine revelation.

The course of sixteen lectures on this book are purely expository, analytical, clean, clear-cut expositions of its figurative and highly poetical characters. Every position is fortified by citations from other portions of God's Word which set forth the true conceptions of this beautiful drama, and are like the turning on of the calcium lights that make every character glow with radiant loveliness.

After stating the varied and somewhat numerous principles which have been adopted in interpreting this book, and showing how each and all fail to meet the conditions of the work, Dr. Kennedy lays down what he conceives to be the true principle of interpretation.

He says: "The only safe and satisfactory way, we think, of interpreting and applying the words of this poem is, first, to inquire what is the theme or subject-matter of the book, and then to understand all parts as related to and in harmony with this leading idea."

This leading idea, he says, "Is our being restored to God in new covenant relation and the benefits flowing therefrom, set forth by figures taken from human love, consequent marriage and the communion in joy, happiness, interest and prospects of those who are made one."

Shelome and Shulammith he translates reconciler and reconciled; hence Christ and His Church are the two leading characters of this highly wrought drama—or bridegroom and bride. He notes five states in this earthly relation which are vividly set forth in this allegorical representation of Christ and His espoused people, namely:

"In forming the earthly relation there is, first, the period in which the love of the future bride is sought and won, and she made willing to enter a new relation. Then there is the day of espousals, or entering into the covenant or contract that makes the parties one. Then there follows a season of high mutual joy and happiness in the new relation. Then there may follow an interruption of the happiness for a time experienced by absence, affliction, worldly pressure and even by selfishness, coldness and estrangement. And following such a season there may be mutual sorrow for the causes that

brought on the estrangement, mutual reconciliation and restoration of mutual love and peace, with the desire and hope that their joy in each other may never again be disturbed."

The name of the book is well chosen, and indeed gives the key to the whole volume—"Christ in the Song."

This evidently has been the aim of the writer, to find Christ in the Song and set Him forth as the one altogether lovely, the chiefest among ten thousand.

LIGHT FROM THE ORIENT ON BIBLE TEXTS

An Eastern Garden.

By the Rev. J. G. Kitchin, M.A., Hon. Curator of the Biblical Museum.

The possession of a garden and orchard has ever been the delight of oriental nations. They are accustomed to spend much of their time amidst the agreeable shade of these cool retreats; so that, in Bible language, "to dwell each man under his vine, and under his fig-tree," is a proverbial expression for a time of security, peace, and happiness (I. Kings iv., 25; Mic. iv., 4).

An eastern book, such as the Bible, consequently contains numerous direct allusions to gardens, and from the same source many of the poetic images employed by the writers are drawn.

I. *An Eastern Garden described.*

When Eden was prepared for Adam, it is said, "Out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food" (Gen. ii., 9).

Here is a twofold division of the trees, and prominence is given to the ornamental class by its standing first. With this account agrees the present arrangement of gardens in the East. They are planted with flowers, aromatic shrubs and shady trees; and also with vegetables, vines, figs, olives, almonds, pomegranates, palms, and other kinds of fruit-bearing trees, so that all that is comprised under the terms "garden" and "orchard" is included. This vegetation is often planted in plots, or beds, surrounded by small troughs or furrows, so that a sufficient supply of water may be conducted to each bed in turn. When the land of Canaan was divided amongst the twelve tribes, every family received its allotted portion, and probably almost every house had its adjoining orchard-garden. Amongst the wealthy it assumed large proportions, and to such extensive enclosures the term "paradise" was applied—a word which is used properly of the parks or plantations which surrounded Persian palaces.

In the Hebrew Bible the "orchards" of Solomon, near Jerusalem, are called "paradises" (R. V. Neh. ii., 8, margin; Eccles. ii., 5; Song iv., 13, margin).

The Septuagint Version styles the Garden of Eden a paradise, and thence the word passed into the New Testament, where it is used of the abode of the departed. To the dying robber, at Calvary, it was promised, "To-day shalt thou be with me in paradise" (Luke xxiii., 43), and in the Revelation ii., 7, we read, "To him that overcometh will I give to eat of the Tree of Life, which is in the midst of the Paradise of God." These allusions to the Garden of Eden, or, "pleasure," as an image of the future happiness of "Paradise," would appeal with great force to an oriental mind; and when we realize the ideas associated with the possession of a garden in Bible lands, and how it is the very symbol of happiness and peaceful enjoyment, we shall perceive the wisdom of God, who in compassion to our infirmities has described invisible things under such striking metaphors, in order that some faint glimpses of the "pleasures at His right hand" may be brought within the range of our limited vision.

An Eastern garden was protected by a wall from the attacks of robbers and of

wild beasts. Sometimes, in addition to the wall, a hedge of thorns, or prickly cactus, surrounds the fruit-garden, through which neither man or beast would attempt to force an entrance (Prov. xv., 19; II. Samuel xxiii., 6, 7; Hosea ii., 6). In the graphic description of a vineyard given in Isaiah v., both hedge and wall afford protection, and but for this the vineyard would assuredly be overrun by the wild boar, the fox, and jackal (Ps. lxxx., 12, 13; Song ii., 15). When situated at a distance from the houses, a watchman guarded the vineyard, as the fruit ripened. He built for himself a lodge or hut of boughs, as a shelter from the sun (Isa. i., 8), and sometimes a tower was erected, whence he could command a full view of the enclosure, and drive off the approaching thief (Isa. v., 2; Job xxvii., 18; Mark xii., 1).

II. *The uses to which the Garden is put.*

(1) *Interment.* Family tombs were sometimes built in the gardens of the Hebrews. Manasseh and Amon, kings of Judah, were each buried "in the garden of his own house" (II. Kings xxi., 18, 26), and the rock-hewn garden of Joseph of Arimathea received the sacred body of our Lord (John xix., 41). (2) *Idolatrous Worship.* During the decline of the kingdom of Judah images and altars were set up in gardens, and against this unfaithfulness Isaiah seems to have protested in vain (Isa. i., 29; lxv., 3; lxvi., 17). (3) *Rest and Relaxation.* The Hebrew word for garden signifies a place protected with a fence or wall. We have already seen that the wall was a security against robbers and wild beasts, but it also served another purpose. It rendered the garden a pleasant retreat, secluded from the public gaze, wherein the family might enjoy themselves, as in their own house. Seclusion and privacy are much prized by the Oriental. His house is so arranged that its rooms and courts may not be overlooked by the eye of an inquisitive neighbor. The entrance is so planned that, when the street door is opened, no glimpse of the court within is disclosed to the passer-by. In like manner the garden is shut in by a high wall, that the owners may enjoy the cool shade of its spreading foliage without being overlooked or disturbed (Song iv., 12). Much is said in the Song of Solomon of the interest and pleasure taken by the king and his bride in the royal gardens. They sit under the shadow of the fruit-trees (ii., 3); they pluck the flowers and fruits (vi., 2); they listen to the singing of the birds (ii., 12); they watch the growth of the luxuriant foliage, and mark the fig-tree putting forth its green figs (ii., 11–13; vi., 11); they inhale the sweet fragrance of the tender grapes, and taste the pleasant fruits (vii., 12, 13).

Again, the name of the home of Adam and Eve—the "Garden of Eden," or pleasure—indicates the delight which Eastern nations take in their secluded gardens; and may we not say that our Lord Himself—born and brought up amid these ideas—showed His love of gardens?

Of the quiet and peaceful Gethsemane it is said, "Jesus ofttimes resorted thither with His disciples" (John xviii., 1, 2).

III. *The Duties of the Gardener.*

Although the Garden of Eden was to be a scene of "pleasure" to Adam, it was not the pleasure of idleness but of occupation. He was put into the garden "to dress it and to keep it." Even before the curse of God fell upon the earth, and Adam was driven forth to eat bread in the sweat of his face—to till the land which would bring forth thorns and thistles in abundance—Eden, though a "Paradise," stood in need of a gardener to keep it in order. Since the fall, the tendency of fruit-producing vegetation is to degenerate, apart from cultivation. The pear-tree, whose bark was once smooth, will form thorns instead of branches, and no garden can thrive without the continual labor of the gardener.

The duties of an Eastern gardener are as follows:

(1) *Digging and Weeding.* It is necessary from time to time to loosen the soil around a fruit-tree, to "dig about it," in order that the air and water may find their way to the roots (Luke xiii., 8). Weeding is a constant duty. Thorns and thistles spring up with astonishing rapidity. In Syria thistles grow to the height of a man on horseback. No country, perhaps, more truly deserves to be called the

"home of thorn and thistle." In the Bible no less than twenty different Hebrew words occur for "thorns," "briers," and "thistles." They spring up in the cornfield, and choke the growth of the good seed (Matt. xiii., 7). They soon take possession of the field of the slothful (Prov. xxiv., 30, 31), and, as fit emblems of the result of sin, they crown the brow of Jesus, as He stands in the Prætorium amidst the Roman soldiery (Matt. xxvii., 29, R. V.).

(2) *Grafting and Pruning.* Both processes were know to the Hebrew gardener, and are mentioned in the Bible. Grafting is alluded to in the remarkable metaphor used in Rom. xi., 17–24. Paul is speaking of the rejection of the Jews who believed not, and the admission of the Gentiles to the privileges of the covenant.

The picture is that of an olive-tree which becomes unfruitful, and some of the branches are pruned away; then he imagines that a cutting from a wild olive is taken and grafted upon it. The wild shoot grows, it partakes of the root and fatness of the parent stem, and flourishes, until it begins to boast itself against the branches. It is, of course, only a supposed case. Grafting is done by putting a superior cutting upon an inferior stock, and it is explained in verse 24 that the supposed process is "contrary to nature" —in fact, the exact opposite of the usual plan pursued. But it served Paul's purpose, which was to warn the Gentiles that they had not been chosen for any inherent superiority to be grafted upon the old Jewish Church, and that they should not boast themselves against the members of that Church which had been rejected through unbelief. Their own standing, like that of the Jews, depended on faith: let them not be high-minded, but fear, and humbly take warning from their fall. Pruning is mentioned, not only in connection with the olive-tree (as above), but with the vine, and this again in a symbolical sense. Our Lord compares the Christian Church to a vine, "I am the Vine, ye are the branches"; and adds, "every branch in Me that beareth not fruit He taketh away, and every branch that beareth fruit He purgeth that it may bring forth more fruit" (John xv., 2). A vine-dresser plies his pruning-knife freely, cutting away all fruitless shoots, and cleansing and training those that remain, that they may bring forth more fruit. This work needs much care and judgment, and is a striking image of the wise discipline to which every member of the true vine is subjected.

(3) *Maintaining Terrace Walls.* In the spring of 1873 the writer passed through the Holy Land, and was much struck by the desolate and barren appearance of many regions of the country, and if this is so manifest in the spring, when the land is seen at its best, how much more noticeable it must be after the drought of summer has burned up the vegetation and changed the whole face of nature. It cannot be denied that the present aspect of Palestine affords a marked contrast to the glowing descriptions given in the Bible. To the Hebrews in Egypt, familiar with the luxuriance of that fertile land, it was pictured as "the glory of all lands"—"a good land"—a land wherein thou shalt eat bread without scarceness (Ex. iii., 8; Deut. viii., 7–9), and nine times it is styled "a land that floweth with milk and honey" (Ex. iii., 8, 17; xiii., 5; xxxiii., 3; Deut. xxvi., 9; Jer. xi., 5; xxxii., 22; Ezek. xx., 6, 15). The specimens of the fruit of the land, brought back by the twelve spies, bore witness to its great fertility (Num. xiii., 17–27).

How then are we to account for its present desolate condition? It is not to be accounted for by supposing that the climate has undergone a change, and that the land has lost its original fertility. We are assured that there is no valid reason for thinking that any great climatic change has occurred in the country. Heavy dews or mists still fertilize the soil. The "former" and "latter rain" commence and terminate the wet-season, and might be sufficient if stored up in the countless ruined cisterns scattered over the land.

Four causes combine to bring about the change.

(*a*) The grinding system of taxation, which is enough to discourage all efforts on the part of the peasantry. (*b*) The

insecurity of the country. The constant fear of incursions of the robber tribes, who sometimes ride over from the east side of Jordan, and reap down the peasant's harvest before his eyes. (*c*) The reckless destruction of woods and forests. This cannot fail to have reduced the amount of rain, for the rain clouds were attracted by the wooded hills from the sea, and a larger rainfall was thereby secured. (*d*) The neglect of the terraces—traces of which remain in every direction. When these were maintained in good repair on every hill-side, the rich soil was upheld, which is now wholly washed away by the rains into the valley beds, exposing the bare rock on every hand. The cause then of the apparent sterility of the land is due to neglect of cultivation. Where the land is cared for as of old, its ancient fertility again asserts itself, and the good seed brings forth some thirty, some forty, and some even an hundredfold. Terrace-making must therefore have been one of the important duties of the cultivator of the soil, and, when gardens and fruit yards were placed on the hill-sides, must have occupied no small amount of his time.

(4) *Watering* was perhaps the most essential duty which fell to the lot of the gardener. It was foretold, as we have seen, that the land of Canaan would exhibit a striking contrast to Egypt in the matter of irrigation.

"The land whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowest thy seed, and wateredst it with thy foot, as a garden of herbs: but the land whither ye go to possess it is a land of hills and valleys, and drinketh in water of the rain of heaven" (Deut. xi., 10). In Egypt the Hebrews had been accustomed to a constant war against drought. The land was not dependent on rain—which has ever been of rare occurrence except near the sea—but on the annual overflow of the Nile (Zech. xiv., 18). Even the cornlands needed artificial irrigation, and were watered as a garden of herbs. No doubt many of the Hebrews, who were made to serve with rigor, not only in the making of bricks and in building, but also "in all manner of service in the field" (Ex. i., 14), were employed in the unhealthy occupation of digging canals to conduct the Nile water to the cornfields. Herodotus asserts that no less than 120,000 lives were sacrificed in the attempt to reopen the ancient canal between the Nile and the Red Sea, and in our own times more than 10,000 men are said to have perished in excavating the Suez Canal. Besides this, the Hebrews must have been well acquainted with the labor involved in irrigating the fields, and doubtless were forced to toil at this work under the full blaze of the sun, urged on by the lash of the taskmasters. To them the announcement that Canaan would enjoy an abundant rainfall, which would render such exhausting labor unnecessary, must have been received as welcome news. But although the cornfields of Canaan did not need the artificial supply of water, as in Egypt, the fruit gardens and orchards must have required constant watering in the hot season. During the six months' drought of summer the ground became hard and chapt, and cracks and fissures appeared in all directions; only, therefore, by frequent watering could the fruit trees and vegetables stand such excessive heat, and hence care was taken to secure an adequate supply of water, without which the richest garden would, in a brief space, be reduced to a burned up wilderness. If a garden was not situated near a river (Num. xxiv., 6; Gen. ii., 10), pools or cisterns were prepared for the storage of rain water. Eccles. ii., 5, 6, records how Solomon made "gardens and orchards and pools of water, to water therewith the wood that bringeth forth trees," and to this day the fertile valley of Urtas, near Bethlehem, with its "sealed fountain" and three immense reservoirs, is pointed out as the site of Solomon's paradises. From these rich gardens of Wady Urtas it is probable that much of the imagery in the Song of Solomon is drawn. It is interesting to observe that the ancient method of irrigation is still generally adopted in Syria. Gardens are divided into square beds or patches, intersected by small channels for water, by which a stream can be conducted to each bed in

turn, the gardener opening a way for it by removing the earth with his foot. This method is thought by many to be the explanation of the term "watering with the foot," which occurs in Deut. xi., 10. The small channels are referred to in Ps. i., 3; xlvi., 4; Ezek. xxxi., 4, R. V., and the ease with which the gardener directs the flow of the water, in Prov. xxi., 1. Thus watered, the fertile soil amply repays the labor spent upon it. Vegetation seems to ask only for water, and the very sands of the desert when planted and watered become a garden, and blossom as the rose. Verdant foliage indicates the presence of water in the east. At Elim there were twelve springs of water, and a grove of threescore and ten palm-trees (Exod. xv., 27, R.V.). Lot, standing with Abraham on the hills of Palestine, "lifted up his eyes and beheld all the plain of Jordan, that it was well watered everywhere . . . even as the garden of the Lord" (Gen. xiii., 10). The abundant woods and groves argued the presence of a good water supply. Most striking is the distant view of the river Jordan. The plain as early as the spring, is, for the most part, a dried-up desert, but the winding course of the river can be perceived afar off by the tortuous line of brightest verdure clothing its banks, which winds its way amidst the yellow sands, like the twisting body of some vast green serpent. Just such a view is that in Ezekiel, where waters issue forth from under the threshold of the temple, and as they flow down the Kedron ravine to the Dead Sea, they bring life and fertility with them; trees and shrubs spring up, and mark the river's course until the salt sea itself is healed (Ezek. xlvii.).

Such is the effect of water on vegetation in hot countries, and we are not surprised to find that Hebrew poets have loved to make many allusions to it, and draw their imagery therefrom (Isa. xxxv., 1).

Only those who have lived amongst Eastern scenery and watched the fall of the leaf in the time of drought, and its rapid recovery when supplied once more with the life-giving rain of heaven, can appreciate to the full these vivid similes. What a terrible comparison is that which threatens that those who forsake the Lord shall be "as an oak whose leaf fadeth, and as a garden that hath no water" (Isa. i., 30). On the other hand, how full of beauty is the promise, "If thou draw out thy soul to the hungry, and satisfy the afflicted soul . . . thy soul shall be as a watered garden, and as a spring of water whose waters fail not" (Isa. lviii., 10, 11). And again, "The liberal soul shall be made fat, and he that watereth shall be watered also himself" (Prov. xi., 25). All, however, can understand something of the meaning of the images, "I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring" (Isa. xliv., 3). The river of the water of life, clear as crystal, proceeding out of the throne, on whose banks grew the tree of life, is the image of the Holy Spirit, whose gifts bring growth and fertility to the garden of the heart, making us fruitful in every good word and work, to the honor and praise of God (Ps. i., 1–3).

QUESTIONS OF THE DAY

Arrogance of Romanism.

By Rev. L. J. Templin (Methodist Episcopal), Canon City, Col.

Tyranny of every character and degree is antagonistic to the genius of American institutions, and the spirit of the American people.

Arrogance is so distasteful that it soon meets a deserved rebuke under the indignation of an aroused public sentiment. But we are a patient people, with so much confidence in our own ability to take care of ourselves, and in the guidance and protection of Providence, that we are slow to scent danger, or to take

alarm when it threatens. Were it not for this optimistic temperament of the people of this country the Church of Rome could never have gained the foothold and flaunted its arrogant pretensions and tyrannical assumptions in the face of the people as it has and does. That some of the claims and purposes of this foreign ecclesiasticism may be made apparent, I desire to call attention to some declarations from those high in authority. According to "Familiar Explanation of Catholic Doctrine," a work approved by Cardinal Gibbons, we are told, "All those who wish to be saved must die united to the Catholic Church, for out of her there is no salvation." At the close of a celebrated bull by Pope Boniface VIII., we have this: "We declare and determine it a principle absolutely necessary to salvation, that all human beings are subject to the pope." The pope claims to be above all law and criticism, hence we read in the Canon Law, "Let no mortal dare to accuse or arraign the pope, for he judgeth all mankind, yet cannot himself be judged by man."

Again, "If any one slight or disparage the dogmas, commands, prohibitions, appointments, or decrees of the apostolic chair, let him be accursed." The intolerance of the Church of Rome is made a matter of boasting, as witness the following from *The Rambler*, a Catholic paper published in London: "Religious liberty, in the sense of a liberty possessed by every man to choose his religion, is one of the most wicked delusions ever foisted upon this age by the father of deceit. The very name of liberty—except in the sense of a permission to do certain definite acts—ought to be banished from the domain of religion.

"It is neither more nor less than falsehood. No man has a right to choose his religion. None but an atheist can uphold the principles of religious liberty. Shall I foster that damnable doctrine, that Socinianism, and Calvinism, and Anglicanism, and Judaism? are not every one of them mortal sins, like murder and adultery? Shall I hold out hopes to my erring Protestant brother, that I will not meddle with his creed if he will not meddle with mine? Shall I tempt him to forget that he has no more right to his religious views than he has to my purse, to my house, or to my life blood? No, Catholicism is the most intolerant of creeds. It is intolerance itself, for it is the truth itself."

With this sentiment agrees the late Pope Pius IX., in an encyclical letter dated August 15th, 1854, in which he says:

"The absurd and erroneous doctrines or ravings in defence of liberty of conscience are a most pestilential error—a pest, of all others, most to be dreaded in a state."

And again, in 1864, he says:

"Those who assert the liberty of conscience and of religious worship," and "all such as maintain that the Church is not to employ force" are to be accursed. Every cardinal, archbishop and bishop of the Catholic Church has to take an oath of allegiance to the pope, in which this passage occurs, "Heretics, schismatics, and rebels to our Lord (the pope), or his aforesaid successors, I will, to my utmost, persecute and oppose." *The Shepherd of the Valley*, a Catholic paper of St. Louis, uses the following language: "The Catholic who says the Church is not intolerant belies the Sacred Spouse of Christ."

The purpose of the Roman hierarchy in the United States is nothing less than the complete subjugation of Protestantism to the authority of the Roman See.

"Within thirty years," says the Bishop of Charleston, "the Protestant heresy will come to an end." The *Boston Pilot* is authority for the prediction that, "The man to-day is living who will see a majority of the people of the American continent Roman Catholics." The hope of the Romanists of this country is expressed in the language of Father Hecker, who says: "There is ere long to be a state religion in this country, and that state religion is to be Roman Catholic."

A bishop of Cincinnati said: "Effectual plans are in operation to give us a complete victory over Protestanism." These declarations reveal the animus of

Rome toward the people and government of the United States. Should their plans be successful in giving the power into their hands, what will be the result? Will the tolerant spirit that now seems to animate this Church then prevail? Many would fain believe so. But the student has read history to little purpose who has not learned that Rome is tolerant only where she is powerless. The foregoing quotations—which might be multiplied almost indefinitely—show that all that the Catholic Church needs to inaugurate a reign of persecution and bloodshed is the power.

It is Rome's boast that she never changes.

Her history from the 12th to the 18th century shows what it will be from the 20th to the 25th century, if she can secure the power to repeat that long, merciless career. Bishop Gilmore says: "Nationalities must be subordinate to religion, and we must learn that we are Catholics first and citizens next."

Cardinal McCloskey, speaking for the Catholics of the United States, says: "They are as strongly devoted to the sustenance and maintenance of the temporal power of the Holy Father as Catholics in any part of the world; and if it should be necessary to prove it by acts, they are ready to do so."

A temporal control by the pope means the suppression of all forms of religious worship or belief at variance with the Catholic.

Bishop O'Connor says: "Religious liberty is merely endured until the opposite can be carried into effect without peril to the Catholic world." "Protestantism of every form," says the *Catholic Review*, "has not, and never can have, any right where Catholicity is triumphant." The *Boston Pilot* lays down the principles that are to control in the government when Catholics get control in the following language: "No good government can exist without religion, and there can be no religion without an Inquisition, which is wisely designed for the promotion and protection of the true faith."

Light is thrown on the meaning of this, if any were needed, by the following from the Bishop of St. Louis: "Heresy and unbelief are crimes; and in Christian countries, as in Italy and Spain, for instance, where all the people are Catholics, and where the Catholic religion is an essential part of the law of the land, they are punished as other crimes." A glance at the Inquisition in Italy and Spain reveals what is in store for non-Catholic citizens of America when Catholics gain the power they are so confidently and persistently laboring for.—*Rocky Mountain Advocate.*

The World's Fair on Sunday.

The N. Y. *Independent* obtained the views of ninety-seven Roman Catholic and Protestant archbishops and bishops as to the question of opening or closing the coming World's fair at Chicago on Sunday.

The canvass shows that an overwhelming majority of the Protestant prelates are strongly opposed to the Sunday opening, and that of the twenty-two Roman ecclesiastics, fourteen would only admit the public during the afternoon at best. Two only out of twenty-five bishops of the Episcopal Church declare themselves for Sunday afternoon opening. The Methodist bishops, white and colored, with a single exception, and he colored, are for closing the exhibition altogether on that day. The remainder, representing the Moravians and the Evangelical Association, are all against Sunday opening.

The grounds for the Roman Catholic negative are expressed by Archbishop Ireland of St. Paul. They are that Sunday "is already too seriously attacked, whether from the greed of capital or the aggressiveness of irreligion," for us "to yield, even in a lesser degree, to its adversaries during solemn national occurrences." The interests of labor also, in his opinion, require that the day should be kept for rest; and whatever tends to diminish its inviolability tends to the injury of the workingman. "Our accustomed observance of Sunday," he adds, "is the glory of America."

Bishop Clark of Rhode Island represents the Episcopal opposition to Sunday opening when he says that the exhibition

cannot be opened Sunday "without shocking the religious sensibilities of the great majority of our people," and without setting an example which "might be very disastrous and lead to the throwing open of all sorts of popular amusements Sunday." That is substantially the view of the Methodist and other Protestant bishops who are against Sunday opening.

The other side is represented by Archbishop Ryan of Philadelphia, who can see "no violation of the Sabbath in permitting the public to walk through the grounds and admire the products of human industry and the fine arts, which tend to improve and refine the mind." Therefore he would open the gates Sunday afternoons. So also Archbishop Janssens of New Orleans thinks that "if a Christian gives a reasonable time in the morning to religious devotions, he may be allowed to indulge in an innocent and useful recreation in the afternoon." Bishop Grafton of the Episcopal Church regards it as "Pharisaical hypocrisy" to censure "some poor laborer who goes into a picture gallery or listens to a band of music" Sunday. He would open the departments devoted to art after 12 o'clock Sunday, believing that shutting the gates entirely "would only be in the interests of the saloons and theatres." The single colored Methodist bishop who is in favor of Sunday opening is Bishop Turner. He thinks that desecration of the day would be prevented rather than encouraged by such a course. "With a hundred or more thousand visitors all the time in the city, if they are shut out from the exposition, they will naturally gravitate to every centre of vice and corruption." He would open the gates in the afternoon at a reduction of the price for admission, but would stop the machinery and everything calling for special labor, allow no buying or selling except of substantial food, give sacred concerts, temperance and moral lectures, and have preaching by "ministers of the Gospel, all without regard to race or color." The managers, he says, "could procure colored singers enough alone to have two or three concerts in operation at the same time," and hundreds of ministers among the visitors would be glad to take turns at the preaching.

HELPS IN PASTORAL WORK

The Bible and Historical Criticism.

We would think that man very foolish who would hang his belief in the law of gravitation as announced by Newton upon the truth or falsity of the traditional incident of Newton and the falling apple. We know that the truth contained in Newton's discovery is not in any way dependent upon historical events for its existence. Even if we should find that no such man as Newton ever lived, and that all the historical accounts of his personal career were myths, that fact would in no way touch our faith in the truth of the law of gravitation. We know that the historical accidents through which this great principle became known to men have nothing to do with its authenticity. The test of its truth is not the validity of the historical accounts of its discovery, but its conformity to facts now—its power to explain movements of bodies in space as they may be seen at any time. The principle of gravity is an existence that is true at all times. To verify its truth we do not appeal to history, but to facts which are independent of history and as true at one time as at another.

That which is the essential truth of the Bible is just as independent of history as the principle of gravitation. The truth in the Bible has been revealed to man through historical events just as the truth of gravitation has become known through historical developments. But he is mistaken who imagines that the real value of the Bible consists in the historical records of events long past, rather than in its revelation of an ever-abiding principle governing the relation of human life to God. That to which the Bible gives its essential testimony is the existence of God, the liv-

ing Father, in whom we live and move and have our being, and to whom, through Christ, His visible revelation to us, we may approach for help and sympathy. It is the revelation of a present Saviour around which all of greatest importance in the Bible gathers. It is the declaration that it is possible for the personal life of man to be renewed by coming into right relation to God, and the indication of the way in which this renewal of personal life may be attained, that gives to the Bible its transcendent value. The historical events recorded in the Bible are all incidental to this main purpose.

He who would successfully attack the Bible must overthrow it in this its chief end. He must show that human life can not so relate itself to God that it may be regenerated. He must show that love for and implicit obedience to Christ, as the way to eternal life, do not renovate and purify man's spiritual life. He must show that the experiences in which the Christian believes that he comes into direct relation to the invisible, but yet real, personal life of God, are illusions. To direct his attention to the criticism of the historical accounts of the Bible with the idea that thereby he may find a vulnerable point of attack is as foolish as it would be for a man to hope to overthrow the Newtonian theory of gravitation by seeking to discover some historical inaccuracy in the tradition that attributes Newton's discovery to the falling of an apple.

Yet here is where disbelief in the Bible concentrates its attacks. Scepticism assumes that the Bible is nothing more than a mere historical record. It does not understand that the Bible reveals truths that transcend all events in time; truths that are eternal and are true in all time. Just as the principles in nature, the discovery of which constitutes science, are independent of the historical accidents of their discovery, so the principles of divine truth are above the historical events through which they have been revealed.

Christians are too prone to accept this assumption of scepticism. They are too apt to take it for granted that historical criticism is the test by which the supreme truth in the Bible must stand or fall. They do not see that historical criticism is incompetent to touch the main issue in question. They tremble, therefore, lest the ark of God may fall into the hands of the enemy.

We do not mean that the Bible does not come up to the standards of historical accuracy We mean simply that the Bible does not yield its secret to this method. It must be approached from another direction before it reveals the truth upon which it rests its greatest weight. That the historical accounts of the Bible are reliable no Christian doubts. But that methods of historical criticism are competent to either establish or overthrow the Bible is open to question.

Historical criticism, even when applied to legitimate questions of history, especially of the remote past, is one of the most uncertain things. Its results are largely problematical. Doubt can be thrown over almost any event in history by its application. Apparent inconsistencies may easily be found. We get such partial fragments of events in the distant past that it is easy to weave almost any theory about them that we choose.

But it is absurd to apply historic criticism as the test of principles which are affirmed to exist through all time; which govern human life now as well as in the past; which may at any time be tested by subjecting the life to the efficacy of their power. The truth which the Bible affirms is one that is to be tried, not by the historical, but by the experimental test. It affirms a possible relation of man to God, such that the aspirations, the affections and the motives that make up personal existence are transformed and elevated until they form a type of personal life altogether different from that which formerly existed.

If doubt is really in earnest in its desire to get at the essential truth of the Bible, let it discard its illusive historical tests and approach this truth from the experimental side. If Christians desire to defend the Bible, let them insist upon the irrelevancy of the test offered by historical criticism, and point to that present, abiding, eternal influence which transforms human life now as truly as in time past.—*Exchange.*

Beautiful Thoughts

Power to its last particular is duty.—*John Foster.*

Faith is a higher faculty than reason.—*Bailey.*

A man exercising no forethought will soon experience present sorrow.—*Confucius.*

Modesty is to merit as shades to figures in a picture; giving it strength and beauty.—*Bruyère.*

I have never found a thorough, pervading, enduring morality but in those that feared God.—*Jacobi.*

Look to your health; and if you have it, praise God, and value it next to a good conscience.—*Izaak Walton.*

The fountain of beauty is the heart, and every generous thought illustrates the walls of the chamber.—*Emerson.*

Love's secret is always to be doing things for God, and not to mind because they are very little ones.—*F. W. Faber.*

"Think not," says Buffon, "that God's delays are God's denials." The prayer of faith always gets what it asks or something better.

If we keep well and cheerful and the mind constantly active, we never grow old. By and by we get to the end of the journey, but we never grow old.—*E. N. Kirk.*

Unbelief, as distinguished from disbelief is a confession of ignorance, where honest inquiry might have found the truth. *Agnostic* is but the Greek for ignoramus.—*Tryon Edwards.*

When we have learned to offer up every duty connected with our situation in life as a sacrifice to God, a settled employment becomes just a settled habit of prayer.—*Thomas Erskine.*

I have been driven many times to my knees by the overwhelming conviction that I had no where else to go. My own wisdom, and that of all about me, seemed insufficient for the day. —*Abraham Lincoln.*

It is the law of God that the tide shall ebb and flow. If it hadn't been for the revivals, the Christian Church would have died long ago. Most of the additions to the Church of God are from revivals.—*Dr. Munhall.*

No one who has not examined patiently and honestly the other religions of the world can know what Christianity really is, or can join with such truth and sincerity in the words of St. Paul: "I am not ashamed of the Gospel of Christ."—*Müller.*

Some one has made the remark that everything that God gave to the Son He gave away. The only thing the world gave Him that He didn't give away was that alabaster box that Mary broke over Him, and if she had given Him the whole box He would have given that away.—*Mr. Moody.*

If you wish to be prepared for the utmost the Holy Ghost can take out of you, you must have faith that every person can be saved through Jesus Christ. When God says He can save unto the uttermost, it takes, not only you to the uttermost part of your heart, but the most perverted man in the world. He may not be saved, but God can save him if the man will let Him.—*Bishop Thoburn.*

A great German defined the difference between Socialism and Christianity in a very clever epigram: "Socialism says, 'What is thine is mine.' Christianity says: 'What is mine is thine.'" The difference is infinite. But the epigram needs correction. Christianity really teaches us to say, "What seems thine is not thine, what seems mine is not mine; whatever thou hast belongs to God, and whatever I have belongs to God; you and I must use what we have according to God's will."—*Dr. R. W. Dale.*

Above is God: come joy or ill,
  Come life or death, come want and woe,
Changeless His love exists, and still
  Boundless His great compassions flow.
O people, by His mercy crowned,
  Through thy full lives His praises sound!

His ears are open to the softest cry,
His grace descends to meet the lifted eye;
He reads the language of a silent tear,
And sighs are incense from a heart sincere.
—*Mrs. Barbauld.*

—"There is a currency in mind as well as in metal. If we think only about ourselves, that is a copper coinage making life dull and heavy. If we think about the welfare of others, that is a silver coinage making life lighter and brighter. But if we think about God,—His reality, His goodness, His love, —that is a golden coinage, making all life most precious, and in which, as a sovereign is capable of changing into silver and copper, all thoughts about ourselves and others will take their due place."—*Rev. A. Novis.*

6. Importance of Heart Purity.
—MATT. v., 8.

A little girl having one day read to her teacher the first twelve verses of the fifth chapter of the Gospel of Matthew, he asked her to stop and tell him which of these divine graces, said by our Lord to be blessed, she should most like to have. She paused a little and then said, "I would rather be pure in heart." Her teacher asked her why she chose this above all the rest. "Sir," she said, "If I had a pure heart I should have all the other graces spoken of in the chapter."

7. Christ's Kingdom.—~~MATT. vi., 10.~~ Ps 145:13

They tell us that in the great Mohammedan mosque of Damascus, on the lintel beam of an ancient portal, in dimmed letters of Greek, is the inscription, "Thy kingdom O, Christ, is the kingdom of the ages, and Thy dominion is throughout all generations." For more than a thousand years the followers of the false prophet have passed beneath that word, carved there when the mosque was a Christian church, the while they have dreamed of world-wide conquest. Their dream shall be forever vain. The lines of that trustful inscription shall not wholly fade until Crescent yields to Cross, and Christ is all in all.—*L. T. Chamberlain, D.D.*

8. Value of God's Presence.
—EXOD. xxxiii., 14.

With my Saviour beside me, how will I dare to play the coward, or the cheat, or the trifler, or the sensualist, or the trickster? Nowhere will Christ's presence be more cheering and sustaining than in the weariness of the sick room, or under the silent shadows of a great bereavement. "Christ comes to me in the watches of the night," said the bedridden saint, Haliburton. "He draws aside the curtains, and says, 'It is I; be of good cheer; be not afraid.' Here I lie, pained, without pain; without strength, and yet strong." And when the last farewells have been spoken in the dying hour, this never failing Friend will sweetly whisper, "Fear not; I am with thee. Where I am ye shall be also. Having loved My own, I will love them unto the end."

9. The Consecrated Christian.
—ROM. xii., 1.

Pericles said to the Athenians: "I would have you day by day fix your eyes upon the greatness of Athens, until you become filled with the love of her; and when you are impressed by the spectacle of her glory, reflect that this empire has been acquired by men who knew their duty and had the courage to do it, who in the hour of conflict had the fear of dishonor always present to them and who, if they ever failed in an enterprise, would not allow their virtues to be lost to their country, but freely gave their lives to her as the fairest offering which they could present at her feet." I would have you, day by day, fix your eyes upon the greatness of Jesus, until you become filled with love towards Him, and when you are impressed by the greatness of His love and glory, reflect that the Church, which God has established by Him, is worthy of your faith and confidence, which you ought to give. Then by doing your duty with great courage, you will in the hour of conflict honor Him. You will never allow your Christian virtue to be lost to you, but if necessary, you will give your life to it as the fairest offering you could present. Here is the glory.—*Rev. J. L. Mussina.*

Faithful ~~unto~~ Death

10. Youthful Honesty.—PHIL. iv., 8.

In Edinburgh two gentlemen were standing at the door of a hotel one very cold day, when a little boy with a thin, blue face came and said, "Please, sir, buy some matches." "We don't want any," said the gentlemen. "I will give ye two boxes for a penny," said the boy, and one of the gentlemen taking them, found he had no change. "Oh, do buy them to night," the boy pleaded, "I will run and get ye the change, for I am very hungry." So the man gave him the shilling and waited for his return, but no boy came. Late in the evening a smaller boy, still more ragged and thin, if possible, called upon the gentleman. He proved to be a younger brother of the match boy, and said to the gentleman, "Here's fourpence out of your shilling, Sandie cannot come, a cab ran over him and he lost his matches and your sevenpence, and both his legs are broken, and the doctor says he'll die," and the poor child broke down in great sobs. The gentleman fed him and went with him to see Sandie. He found that the father and mother were both dead. The dying boy said to him, "I got the change, sir, and was coming back, and then the horse knocked me down and—O Reuby! I know I'm dying, and who will take care of you?" The gentleman said he would take care of him, and with this assurance, the faithful little fellow closed his eyes in death.—*Dean Stanley.*

Monthly Survey

Recently 200 Jewish families left Odessa, in the south of Russia. Some were going to Palestine, and the others were coming to America.

The total expenditure of the Irish Presbyterian Church last year on home missions was $50,695, on colonial missions $12,090, and on foreign missions, including Jewish, $72,875, or a total of $135,665.

Henry M. Stanley describes the dwarf tribes of the forest. He says they are the oldest aristocracy in the world, with institutions dating back fifty centuries. They are ruled by a queen, a beautiful, charming little woman, who was exceptionally kind to Stanley and his comrades. The dwarfs are of olive complexion, remarkably intelligent, ingenious artificers in iron and ivory, and probably the only monogamous race in Africa.

Jerusalem is divided up between three religions. The Mohammedan observes Friday as his sacred day, the Jew keeps Saturday, and the Christian, Sunday. Where there are so many rest-days, there is in reality none, because the people of two religions are always at work, while those of the third are observing holiday. Amid the din of the bazaar street, there was, therefore, no suggestion of the blessed day which had solemnized our own thoughts.—*E. Bondthaler, D.D.*

Rev. R. F. Horton, of London, speaking of General Booth's big scheme, says: "You will never have England happy and contented with the present drink system, with a strong, organized temptation backed up with capital and supported by law. If the three million wretched people were withdrawn, the drink trade would double its energies to replace the customers lost, and in ten years we would have another submerged multitude to raise from the slums."

The Swiss Conference, which cares for the German-speaking portion of Switzerland, reports 5,109 churches, with 994 on trial, 33 ministers, 206 churches and preaching stations. The German Conference, which met in Berlin, returns 7,791 members, with 2,440 probationers, 70 ministers, 510 churches and preaching places. The strength of German and Swiss Methodism on the continent at the present time is estimated at 200 ministers and 25,000 members.

Recent statistics show that the Catholics of Germany now control 259 political and ecclesiastico-political periodicals, over against 186 ten years ago. Of those 159, the number of daily is 89, while 42 are published three times a week, 59 are semi-weekly, and 66 are weekly. The total number of subscribers is about one million, an increase of nearly one hundred per cent. in ten years. Thus, there is one Catholic paper published for every 65,000 Catholics in the country. In Austria the Catholic press is almost a failure. On the other hand, Switzerland, with a Catholic population of 1,200,000, has 34 Catholic periodicals, or one for every 35,000, while in Austro-Hungary there is one for every 650,000.

Facts regarding Churches in Canada: Total Roman Catholics, 1,799,235; Church of England, 590,537; Presbyterians, 697,460; Methodists, 758,608; Baptists, 291,131. There is a number of smaller denominations, the most considerable of which are Congregationalists and Reformed Episcopalians. In the criminal statistics the religious convictions are as follows: Roman Catholics, 1,807; Church of England, 637; Methodists, 377; Presbyterians, 291; Baptists, 110. In 1888, of criminals convicted of indictable offences, 48 per cent. were Roman Catholics; 17 per cent. Church of England; 10 per cent. Methodist; and 7 per cent. Presbyterian.

The *Independent* has gathered valuable statistics of the churches of the United States. There are 21,757,171 members of Christian denominations; 103,303 ministers, 151,261 churches, making a gain for the year of 1,089,853 members, 4,867 ministers, and 8,494 churches. The Roman Catholics have gained 238,273 members, the Protestants, 668,108. Of course, statistics relating to the Catholics are very unreliable; all descendants of Catholic families are, we suppose, reckoned as members. The Methodists have gained 256,359. The Baptists (including, we suppose, all branches which practice immersion), 213,702.

There are now attached to the Established Church of Scotland in the Punjâb 2,034 converts, and 2,465 pupils in the school of the Mission. The Ladies' Associations have commenced work among the women, the former having occupied Gujerat, with a branch at Chamba, and the latter, Sialkot. They have 290 girls under instruction. The field which the Church has undertaken to evangelize in the Punjâb is a large one, for in the Sialkot and Wazirabad division there is a population of close on 500,000, in Gujerat, nearly 700,000, in Chamba, 120,000, and in Jummoo, which next falls to this Mission, possibly 500,000. The direct result of the work of the Mission throughout the year was the baptism of 723 converts from heathenism.

Book Department, Etc.

A CHARACTERISTIC OF MODERN LIFE. Five Essays by the author of "The Recreations of a Country Parson." New York: Anson D. F. Randolph & Co., 53 W. 23d Street.

Worry is the characteristic of modern life which the author discusses as its epidemic, showing its disagreeableness, and how it may not only be prevented but cured. It is a very timely booklet in beautiful type, paper and binding.

THE PEOPLE'S CHRIST. A volume of Sermons and other Addresses and Papers. By the Rev. Louis Albert Banks, D.D. Boston, 1891: Lee & Shepard, Publishers.

It is a pleasure to notice a book that exalts Christ as this does. The author knows how to attract the masses to his preaching by holding forth Christ as the magnet that draws sinful, weary souls to Himself. His ministry is another proof that the Gospel is the power of God unto salvation.

REASON AND AUTHORITY IN RELIGION. By J. Macbride Sterret, D.D., Professor of Ethics and Apologetics in Seabury Divinity School. New York: Thomas Whittaker, 2 and 3 Bible House. Price, $1.00.

This is a thoughtful consideration of several phases of the new departures from the forms of doctrines as held by the Church for several centuries. The author in his analysis of these phases points out the modicum of truth there may be in them and wherein their assumptions fail to meet the cravings of man's nature and to do the work which humanity requires. The solvent of all difficulties has not yet been found.

LOOKING FORWARD FOR YOUNG MEN, THEIR INTEREST AND SUCCESS. By Rev. George Sumner Weaver, D.D. New York: Fowler & Wells Co., 775 Broadway, New York. Price, $1.

Every young man should read this book. It is full of the sagest counsels upon nearly every subject which concerns his welfare both in this life and in the next. The author has an old head but a young heart, and meets his young friends as one who would take them by the hand, lead them into the paths of peace, purity and happiness, and thus prepare them for the future. There cannot be too much reading matter of this kind disseminated all over the land.

HELPFUL LITERATURE IN OUR EXCHANGES.

[Space will permit us to only name the articles in the various magazines on our table which will be of special interest to our readers.]

HARPER'S MAGAZINE, MAY, 1891. Frontispiece: A Court Ball at the Winter Palace, St. Petersburg. Social Life in Russia, *The Vicomte Eugene Melchior De Voque.* The Dramatic Outlook in America, *Brander Matthews.* The Royal Academy, *F. Grant.*

THE FORUM, MAY, 1891. State Rights and Foreign Relations, *Ex-secretary T. F. Bayard.* The United States Census, *Pres't F. A. Walker.* Changes of Orthodoxy in England, *Rev. Alfred Momerie, D.D.* Our Servility in Literature, *Prof. Thomas Davidson.*

THE CANADIAN METHODIST QUARTERLY, APRIL, 1891. All the Human Race from the Same Parentage, *Rev. E. A. Stafford, D.D.* The Cultivation of the Voice, *Hugh Johnston, D.D.* The Intermediate State, *Rev. R. N. Burns.* The Opportunity of Christianity, *R. J. W. Dickinson.*

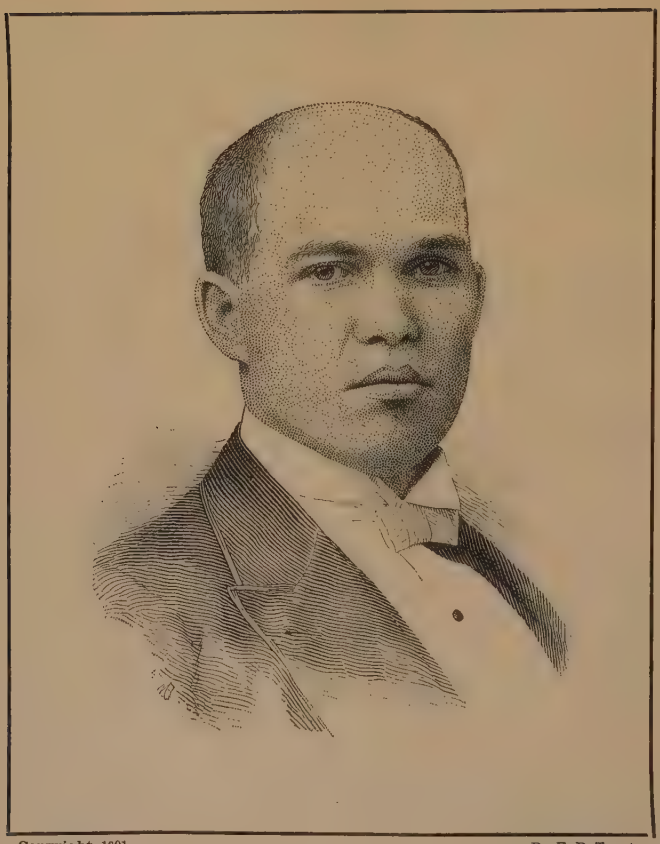
THE HOMILETIC MAGAZINE, MAY, 1891. The Scriptural Doctrine of Faith Justification, *Rev. J. R. Gregory.* The Raising of Lazarus, *Rev. W. J. Deane, M.A.* Expository Outline of Rom. v., 1-11, *Dr. C. Clemance.* Christ in Gethsemane, *Dr. E. Davies.* The Vision of Isaiah, *Rev. E. Davies.*

THE QUIVER, MAY, 1891. The Shield of Faith, *Rev. E. Everard.* God in the Book of Nature. April Sunshine and Tears, *Rev. B. G. Johns.* The Culture of the Heart, *Rev. Alfred J. Ramford.* The Service of God and the Service of Man, *Rev. A. R. Bukland.* God's Continuous Care, *Hugh Macmillan, D.D.*

THE CHAUTAUQUAN, MAY, 1891. The Intellectual Development of the English People, *Edward A. Freeman.* Constantinople and the Waning Turks, *A. Shau, Ph.D.* John Jacob Astor, *Julian Ralph.* The Home of Frances E. Willard, *S. K. Bolton.* The Higher Education of Woman in Europe, *Ruth Morse.*

LIPPINCOTT'S MONTHLY MAGAZINE, MAY, 1891. The Experiences of a Photographer, *A. Bogardus.* Lost Treasures of Literature, *William Shephard.* Some Familiar Letters, by Horace Greeley. III. Aims of University Extension, *Sydney T. Skidmore.* What Country Girls can Do, *Grace H. Dodge.* The Personality of the Prince of Wales, *Frank A. Burr.*

THE CENTURY, MAY, 1891. Frontispiece Portrait of Emperor Nicholas, I., *G. Kruell.* Salons of the Empire and Restoration, *Amelia Gere Mason.* Louisa May Alcott, *Josephine Lazarus.* At the Court of the Czar, I., *Minister Dallas in St. Petersburg.* The Confederate Diplomatists and their Shirt of Nessus, *John Bigelow.* Pioneer Mining in California, *E. G. Waite.*



Copyright, 1891. By E. B. Treat.

Yours Faithfully
J. Wesley Hill

Engraved from a photograph for THE TREASURY.

THE

TREASURY

AN EVANGELICAL MONTHLY

FOR PASTOR AND PEOPLE.

VOL. IX. NEW YORK, JULY, 1891. No. 3.

SERMONS

THE REGICIDES OF THE REPUBLIC.

BY REV. J. WESLEY HILL, FIRST M. E. CHURCH, OGDEN, UTAH.

And slew famous kings: for His mercy endureth for ever.—PSALM cxxxvi., 18.

GRATITUDE is the fairest flower that blooms in the heart. Seasons of national thanksgiving are but the prelude to that grand and grateful chorus that shall one day arise from the sacramental hosts of earth and, striking seraphic harps, rebound amid the heavenly arches! David stands before us this morning wrapped in his singing robe, and with harp-strings keyed to gratitude he leads the vast hosts of Israel in triumphant strains of praise and hope! We can even now hear the assembled multitude swell the responsive chorus, "For His mercy endureth for ever," as the royal singer puts in immortal verse their victory over the great kings, "Sihon, King of the Amorites," and "Og, the King of Bashan." These were the grandest achievements in all the military career of Israel. Sihon was a bold and warlike king, whose name terrorized the surrounding country. Hearing of the approach of the armies of Israel, with intrepid courage he advanced upon them, but with signal bravery and skill the Israelites carried the day and, overthrowing Sihon and his forces, came into absolute possession of all that region between Arnon and Jabbok—a victory worthy of perpetuation. Og was a king whose rule extended over sixty cities; he was a mighty giant, one of the last of his race; according to Eastern tradition he escaped the deluge by wading beside the ark. Doubtless there was many

a quaking heart as the news reached the Israelites that this weird king, heroic and romantic, was preparing to dispute their progress and join them in battle ; but armed with faith and courage, Moses marched immediately upon his bold adversary, and leading his army right up to the front of Edrei, the capital of the giant's domain, he brought down the city in ruins and laid waste the entire kingdom. These are the victories of which David sings, and were they not worthy of special commemoration in the minstrelsy of Israel ? And well may we this bright day wreathe in evergreen the victories we have won over adversity, and, erecting a monument upon the grave of every conquered giant, inscribe upon it, "For His mercy endureth for ever." Much of Israel's experience is ours, for with retrospective glance we see how the sea parted before us, manna fell at the edge of the wilderness, the rock gave up its crystal fulness, a tree stood ready to sweeten Marah's bitter waters, and all the threatening kings of opposition have been defeated and overthrown ! But we desire this morning more especially to draw from the text lessons applicable to our national life. It is right and proper that we should thankfully enumerate the victories we have won, under the providence of God, over some of the great kings that have threatened us. To-day the past arises before us like a dream, and we think of the Pilgrim Fathers, their battles with the "Storm King" of the ocean, the light of setting sun that gilded their vessels and the hope that inspired their breasts. We see them land on Plymouth Rock and join in their song of gratitude and praise; and even then their greatest struggles were just at hand! Settlements must be effected, dense forests felled, the soil cultivated, cruel savages driven back, and disease of the most frightful character combated; but they were equal to the task, and soon axes waked echoes in forests, boats were launched on rivers, fields of waving grain appeared, hillsides were purple with vintage, and settlements multiplied like magic. These were only the forerunners of the marvellous advancements of the present age. Possessed of that bold and progressive spirit which is the striking characteristic of American life, we have gone forward building breakwaters, floating navies, harnessing the cascades, pressing nature for her treasures, laying hold upon the secrets of air, light, and electricity, looking into the hearts of hoary mountains, waving our flags from their lofty peaks and bringing all forces of nature and powers of mind into immediate contribution to the progress and development of Christian civilization. But no sooner had the life of the infant colonies been strengthened by these achievements, than the Sihon of British tyranny attempted to bind them in the chains of an oppressive servitude. Greater by far was this danger than any known before, for huts here were grander than palaces there, and the painted savage of the New World was better than the titled tyrant of the old! Taxes of the most cruel and exorbitant character were imposed; our rights were invaded and liberties undermined; the British soldiery marched on our streets and stood as sentinels before our doors ! Ah, that was a fearful giant that confronted us, and no wonder that brave men trembled before his presence ! But when the uplifted arm of despotism fell upon us, armed with

supernatural strength, they sprang to their feet and fought until the cruel edicts of a thousand years were repealed, the despotism of autocrats dissolved; the sceptre of usurped power was broken, and the red flag of Great Britain went down into the dust of irretrievable defeat! At once there came to the country a new order of prosperity; streams of immigration poured in upon us until much of the land was populated; but this was only a form of prosperity, for during the years that followed another foe was rapidly preparing an ocean of blood in which our sun might sink never to arise! The nation's dome was crowned with light, but the walls were crumbling upon a foundation that was insecure. Our fathers had taken chains from their own bodies to fasten upon the limbs of others; we could not read the original compact against the tyranny of Great Britain without mortification! Compromise after compromise was attempted. But notwithstanding we tried to close our eyes to the painful fact, war was inevitable, and when it came the whole land was convulsed! Abraham Lincoln—that typical American—was God's man for the pending crisis! His clarion voice pealed forth, to be responded to by hundreds of thousands of brave boys, who poured forth their blood without stint, and sacrificed their lives without complaint! And to-day we are one nation! A race has been emancipated, enfranchised and regenerated; the old flag floats a thousand times more beautiful for its baptism in blood, and liberty and nationality are the guardian angels of our free institutions! These are a few of the great blessings for which we now return thanks; they are present blessings and the stability of the Republic is dependent upon our loyalty to them.

Gratitude is essential to patriotism, and we should perpetuate in grateful hearts the lofty deeds of vanished years. All the imperishable treasures of history are ours. We to-day enjoy the results of the sublime achievements of the past and should remember that the sovereign hand of God upheld in days of darkness, strengthened in hours of defeat and led through successive conflicts to multiplied victories. This is the first thought of the text, that God has been with us. It should call forth thankfulness! The other thought is that He who "slew famous kings" in the past is pledged to guide us through the future: "For His mercy endureth for ever." This latter thought should stimulate hope! Not a hope born of misapprehension, asleep to things that should arouse us; for if it be true that immorality and crime imperil social order and the existence of free government, then every thoughtful man must feel that there is cause for the most serious apprehension. Yet there is a large class whose eyes are so blinded by the glare of this "golden age" that to them there is no occasion for alarm. They descant upon the "propitious signs of the times," tell us of the "latent patriotism" of the people, eulogize the "classic activity of the age," talk of the "rigid laws already enacted," sing of the "growing love of freedom," and point to the "landmarks of improvement" as they are being set farther and farther back. I rejoice in all these signs of advancement, but as surely as the sun shines in the heavens, there are rapidly growing abominations about us that threaten all that is

grand and great in our civilization. Look at the statistics of the land. Alas, they are dripping with human blood! These ancient kings are not all destroyed; more than a remnant of the giant's race stalk unmolested in the land, sneering at our traditions, profaning our most cherished landmarks and desecrating with impunity our brightest monuments!

Let us notice some of the kings that are conspiring against us. Foreign immigrants under present conditions is a giant that must be subdued or will subdue us. During the past fifteen years we have suffered an invasion twice as large as the estimated number of Goths and Vandals who swept over southern Europe and overwhelmed the mighty empire of Rome. The danger of the hour is that foreign customs will supplant American ideas and our institutions will be overshadowed, if not entirely overthrown. I am not reflecting upon a large class of foreign-born citizens who are to-day true to the American spirit and loyal to the nation's flag. None know better than these same patriotic foreigners that they are not representative of the great mass of immigrants. "The typical immigrant is a European peasant, whose horizon has been narrow, whose moral and religious training has been meagre or false, and whose ideas of life are low, sensual and debauched." Whole broods of them pour in upon us from the fetid fields of pauperism, disease and crime, amounting in a single year to more than three-quarters of a million, while within the past seventy years over fifteen millions have come. Statistics show that seventy-four per cent. of the discharged convicts of Ireland have emigrated to America. Some time ago the Danish Government pardoned a notorious forger on condition that he would go to the United States. Certainly this evil cannot be abated so long as we permit the belief to go uncontradicted that we are the natural cesspool for the reception of the sewerage of the entire world. Immigration is the prolific feeder and fosterer of the monster iniquities of the land. From that putrid fountain spring the crimson streams which in America become the life currents of Rum, Romanism, Mormonism and Anarchy! Foreignism is to-day the autocrat of American politics! The politicians are down on their knees like whipped spaniels cringing and fawning for the "Irish vote" and the "German vote"—terms which have no right in our political vocabulary; for he who casts his ballot in any other name than that of an "American citizen," or for any other purpose than protection to the "old flag," is a cowardly traitor to the government, which in allegiance he has sworn to protect with his ballot and, if necessary, to defend with his blood! But we who dare to "cry aloud" against these threatening giants, or to plead for the preservation of American customs and ideas, are characterized as "Puritans," and denounced as disturbers of the public peace and enemies of the country's good. My countrymen, I glory in the term "Puritan" and rejoice that ours were the Pilgrim Fathers. Who died at Lexington? Whose blood wet the ground at Bunker Hill? Whose breasts were bared to British bullets at Brandywine and Germantown? Who starved at Valley Forge? Why our "Puritan Fathers." Through their blood this land was made free. What was then done? Did Americans close

the doors of the Republic and say: "We are free, let the world take care of itself"? No, they threw open every gateway and welcomed the downtrodden of all nations. Immigrants have not been asked to come as alien paupers. They have been received as brothers and made members of the family. After all this, for these refugees from the despotisms of the Old World to attempt to destroy American customs by defaming American dead is a base and criminal ingratitude, the spirit of which can only be perpetuated at the hazard of the nation's life.

But look, there arises before us a "famous king."

Upon his aged brow rests the crown of a million murders! In one hand he holds a dagger for the nation's heart; within the other, a flaming torch with which to burn public schools, Christian Bibles and Protestant churches.

Romanism is a Cyclopean giant, whose great eye dazzles with greed for temporal power, whose massive arm, clutching at the wheel of progress, would turn it backward, and whose watchword throughout the ages has been, "put out the light."

For years the web of the papacy has been flung over our national politics! Statesmen and politicians, blinded by deception, have been caught in the net and made veritable puppets, operated by wires held within the iron hand of the Pope of Rome. Thus the Constitution is nullified, statutes repealed, laws enacted, legislation impeded and appropriations made, at the behests of a church before whose power whole cities and States are bending, and the nation itself is well-nigh subservient. I am not dealing in fancies, but fearful realities. Take, for instance, the appropriations in the interest of education made by the government since the beginning of 1890. We are confronted with the fact that, while Roman Catholicism has received $356,957, the Protestant churches combined have received $264,993. In other words, Romanism in Protestant America receives about seventy per cent. of the entire appropriation. The enemy is on the alert.

A proposition has been made to introduce a papal nuncio into the Republic; a cardinal has been located here, who is bound to a foreign court by obligations that render odious his claim to loyal citizenship; ecclesiastics are making frequent trips across the water to advise with an alien potentate as to the settlement of American problems; already a great Roman university has been located at the national capital, which will send its streams of insidious influence into the halls of legislation, and by the dissemination of the un-American ideas of the Syllabus pervert the patriotism of future voters, disqualifying them for the responsibilities and honors of good citizenship. These are a few of the tokens of the peril which should be conquered now and for all time to come! They but signal the approach of the vast army marching, under orders of the Pope, upon our common schools, our common liberties and our equal rights! This is the one purpose in view, for, says a Papal Encyclical, XLV., "The Romish Church has a right to interfere in the discipline of the public schools, in the arrangement of the studies, and in the choice of the teachers for these schools." Says the Cincinnati *Cath-*

olic Telegraph: "It will be a glorious day for the Catholics when, under the blows of justice and morality, our school system will be shivered to pieces."

Thus this giant, licensed by inordinate greed and usurping as desire advances, has accelerated in growth, until, limitless in audacity, he attempts to extinguish the beacon lights of our civilization and, bending low amid the pillars of government, overthrow the superstructure of civil liberty!

Away there in the basin States and Territories is another enemy which for years has conspired against the nation's life. I refer to Mormonism, a mongrel system of ignorance, bestiality and blasphemy, the history of which gleams with vengeance and is drabbled with human blood. It has skulked in the darkness with the assassin's knife, kindled the incendiary torch, feasted the thought of robbery, mangled the heart of womanhood, turned the home into a pandemonium, and trampled upon the emblem of a nation's power. And all this in the name of religion! I snatch away this mask and expose the hideous face of crime! The time was when Utah marked the domain of this "famous king," but to-day not only is Utah his throne, but adjoining States and Territories have been placed under tribute and through colonization made the object of a deeply-laid political conspiracy. Mormonism is an *imperium in imperio.* Ask nine out of every ten men in the country what there is objectionable in Mormonism, and the answer will be, that polygamy is preached and practised; but behind polygamy there is a deadly menace to free government. The Mormons have a "Celestial Kingdom of God," and a "Kingdom of God on Earth." This latter means the rule of the people in all things, and the dream of the Mormon leaders is that the governments shall one by one be brought, until the whole world shall be subjugated They teach explicitly that every government framed by man is illegal, declare that their government was given them directly from Heaven, and that the president and apostles of their church stand on earth the immediate vicegerents of the Almighty, and that by revelation, dreams and other jugglery, they are at all times endowed with wisdom to control in things social, religious, industrial and political. In harmony with this belief every Mormon who takes upon himself the vows and obligations of the church solemnly swears that he will obey the priesthood in all things, and that he will on every possible occasion "avenge the blood of Joseph Smith upon the United States." And yet this organized rebellion has been permitted to uprear itself on the very heart of the nation, resisting the law and defying all attempts to restrain its rapacity or check its assumed prerogatives. "Beware of the gifts which the Greeks bring" was a warning the ancient Trojans might well have heeded.

Beware of the propositions and concessions of Mormonism is a warning which every true American should lay to heart. The needle points no more accurately to the pole than do the propositions of these priests point to their own interests. The "Wooden Horse" is full of polygamists! The recent manifesto of President Woodruff, declaring polygamy to be abolished, is the most glaring hypocrisy. Before the ink was dry on that document, Bishop

Hamilton was convicted of polygamy, and since then over two hundred arrests have been made. As Satan has power to assume a raiment of light that would deceive even the elect, so Mormonism is now professing a purification never experienced and a reformation which is loudly preached in public, but is laid aside in private for the covert practice of all the typical abominations of the creed. The situation in Utah is that of an angel's face with a devil's purpose! The Mormon Bluebeard holds forth one hand full of promises to deceive the nation, while within the other weapons, with which he guards his secret and locked chambers of anguish and blood. There can be only one solution to the problem, and that is disfranchisement! Let the next session of Congress pass the pending bill, depriving these conspirators of the ballot, and Utah, redeemed from the dominion of disloyal priests, will purge her robes of the crimson stains of the past, lift aloft the white banner of purity and peace, and go forward to an honored place amid the fair sisterhood of States.

But, finally, we must confront the paramount question of the hour, viz., What shall be done with the liquor traffic?

This red-handed Og has domiciled himself in the open saloon! His work of death and destruction sweeps over the entire land, and yet we see only the superficial facts: the wasted wealth resources; the horrid brood of criminals and paupers spawned upon society; the murderers and malefactors who move in swift processions to ignominious doom; the numberless suicides weltering in their blood; howling maniacs and raging victims of rum delirium; midnight skies lurid with flames from the drunken incendiary's torch; the wrecks that line our railways and strew the floor of ocean; furious mobs raging and ravaging; helpless hosts of victims sacrificed to vice and abandonment and shame; rare qualities and sympathies of the soul sluiced away; shining intellects and full-orbed powers of mind shrouded in one unbroken night! These and ten thousand more reeking abominations of this damning curse meet us at every step and are beneath the eye from day to day. And yet men professing the name of Christ fall into the procession of devotees to this demon. They pray, "O Lord, overthrow the thrones of iniquity which Satan hath reared in our midst!" and on election day they vote to legalize these very same thrones! Is it not time we were arousing? Time that the Church of the living God spring upon her feet and write "Death to the man-slayer" upon all her banners? What means this dreamy apathy when the time is at hand for action? The hour is propitious! See! See! The hand points to twelve and the clock will yet strike! O, ye soldiers of the cross, rally, rally, and strike for victory! He that hath the moon under His feet and all the armies of the sky on white horses, will yet plant His banner upon the ramparts of the enemy. "His mercy endureth for ever," but we may frustrate it by our obdurateness. God is now calling upon us to bend every energy and to employ every power in the battle against the hosts of darkness. We have not yet marched seven times around Jericho! We are not yet holding up our hands against the

rum Amalak as did Moses at the battle of Rephidim! We have not yet assailed the army of Og, as did Gideon and his brave company light down upon the Midianites, with trumpet, pitcher and lamp, shouting, "The sword of the Lord and Gideon!" only our battle-cry must be "The sword of the Lord and Prohibition!" Og is this day standing before the freemen of America like Goliath of old, "challenging the armies of the living God." O, for a shepherd boy, a David, to rush upon him and win the victory! David could not fight in Saul's armor, but with his sling sent flying the stone that tottered the giant and turned the day for Israel. So now let us throw off the armor of political bondage and party servitude and with the sling of righteousness and the little white stones of suffrage—votes gathered from the streams of patriotism and virtue—bring to the earth our greatest foe, while Israel sings and angels shout for joy.

POPULAR PREACHING.*

By F. A. Noble, D.D., Union Park Congregational Church, Chicago, Ill.

And as they went out, they besought that these words might be spoken to them the next Sabbath.—Acts xiii., 42.

This is the new version. It is considerably unlike the old, which reads: "And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath." Weight of manuscript authority, especially when considered in connection with the probabilities which lie on the face of the narrative itself, is undoubtedly, so the scholars tell us, on the side of the later rendering.

But so far as our present purpose is concerned, which is to look a little into the question of

POPULAR PREACHING,

and to show, from an historic instance, what sort of matter seems at first flush to make preaching popular, but which in reality makes it popular with some people, and at the same time unpopular with other people, it is of no consequence which rendering is followed. In either case, we discover that the hearts of certain of the listeners were touched by the truths which the Apostle presented, and that they wanted him to talk to them again on the same general theme. "And as they went out, they besought that these words might be spoken to them the next Sabbath."

What "these words" were, we find by turning back and tracing the section which begins with the sixteenth verse, and ends with the forty-first verse of the chapter from which the passage under review is taken.

Paul was abroad on the first of his great missionary journeys. Barnabas and "John, whose surname was Mark," were with him. They had started

* Preached at the installation of the Rev. J. M. Sturtevant, as pastor of the First Church of Christ, Galesburgh, Illinois, Feb. 19th, 1891.

out from Antioch, the metropolis of Syria. Going down to Seleucia, which was sixteen miles from Antioch, and the seaport of the capital, the party took ship and sailed over to the Island of Cyprus. Here, at Salamis, they stopped and preached for a while, and then, proclaiming the Word as they went, pushed on to Paphos, which was at the western extremity of the island. Committing themselves to the sea once more, they sailed away to the coast of Asia Minor, and landed at Perga, a Greek town, between seven and eight miles inland from the Mediterranean.

At this place Mark became discouraged, or for some reason withdrew from the fellowship of Paul and Barnabas, and went back to Jerusalem, while the Apostle and his companion passed on to Antioch in Pisidia. It was at this Antioch in Pisidia that the two heroic and devoted missionaries entered "the synagogue on the Sabbath day," and Paul preached the sermon which awakened so much interest that some of the people desired he might address them again. Perhaps they wished a literal repetition of his discourse; but it is more than likely the thing they were intent on was to have the same great living and saving doctrines unfolded to themselves and others once more, as they had been that day. There were satisfaction and hope in the message which had been brought to them, and they wanted more of the same sort of helpful teaching.

Coming now to the sermon itself, and opening it up with a little care, what do we ascertain its leading thoughts to be, and the trend and pressure of its arguments? What did Paul put into his sermon to make it so attractive? What facts did he lay stress upon, what ideas did he advance, what truths did he handle?

Different minds, of course, might analyze and classify differently, but to me there seem to be four main points around which the Apostle gathered his statements and appeals.

1. The first of these points is God in the history of the Israelitish people.

Paul did not begin with anything novel or sensational. He did not attempt to move the hearts of his hearers with some touching incident or anecdote, nor to capture their imaginations with recitals of the wonders of nature and art. Like Peter on the Day of Pentecost, like Stephen in the presence of the Council, he drew back the veil of the past, and rehearsed in bold and hurried outline the wonderful narrative of the divine interposition in behalf of their fathers.

"Men of Israel, and ye that fear God, hearken. The God of this people Israel chose our fathers, and exalted the people when they sojourned in the land of Egypt, and with a high arm led them forth out of it."

Having said so much, he went on to declare with what tender patience God had borne with these children of Israel in the wilderness, how He had destroyed nations in order to open the way for them into Canaan, and how He had raised up and selected judges and prophets and kings to be their rulers.

The account resolved itself into three conspicuous facts: God had chosen Israel; God had delivered Israel from bondage and perils; God had superintended the administration of the affairs of Israel in choosing for them suitable leaders. There was nothing new in all this. The ground covered was perfectly familiar to all worshippers in the synagogue. It was all in the sacred scrolls. Indeed, whatever of rhetorical art there was in the presentation made by Paul consisted entirely in the fact that the statements brought forward could not be disputed by those who had any knowledge of the Scriptures. Some men would have said: "Everybody knows about this; why open these chapters again?" Some men would have said: "This is a twice-told, thrice-told, thousand-times-told tale; and it is worn out,—who will have patience to hear it repeated?" But Paul took his stand on this old record. He made God in the history of the Jewish nation the foundation of his discourse. He did not seem at all afraid of being set down as stupid, or not up to the times, if he started out with an avowal of his belief in God, and of the presence of God in the national life.

2. The second of the four points around which the Apostle gathered his statements and appeals is the story of Christ and His mission.

At the mention of the name of David, Paul's remarks turned and took a new direction. He went on to say:

"Of this man's seed hath God, according to promise, brought unto Israel a Saviour, Jesus."

He followed this up by telling his hearers how John had been the forerunner of Jesus, how the rulers and their adherents in Jerusalem, "because they knew Him not, nor the voices of the prophets," had yet fulfilled prophecy in condemming Him to death; and how God had raised Him from the dead, whereof those who had come up with Him from Galilee to Jerusalem were witnesses.

Here was something new, but just in the ratio in which it was new it would be likely to be offensive. Never was there a more direct—never a more fearful charge—than this which he made. Their kindred in Israel—those with whom they were identified in history, and in the inheritance of the promises—had rejected Jesus and compassed His death. Taking counsel of fear, or of the axioms of ordinary prudence, one would call this a point to be evaded or approached by slow degrees. But Paul stood there in the synagogue and hewed to the exact line of the truth. He varied not as much as a hair's breadth from what was the precise state of the case. Jesus came to His own, and His own received Him not; but killed Him. Jewish opposition was responsible for this awful tragedy, and Jewish ears, though they might tingle under the recital, must be made to hear the whole sad story of it. There was nothing taunting and bitter in the tone of Paul; it is evident he would have softened the accusation if he could have done so in consistency; but he saw no stopping place short of the whole truth, and the whole truth was what he told.

3. The third of the four points around which the Apostle gathered his

statements and appeals is the assurance that the salvation wrought out by the death and resurrection of Jesus is for all.

The dying of the Son of God on the cross was not for Jews as against Gentiles, nor for Gentiles as against Jews; but for Jews and Gentiles alike. This Paul says, as soon as he can get to it, and he repeats the assertion with emphasis.

"Brethren, children of the stock of Abraham, and those among you that fear God, to us is the work of this salvation sent forth . . . And we bring you good tidings of the promise made unto the fathers, how that God hath fulfilled the same unto our children in that He raised up Jesus. . . . Be it known unto you, therefore, brethren, that through this man is proclaimed unto you remission of sins; and by Him every one that believeth is justified from all things from which he could not be justified by the law of Moses."

In this way the truth was taken straight home to the hearts of the assembly and made personal. There is such an ugly fact in this moral universe, so Paul thought, as sin. But there is also, as Paul was sure, the possibility of the remission of sin. Sin can be forgiven and put away, and the vile stain of it can be washed from the heart, and the hard, cruel bondage of it broken. Not, however, through the law of Moses, but through the sacrifice of Christ. "Through this Man is proclaimed unto you the remission of sins; and by Him everyone that believeth is justified from all things from which he could not be justified by the law of Moses." The law, with its high standard of righteousness, with its demands of obedience, with its sacrifices, which bear witness to the burdens of sin, was yet powerless to liberate the conscience. What the law could do was to work conviction of sin, but it could not emancipate from sin.

Thus in the first recorded example of the Apostle's preaching did Paul lay stress on the great doctrine of "Justification by Faith," which was to be connected with his name so closely in all the after centuries. Over against the pride and prejudice of those to whom he spoke; over against the trust they cherished in forms and ceremonies, and in their own goodness, because they observed these forms and ceremonies; over against the huge bulk of traditions which had accumulated to burden and confuse religious life, the Apostle set Jesus, the crucified and risen Lord, as the only Mediator; and he declared that in Him everyone, no matter who, of what race or class or age or condition, who would believe, should find remission of sins and full justification for all offences. He attempted no tricks of oratory, he talked not of science and philosophy and poetry; but he held forth Jesus as the way of life, and pressed Him on the faith of all who were before him.

4. The last of the four points around which the Apostle gathered his statements and appeals is the thought of personal responsibility and peril.

The closing word of the Apostle's talk was a word of warning, direct and awful. "Beware, therefore, lest that come upon you, which is spoken in the Prophet; Behold, ye despisers, and wonder, and perish; for I work a work in your days which ye shall in nowise believe, if one declare it unto you."

It was not a matter of indifference whether they would hear and heed or not. This knowledge he brought to them, and this free offer of salvation through the crucified Christ, involved them in responsibility, and they must meet this responsibility in the right way or suffer for it. The quotation the Apostle employed was from the Prophet Habakkuk; and the work which God was to work, and which was to be terrible beyond belief, was the raising up of the Chaldeans—"that bitter and hasty nation," to execute the divine judgment on a people who would not walk in righteousness. Something like this would be sure to befall them, and others in the same situation, if they persisted in refusing to accept Christ. It might be an outward calamity, or it might be an inward calamity. It might be such a calamity as is spoken of elsewhere,—the blinding of the eyes, the stopping of the ears, the hardening of the heart, till there should be no longer spiritual vision or any sort of spiritual sensibility, which is the most grievous of all calamities. There are people who fancy they can treat Jesus Christ, and the knowledge they have of Him, and the appeals made to them to accept His salvation, just as they please, without its having any effect on their character or destiny. Paul took pains to correct this notion and to sound a ringing note of alarm. He said, "Beware, walk these ways with cautious steps; for they are ways nigh to death."

Here, then, we have the matter, or the leading thoughts, of the Apostle's sermon at Antioch. As reported to us, in the notes made and preserved by Luke, just these four things were in it: God in the history and life of the Israelitish people; the story of Jesus Christ, as the promised and crucified and risen Lord; a free salvation and justification brought to all who will believe; and the peril to which those are exposed who refuse to accept the deliverance Christ brings from the guilt and corruption and bondage of sin.

There was nothing in all this certainly to tickle the fancy of an audience, or to awaken admiration for the brilliant talents or remarkable skill of the speaker, though the brilliant talents and remarkable skill possessed by Paul are facts universally acknowledged. Indeed it is hard to conceive what class of facts, on the whole, the Apostle could have chosen, or what line of address he could have pursued, more completely suited in some aspects of the case, to arouse sharp opposition, than those actually chosen and pursued by him. His statements, the moment he left historic grounds, were a challenge at once to the prejudices and to the credulity of his hearers. Without any halting, without any beating about the bush, but in all the fulness and warmth of a passionate earnestness he preached unto them—Jesus.

But what was the outcome of it? Why, they wanted to hear him again. "And as they went out, they besought that these words might be spoken to them the next Sabbath." In the next verse we are told that on the breaking up, or scattering, of the assembly that had been in the synagogue, "many of the Jews and of the devout proselytes followed Paul and Barnabas," and listened still further to their gracious words of instruction and counsel.

Still again what was the outcome of it? Was the interest kept up? Was

the popularity of the Apostle as great on the second Sabbath as it was on the first? Had the truths he handled, and especially the great central truth of a Crucified Christ, taken hold on the hearts and consciences of the people? Let us turn to the inspired narrative and see: "And the next Sabbath almost the whole city was gathered together to hear the Word of God." This would seem to settle the question. It would look as though we had laid bare the secret of successful and popular preaching. Just take the themes that Paul took, and adopt the method of selection and application that Paul adopted, and then speak in a temper of love and directness, and the whole problem is solved. "Almost the whole city" out to hear him! Was it idle curiosity which drew this multitude together? There is nothing in the account we have of it to warrant such a conclusion. Was it in the expectation of enjoying a rare intellectual treat? There is just as little ground for this inference. It is better to accept in good faith the reason given in the narrative. They had asked for a discourse on the second Sabbath similar to the one they had on the first Sabbath. Besides, it is expressly stated that they came together "to hear the Word of God."

The question recurs: What was the outcome of it? Did this go on from Sabbath to Sabbath? Did "almost the whole city" continue interested and enthusiastic and loyal to the purpose to learn just as much as possible about Jesus? On the contrary, the very next record is of jealousy, division of sentiment, opposition, persecution, with Paul and Barnabas forced to leave the city. The preaching was suddenly arrested, and the effort to acquaint that community with the love of God in Christ was brought to a stand-still. One Sabbath lifted to the top of popularity, and the next Sabbath beaten down with the fierce hot weapons of prejudice and hate, and driven out! It begins to look as though our problem of successful and popular preaching had not got itself solved quite so readily as we thought.

How explain it? Was Paul a man of so small capacity and so few resources that one Sabbath would exhaust him? A word has been dropped on this point already. Were the truths he brought to these people ephemeral, and suited only to afford an hour's amusement to the minds of the curious? There will be something to offer on this point before the end of the discussion is reached. Was there anything in the human nature—in the hearts and habits and lives of the men whom the Apostle addressed—to interfere with the prompt and general acceptance of the message he delivered? We shall see, at least, by inference, before we are through.

Meantime, grouping the facts as they have already come before us, and restating them so far as necessary, observe what we have as basis of the conclusions which may be drawn. We have an urgent invitation to speak, put on grounds of satisfaction with what the man had already spoken, followed almost immediately by wild clamor and a rude out-thrusting. We have an intense popularity with one section of the community, and an unpopularity just as intense with another section of the community. We have a system of truth which, when it was set forth, was seen by some men to be just what

they needed and longed for, and which was seen by other men to be revolutionary and in radical disagreement with all their notions and hopes. Substantially this was the way it was right through. At Iconium, persecution. At Lystra, first wild enthusiasm, then stones. At Philippi, a jail. At Ephesus, a bedlam uproar. At Jerusalem, a murderous mob. First a few to hear —then more to make assault. In the sunshine to-day, stormed upon to-morrow.

What now is the inference from all this? The inference lies on the surface. It is that to preach the truth as it is in Jesus in a way to offend nobody and win everybody is an achievement very difficult of realization. The case is not one which can be covered by a few fine theories and wise homiletical saws. It is one thing to be popular in the sense of pleasing and attracting the multitudes; it is another thing to be popular in the sense of pleasing and attracting the multitudes, and at the same time to be alive to the real interests of human souls, and unflinchingly faithful to the claims and aims of Christ, and the upbuilding of His kingdom in the earth.

It may as well be taken for granted that Paul knew how to preach. He was master of the art of preaching. He was thoroughly schooled in the method of address. He understood the necessity and the grace of conciliation. He was completely consecrated to his work. He was as tender as a child; but he had the courage of his convictions, and it would be an understatement to say he was as bold as a lion. Yet the Apostle Paul found it impossible to preach the preaching he was bidden to preach in such way that when the sermon was over everybody would come up to him with expressions of satisfaction and acknowledgments of indebtedness.

There was One greater than Paul, even He who spake as never man spake, the Divine Author of the Sermon on the Mount, who did not succeed in pleasing and winning everybody. "His Own" did not all receive Him. "The lost" whom He came to seek and to save did not all receive Him. It is said the common people heard Him gladly. The Pharisees were obliged to confess to one another that all the world had gone after Him. But how much we read of anger toward Him, and of apparently narrow escapes from the wrath of those His words had offended. At the end of a three years' ministry the cry was: "Crucify Him."

So when we come around to the question of a preaching which is to be at once popular and successful, no matter by what road we travel to reach it, we find this question resolved into the still further question, whether it is possible to effect such a reconciliation between the wants and needs of men, that the thing which they desire from the standpoint of inclination or taste or habit or prejudice or training or interest is the thing really best for them. If the wants and needs of men were identical; if, in other words, men never wished for things not good for them to secure or possess, and if the things which would be for their highest good were the things which they most eagerly crave, there would be no difficulty. The truth would have free course to run and be glorified.

But unfortunately this is not the fact. It is now as it was back in Paul's day. The preaching which suits one often repels another. There are men and women who will listen to what is agreeable to them, and they will listen to nothing else. If they do not want to be disturbed in their selfishness, they will not go where their selfishness is likely to be exposed and denounced. If they do not want to be interrupted in their indulgences in sin, and turned aside to better things, they will not go where the offensiveness and peril of sin are made the themes of talk. If they do not want to be brought into a living and loving intimacy with God, and set on the pursuit of objects which will tend to purify and elevate the whole moral nature, then they will not submit to the pressure of influences looking in these directions. If they do not want to bend down in a whole-souled devotion to services in which God will be glorified and humanity will be blessed, they will keep away from places where duties like these will be urged on the attention.

As has already been intimated, men's needs and men's desires are not yet working equivalents. The thing most necessary to be heard and heeded is not the thing most eagerly sought. Extortioners, thieves, liars, libertines, gamblers, drunkards, saloon-keepers, and others of the worldly, or vicious, or criminal classes, do not rush up to ministers and say: "Uncover these black lives of ours; probe these moral ulcers of our natures to the bottom; and do not leave us until you have turned in upon our souls the white light which shines from the face of God, and have helped us to be pure as He is pure through faith in the Son of God." At any rate this is done only rarely. The large majority of men do not wish to be disturbed in their plans and methods of life. They have ends of pleasure, or ends of promotion, or ends of business, which they desire to pursue, and moral considerations are quite likely to irritate them.

Balak wanted the blessing of Balaam, and he was willing to pay any price for it; but when he found he could not have it and still keep on in his evil intents, then his anger was kindled, and his quick, sharp word was: "Therefore now flee thou to thy place." Preach a preaching to men which interferes with self-indulgence, or ambition, or which takes away from them "the hope of their gain," and whether it be in Philippi, or Ephesus, or London, or New York, or Chicago, there will be scowling on the part of large numbers.

Every little while somebody comes along, glowing with all the enthusiasm of an inventor who has just taken out his first patent at the government office, and says: "If the preaching could only be better adapted to the sympathies and habits of the people, more in line with what the people are thinking about and talking about and doing, all the difficulties would be removed, and criticism would shut its mouth, and opposition would cease, and the churches would be crowded." No doubt there is something in this. Possibly very much. But suggestions looking to conformity to current opinions and habits, and the modification of truths handled until they are in harmony with the views and tastes of the world at large, need to be examined with care, and adopted only after due deliberation.

This is not a field altogether unexplored. We have some striking examples of what comes of it when a suggestion of this sort is fallen in with too readily. Back in the Book of Exodus we read: "And when the people saw that Moses delayed to come down from the Mount, the people gathered themselves unto Aaron, and said unto him: 'Up, make us gods,' or a god, 'which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him.'" He was lost up there in the clouds—with God. They wanted a man for their prophet and leader who didn't spend so much time—with God. Aaron, good-natured, fluent of speech, and fond of being on pleasant terms with everybody, instead of standing up and stoutly opposing such a proposition, fell in with it. Right then and there the crowd seems to have organized a "People's Church," and begun operations. He who had been the priest of the Most High God consented to demit that office for the time being, and become the priest of the people. He took the lead. The business soon developed into a marked instance of anthropological theology. A great many people want a God just like themselves. These folks did. So they turned in and made—a calf; Aaron helped them. He accommodated his views and actions to their mood. He wished to be in touch with the people, popular; and he wasn't going to break with them, and throw away his influence, and lose all his chance of being useful, over such a little matter as the God they might choose to worship. All went on swimmingly for a while. By and by he who had been lost up there in the clouds with God came down. Then it was discovered, in an awful sequel of divine indignation and wrath, that whatever the plausibility of reasoning, whatever the temptation, whatever the clamor, it is better, if the two kinds of loyalty and sympathy cannot be carried along together, to be out of touch with the people than to be out of touch with God.

We are told, too, that if we would only preach like this one who is an "exegetical" preacher, or like this one who is a "doctrinal" preacher, or like this one who is a "practical" preacher, or like this one who is a "logical" preacher, or like this one who is an "emotional" preacher, or like this one who, though he does not discard, so he claims, the old truths, yet puts them in new fresh forms, our success would be immediate and phenomenal. But is this certain? Can anybody, by any method, bring truths to people which disappoint them, as the truths which Jesus brought disappointed the scribes and Pharisees, or utter reproofs which cut across the grain of bad men, or strike out against conceits and prejudices and unhallowed aims, or puncture pet views and theories, or run counter to the disposition to be entertained rather than guided and instructed and stimulated, and at the same time take all hearts along with him? History is not without light on this point, which our short-cut-to-success theorists would do well to consider.

This is not a plea for stupid preaching; nor is it an apology for lack of a wise adaptation of truth to times and persons, and to all the changes which

the progress of society requires. Above all other men, the mind of the preacher ought to be alive to all the discoveries and inventions and movements by which mankind is to be affected. More particularly is this true of such movements in thought as indicate a change of attitude or temper in public opinion on vital religious questions. Above all other men the mind of the preacher ought to be fertile in resources and honest devices for catching the attention of people.

Stupidity in the pulpit comes pretty near being a crime. Would that all ministers, myself included, had it in their power to preach like some of the great ones who are dead,—Chrysostom, or Whitefield, or Wesley, or Edwards, or Chalmers, or Finney, or the Beechers, father and son ; or like some of the great ones who are still living,—Spurgeon, or Maclaren, or Joseph Parker, or Storrs, or Phillips Brooks, or Taylor, or Hall, or Goodwin, or Gunsaulus, or Behrends, or Meredith, or McPherson, or Barrows. But even these men have not swept the world along with them, and carried everybody over into the kingdom of Jesus Christ. Those of them who are dead did not do it. Those of them who are living are not doing it. They are splendid men each and all of them, and they have splendid gifts, and they are doing works worthy of all admiration ; but for all this, there is still a "darkest" London, and a "darkest" New York, and a "darkest" Brooklyn, and a "darkest" Boston, and a "darkest" Chicago, and there is likely to be for some time to come.

In no smallest measure does this diminish the obligation of ministers to reach the masses of men with the Gospel. Whatever difficulties there are in the situation simply adds emphasis to the need of reaching all souls everywhere—the reluctant and unwilling ones not less, but rather more than the others—and bringing them, if it be at all possible, into the faith and fellowship of Jesus Christ. In every best sense the great Apostle sought to be all things to all men that he might save some. It is the duty of the pulpit ; it is the duty of the pew ; it is the duty of the officers of the Church, and of the private members of the Church ; it is the duty of the Church in the whole organization and temper of it, just so far as it can be done in fidelity to the great truths of salvation, to be wide open to the world, and in fullest sympathy with all the currents of its life, and with all the throbbings and bitter cryings of its aching hearts.

The truth which has its centre in Calvary is the hope of humanity. To the actual needs of men this truth is exactly suited. The world waits to be led to Christ. Some are hungry for the blessed knowledge of a way of deliverance from sin, and of communion with God. These will eagerly accept the good tidings. Others are indifferent, and require to be aroused from their lethargy and kindled into an enthusiasm for righteousness. Still others are determinedly opposed to Jesus, and will have none of Him, if they can help it. Their philosophies, their worldly interests, their associations, their lusts, array them in open hostility to Him who came into the world to redeem us from all iniquity, and to purify unto Himself a people for His own possession. But whatever attitude men may assume, they must be reached,

if possible, with the Gospel. Jesus Christ is the regenerative energy in humanity. The Gospel of Jesus Christ is the only form of truth on which we can rely to change human hearts, and so to change human lives, and so to change human society. It is not in the best code of ethics ever formulated to bring about the moral and spiritual transformation of the race. Men might read Aristotle and Bacon and Herbert Spencer forever, and yet not be advanced unto newness of life. It is not in liberal learning, nor in aesthetics, to make a holy manhood out of our old sinful manhood. One might be able to appreciate every exquisite sentence in Homer and Shakespeare, and to respond in accents of delight to what is rarest in the works of Raphael and Angelo and Thorwaldsen and Wren, and yet not love God. The truth which Paul took with him to Antioch, and carried with him to Ephesus, to Philippi, to Corinth, to Rome, and wherever he went, had in it a renewing, revolutionary and reconstructive force, because it had in it the grace of God in Christ Jesus. It is through this truth that this old, dark, cruel world of ours is to become a world full of light and righteousness and joy. It is through this truth that Heaven is to be peopled with multitudes of souls which have been purified and exalted and made meet for the inheritance. Other truths, or the truths of the Christian system modified and brought into accord with the latest conceits of rationalistic thinking, may seem to be more attractive for the time being: but it is the Gospel only which is equal to the task of recovering a race dead in trespasses and sins, and putting into the hearts of humanity a new divine principle.

To the end of bringing about this result, with whatever of skill, and with whatever of earnestness and persistency any minister may have at his command, this truth of a Christ Crucified for the redemption of a lost world is to be pressed home. With this end in view ministers are to keep on just as good terms as they may with the masses of men. Only under no circumstances, and for no consideration, are they to barter away the truth. Pleasant as it would be to be waited upon by eager throngs, and applauded in the public prints, yet it can be nothing but woe to the preacher, and woe to multitudes of human souls, and woe to the interests of the kingdom of righteousness, if popularity be secured by toning down the great verities of the Word of God, and making sin merely a mistake in judgment, and salvation a process in evolution, and heaven a blessedness into which one must fall, even as ripened fruit falls to the earth.

This was Paul's attitude. From this nothing could tempt him,—nothing could drive him. Through thick and thin, in the presence of believers or unbelievers, comforted by friends or confronted by foes, free or in bond, encouraged or hissed, received with favor, or smitten and stoned, he never flinched in his loyalty to Jesus Christ, and to the truths which have their source and warrant in Jesus Christ. Whatever of popularity came to him on this basis, he accepted. Whatever of popularity was withheld on account of fidelity to Jesus, he gave up without complaint. It is safe to say his attitude may be accepted by all Christian ministers as a sublime object-lesson on popular preaching.

LIFE A DIVINE GIFT AND DISCIPLINE.

By Rev. J. Alexander Anderson, First Presbyterian Church, Ballywalter, Ireland.

For what is your life?—James iv., 14.

A just view of human history and the divine providence of which it is the expression illustrates and confirms the saying of the ancient sage, "There is nothing new under the sun." The difficulties with which our forefathers had to contend face us to-day. The dark problems of life and death, of origin and destiny, of God and man, with which the mighty spirits of the past have wrestled, still resist the alert and sinewy fingers of modern enlightenment. And so, when our age fancies it has come in sight of problems unseen before, or has asked itself questions which men of old have never tried to answer, it is but deceiving itself with a pretence of progress, while all along it is thinking over again the thoughts that have stirred the heart of restless, universal humanity. Take, for instance, the problem of evil. How can we reconcile our faith in a holy, loving God, with the moral facts of injustice, oppression, tyranny, and calamity with which the world is crowded? But is not this the theme of the Book of Job, which, scholars tell us, is the oldest piece of literature extant? Or, take again another aspect of the same problem—the relation of evil, pain, sorrow, disappointment to human life. When men in our day write books on "Is Life Worth Living?" they, perhaps, forget that the same doleful question was put by the preacher long ago. "What profit hath a man of all his labor which he taketh under the sun?"—or, as the text has it, "What is your life?" This, I take it, is the great problem, not only for the age, but for the individual. The man who has never asked himself the Apostle's question still exists in a state of childhood, has never come into full possession of himself. The child is occupied with externals—lives, so to say, without himself among his toys and picture-books; but the true note of the man is that he reflects, acts, as it were, the detective upon himself, begins to ask, "Who or what am I? Whence have I come? Whither am I going? What is my life?"

I. *Life is a Divine Gift.*—We are so accustomed to look upon life and all that it brings with it as absolutely our own, to be spent in any way we choose, that to grasp the thought of its being a gift for which we are responsible is to experience a radical revolution in our favorite modes of thinking. The false view of life, which is so prevalent, springs from the fact that men are endowed with the power of moulding circumstances to their will, the power of manipulating forces for their own ends, and therefore are prone to make themselves their own centre —"the be-all and the end-all" of the universe. In a word, men become more and more disinclined to think of One on whom they are dependent, in the play of whose purposes they themselves and all their works are the unconscious actors. Hence, I think we may say that the difference between the regenerate and the unregenerate lies fundamentally in this, that while the

former have become aware of a divine purpose in history, and a divine meaning in life, and are endeavoring to carry forward the one and to realize the other, the latter are blind to these things, and are the unwilling, unconscious instruments in God's hand for the achievement of His will. The controversy between the Church and the world is reduced to this issue—whether life shall be interpreted in and for itself, or in and for God. And regeneration is simply the change that takes place in the soul when the divine Spirit melts the hard shell of a false independence with which it is encased, and makes it quick and sensitive to the least touch of God. Nothing is more sad, and yet nothing is more characteristic of our own age, than its boastful dependence on self, its claims to summon all things in heaven and earth before its tribunal, and its arrogant assumption of superiority over all the eras of the past. Well for it were it more distrustful of self! For the age, as for the individual, that is a true saying uttered by one of old—"That is the true perfection to find out one's own imperfection." This false independence, as I have called it, is not a shadowy evil, existent in idea merely, but a veritable snare by which we are all more or less endangered. The man of business, for instance, whose trade or occupation is flourishing, whose balance at the banker's is mounting up by hundreds or thousands, with whom, in common phrase, the world is going well, is he not prone to nourish a sort of self-satisfaction, a feeling that his success is traceable all along to the shrewd common-sense and business capacity which are his? The man whose interests are chiefly intellectual, the politician, the statesman, the author, as he listens to the plaudits of admiring crowds or reads the warm eulogies of newspapers and reviews, does he not at times congratulate himself upon the skill of brain and strength of will which could raise him so high above the mass of men? Life in these cases is valued indeed for itself, the material comfort it can command, the social influence it can secure. If I view life as absolutely my own, to do with as I may, as a means of gathering all things to feed my selfish gratification, as an instrument for furthering my petty interests, then I exclude God and the spiritual realities of which He is the centre from my schemes, and in doing so life is shorn of its true grandeur and dignity. I become dependent not upon the eternal God, but upon the applause of the fickle crowd, or the approbation of my sect or circle, or the congratulation of my own mean, shrunken soul. To become independent of God is to become dependent on things that are but hollow mockeries. Now, in order to be rescued from this false independence of God, we must grasp by the spiritual understanding this thought, that life is a divine gift. God gives it to us freely, without merit or effort on our part. Life, therefore, involves—first, reason, and second, a purpose.

(1) *As to its Reason.*—Life is rooted in divine love. If we are not to lose faith in humanity, in progress, and in the future of the world, we must hold fast by God's love as lying at the deepest roots of life, even though many things seem to shake our assurance. The essence of love is unselfishness, a going from self, a lavishing of self's powers and possessions on something

outside. God loves us, and hence He gives us life. Love is active, exists, indeed, in virtue of its exercise. It creates worlds, and peoples them with happy spirits. Nay, more, it surrounds these spirits with every influence that can evoke their love and satisfy their yearnings. Certain theologies pushed to an extreme have seriously misrepresented God here. According to them, God is arrayed against man, playing the detective upon him at every turn, dogging his footsteps with disappointment, exciting hopes and frustrating them in the very hour of their fulfilment, causing life's blossoms to fall as a rotten leaf before the autumn blast. What a terrible travesty of God is all this! How fearfully it turns the best of blessings into avenging furies! And while, perhaps, we would not express our thoughts of God in such language, do we not practically admit them in some moods of feeling? Who, under the shock of sudden disappointment, the failure of some dearly cherished scheme, or when we experience the sickening despair that steals upon the soul as death is slowly dooming some one near and dear to us, are we not tempted to say, "There is nothing left to me to live for; life is a great failure; better, far better, I had never been born to undergo such pain, to witness such evils." There are moments which come to the most of us when we can almost echo the prayer of one who was a great sufferer—"Wherefore, then, hast thou brought me forth out of the womb? Oh, that I had given up the ghost, and no eye had seen me!" The answer to our heart's pain is to be found here—God gives us life, therefore He loves us. His love is the all-sufficient reply to the pains and losses of life. To grasp His love, as with a grasp of iron, to hold fast by it, even as Christ held fast by it when the storms of divine wrath swept over Him, is to feel the calm of an eternal peace, though life itself should reel beneath the throes of pain and death. But, now, look at this thought in another aspect. If life is the evidence of divine love, then, I take it, there is the closest bond existing between God and man. Some religious teachers speak of the sinner as though he lived in the remotest fringe of God's universe, outside the range of His love, though not of His power. This is to misconceive the true relation. For, indeed, what closer bond, or stronger link can unite God and the sinner than eternal love? If this fails, where shall we find a power that shall succeed? If God's love fails to win men from their sins, where shall we discover the force that shall avail? Ah! the hope for humanity lies here—that God loves it with yearning, restless, resistless love, that counts no sacrifice too great, no labor too burdensome, to achieve its end. Men may indeed shut themselves up in a dark cell of selfishness, may shutter every window, may bar every door, and close up every chink and cranny. It matters not; while life lasts God's love shines on unweariedly, and will seek every opportunity, even the least, to effect a gladsome entrance. It is the saddest of all sights to see men engrossed in some trivial pursuit or given up wholly to some money-making plans, or straining with all their souls after some prize of fancied worth, all the while blind to a treasure which angels might well covet, and which worlds could not buy. If men would but open their eyes to the light of His love, and

would but warm their cold hearts at its flame, how soon would the spiritual hardness and narrowness with which they are disfigured disappear before its sacred touch! A great German preacher is reported to have said of himself, "I was brought up in a hard school; my father taught me not to cry out even though my head was dashed against a wall. But when I saw my sins, and realized the love of God, I could not refrain from weeping like a child." Pessimism—the belief that life is essentially evil—is in its deepest ground the result of spiritual blindness. And to be blind to the affections of God's heart is the greatest curse that can come to man. For it is to shut out all possibilities of good for the future, it is to deafen one's self to the voice that, with thrilling pity, lingers on the ear.

> "Thou hast no power, nor canst conceive of Mine;
> But love I gave thee, with Myself to love;
> And thou must love Me, who have died for thee."

(2) *As to its Purpose.*—Life is given us to realize the divine will. This also is a thought which comes to most of us as with the freshness of revelation. The majority of men do not realize that life includes a divine purpose. They are a sort of moral flotsam and jetsam, at the mercy of every wave or eddy of circumstance, devoid of stability, and, therefore, devoid of all noble effort or attainment. Is not this the secret of the weakness, the irresolution, the incapacity which dogs some men throughout all their life? They have ever penetrated beneath the mean, petty incidents of existence to that grand underlying purpose which, if apprehended aright, would glorify and uplift them. They have never seen our first principle—that life itself is a gift, the outgoing of God's heart of love, and therefore a something to be used in His service and for His glory. Love seeks a return, lives in hope of such; and God endows us with life, that we may love Him. But our love to Him cannot be created by coercion or stern exaction from without; it must be the free, glad utterance of obedient hearts. The task which our love to God has to face is that of penetrating and subduing every force and faculty of our nature with its own sweet influence, of bringing every thought, in apostolic phrase, "into captivity to the law of Christ." As Mazzini, the Italian patriot, once said, "Life is a mission, and duty a supreme law." There is no grander conception of man than that he is God's missionary. There is no higher destiny possible to man than the fulfilment of his mission. We are called to a kingly mission. That is, one essential element of God's ideal of man is, that he shall rule himself, that he shall check with firm rein every lawless appetite, that he shall bring all the manifold energies of his being into subjection to a governing central authority. He alone can become a king among men who has learned to be king over himself. Now, it is to realize this spiritual kinghood, of which material or earthly sovereignty is a shadow, that Christ calls His people. He wants not atoms or straws, the sport of every wind that blows, but men who, instead of submitting to externals, will bind them to their will. He wants men of regal mould, not children at the beck of every wayward fancy. And what He wants He performs,

if we are but willing. If we receive Him into our hearts, He will engift us with a kingly power by emancipating us from selfish aims, and degrading fears, and petty motives, that make life such a mean and commonplace thing. But Christ calls us to a priestly mission as well. To have a well-disciplined soul is a good thing. To know that all its powers are working harmoniously together under the central sway of the man himself is something worth aiming at. But Christ beckons us to a higher privilege still. The man whose spirit is thus well ordered, whose intellect and affections are balanced by a ready will and a tender conscience, is to consecrate himself and all his powers to God. A self-discipline that never can get beyond itself is at heart utterly selfish. The accursed circle of self must be broken through, that God may be reached and made the centre. Without God no lofty enthusiasm, no high endeavor or sublime struggle is possible. The ages in our own history most fruitful of good, most full of the heroic element, were ages when the consciousness of men was saturated with the thought of God. The Reformation era which could produce a Luther, a Knox, a Zwingle, a Calvin, the Puritan age which could create a Cromwell, a Baxter, a Milton, a Bunyan, were times when the name of God had not become a theological phrase, but vital realities, unseen, but all-powerful, in living relation with the practical interests of man. And if the men of the present time are to be saved from the spiritual paralysis that is stealing over them, if "the enthusiasm of humanity" is to become not a fine sounding name, but a veritable power, then they must return to the spiritual fountain at which the great and the good of the past have drunk, and find there the source of fresh and augmented blessing. The Christ of God is the true bulwark against moral barbarism, and the true hope for the future. The song which the seer of Patmos heard swelling through the courts of Heaven had for its burden the true glory of life and the unfading dignity of consecrated men: "Thou hast made us kings and priests unto God."

II. *Life is a Divine Discipline.*—When we are asked to believe in life as an effluence or product of divine love, we are brought face to face with serious difficulties that seem to bar the way to faith. If God loves me, as you say, and has, therefore, bestowed upon me the gift of life, how is it that He has marred His gift by pain and loss and grief; has turned for me what might have been a blessing into what is little less than a curse? Why is it that He has placed a chilling hand upon my tenderest desires, or has taken from me one by one the friends of youth, and left me alone to battle with a world which has now grown strange and repulsive? Why is it that each day brings some new trial, or puts upon me some heavier burden, until I am wrapped in sorrow as with a mantle, and cry out to God in the bitterness of my soul, "I would not live alway; let me alone, for my days are vanity"? Now, let us not make light of such an experience as this. He who knows nothing of it has never touched the deeps of life. Account for them as we may, there are such things as pain, and sickness, and death. And they touch our life in its profoundest regions—become, indeed, its pervading elements.

I have read somewhere that Christ's earthly life is far from being an ideal one, because it was essentially sorrowful. But I ask, is not this the secret of its undying charm for men that it meets them in the greatest crisis of their history, when the brain is stunned with grief, and the heart pierced with sore trials, and life stands forth, bare and gaunt, as a terrible tragedy? As long as pain and tears and anguish-stricken hearts are the grim realities of the world, men will ever turn their anxious gaze to the brother suffering on the cross, will ever strive to spell out its divine meaning, and discover in it the balm of divine comfort. Viewing life, then, as having sorrow for its pervading element, our faith in a God of love can be saved only by extending our vision beyond the boundaries of the present, by seeing that our calling and privileges and opportunities now form a discipline to prepare us for a grander and truer life hereafter. Here, again, it may be seen how a pessimistic way of thinking often takes its rise. If I regard life simply in itself without reference to anything beyond; if I disunite it from the spiritual verities with which God has linked it, then for me it becomes a hopeless problem, an enigma, which, like the sphinx, defies solution. To put aside the revelation which Christ makes to us of the future, is to shut men up to despair, unrelieved by a single gleam of light. Admit that revelation, however, and though all difficulties are not thereby removed, yet feeling so many to be mitigated, we can bear the rest until the day of clearer light and fuller knowledge. Now, this mitigation may be seen in two ways.

(1) *Discipline is a Test of Character.*—When God wishes to bring a man to see himself, to disentangle him, as it were, from the disguises which he is prone to wear before his fellow-men, He does it, perhaps, by suddenly throwing upon him responsibilities of which he had never dreamt, or, perhaps by confronting him with an emergency that demands quick resolution and determined effort. It is then that what is most real in the man comes out. The weakness or strength of character is seen in how it meets the divine test. Are we not familiar with the working of this principle in everyday life? Perhaps it is when a father has, through coarse and brutal selfishness, abdicated his true position as keeper and guardian of the home. The family circle is threatened with evils that will entail eventual ruin. All seems lost, when a lad, who has up till now been immersed in his own small pleasures, steps forward, flings off from him all the instability of boyhood, becomes sobered and manful, the savior of the family honor, all the more beloved as a brother because revealing something of the self-restraint and seriousness of a parent. So is it in the spiritual sphere. God calls His people to endure some bitter trial, connected, it may be, with their worldly estate, or physical well-being, or human affections. In whatever way it comes, His design is that it should try us, probe us through and through. May we not say that this is one of the most clamant needs of the spiritual life?—to be freed once and for all from the poor concealments, the disguises woven out of our fancies, or, as Isaiah powerfully calls them, "the refuges of liars," in which we so often take shelter—to be laid bare in all the essentials of life, to stand forth as we are

in the inmost secrets of our heart. God has many ways of effecting this self-revelation. Just as a lightning flash at midnight reveals in a moment the wooded height or rocky foreland which the murky darkness had concealed, so do the great crises of life unveil, as with the mystic touch of God, the basis of character, the things that have made it what it is. Is it an accession to sudden fortune? A favorable discipline surely! Yet have we not heard of cases where men, intoxicated by the new power that has come to them, have forgotten the simple virtues of their former state, and have become slaves to pride and selfishness, and a hundred other evils? Is it poverty? Then it may be God's design to test whether the graces and virtues so conspicuous in times of comfort were real or not—were, so to say, added from without, or were the spontaneous exposition of an inner spiritual experience. Is it this wealth of learning that God has given us? Here, also, is a severe discipline, felt as such by not a few in our own day. The task which in that case is set before us, is not to turn away in the pride of intellect from the simple religious truths of childhood, as though for us they had grown obsolete, but to broaden and spiritualize them, to drag out of them fresh sustenance and new meaning for the complicated difficulties of our new experience. Is it so now? Pain, bodily or mental, is God's minister to reveal hidden spiritual weakness, to cleanse from some secret sin, to mellow and ripen the character. Instead of fostering a spirit of impatience with grief, let us rather ask ourselves, "What is God's design with me?"—and then let us realize it in the life. In these various ways does God test us. But through them all there is a unity of purpose—the taking of us out of the pretences and make-believes of the world, and the planting of us on the eternal realities of the unseen.

(2) *Discipline is Indispensable to the Realization of the Divine Ideal.*—We all start in life with grand aims. Our ideals are fair and lovely to look upon. And in the joy which a vision of them creates we think we have but to stretch forth our hands and they are ours. But soon we discover our mistake. Contact with the prosaic realities of the world, or the pressure of unforeseen difficulties and hindrances, soon dashes our enthusiasm with an element of distrust, and the "vision splendid" is in danger of fading into the "light of common day." Not thus, nor so quickly, is our dream to be translated into the region of solid fact. We learn that our ideal is to be purged of many faults by being passed through the fiery furnace of God's discipline. It is only by a baptism of the "spirit of burning" that our highest modes of thought can be cleansed from the self-reference or self-pleasing which is so liable to vitiate them. God's ideal is very different from man's, even at the best. Is not this an important part of our life work?—to see how poor and cramped our noblest spiritual creations are when compared with the archetypal thoughts of God. And this we can never see except through discipline. Am I suffering from the sore discipline of God? Am I wrestling with an unseen antagonist, as Jacob did at Peniel, in the midnight of my sorrow, as some dear one is snatched from me by black and cruel death? Does "the wrath that garners in my heart" against the destroyer so harm me that I repel

the wooing, winsome approaches of the Father's love? O, sin-bruised and much wounded heart! bethink thee of this. Thy God hath marked thee out for Himself, and would enter into tender and sacred relations with thee. Cease thy restless strivings. Though He may struggle with thee for a little, yet there is love in His heart and a blessing on His lips. Men who devote much time and many efforts to intellectual study turn petulantly away from spiritual things when they see that they cannot be obtained without similar means. If to obtain a knowledge of the material world and its laws men will spend days and nights of anxious labor, surely it ought not to be considered strange if the supreme possession of the soul, God Himself, cannot be won without, at least, some spiritual struggle. It is a familiar fact that things of earthly value which are easily purchased are lightly esteemed. Is it not so in the spiritual region? The shipwrecked mariner prizes the few feet of rock which lift him above the jaws of death more than the landsman the broad acres of an inheritance he has never earned. The man who breasts the angry, surging waves of doubt, and fights his way to truth, on which he stands barefooted as on a rock, occupies a position to which one whose views are those of a hide-bound traditionalism merely can never attain. Truth to such an one is not only the rock beneath his feet, but also the hope within his heart. It has passed from out the sphere of traditionalism, and has become a living, spiritual force. To speak in the language of philosophy, it is no longer an accident, but a necessity of life. And it becomes such by discipline.

This, then, is our conclusion.—Life's business and opportunities, and pains and doubts, become explicable only by seeing that they form a discipline. This thought saves us, on the one hand, from a false optimism, and, on the other, from a blind pessimism. The true city of God, of which seers and poets have spoken glorious things, for the vision of which the men of spiritual might in every age have longed, the gleaming of whose golden ramparts has gladdened the heart of a David, a Paul, a John, an Augustine, is not this old earth seared and seamed with evil, but a new earth made pure and clean by the fires of divine judgment, fresh as from the womb of the morning, radiant in all the glory of His bridal attire. And this glorious future is possible only by using the present as God would have us use it, by recognizing that even now there are divine forces at work in life which can transform the untoward things of earth, errors, losses, disappointments and bereavements into ministering angels, which shall beckon us to regions of light, and love, and sweetness. Amen.

THE SUMMER OF THE WORLD.—Nothing can stay its progress. Selfishness and greed may delay, but cannot turn it back. It shall come impelled not alone by the blind forces of the life of the race, dimly striving upward, but led by the sun in the heavens, moved forward by the majestic, mighty, quickening and redemptive personal forces that are in Christ the Sun of Righteousness, ministered by the Holy Spirit through the lives of all believers, "the Church of the living God."—*Henry Hopkins.*

LIVING ISSUES DISCUSSED BY EMINENT COLLEGE PROFESSORS.

TEMPERANCE IN ALL THINGS—BIBLICAL TEACHINGS AND MODERN METHODS.

By Prof. E. J. Wolf, D.D., Lutheran Theological Seminary, Gettysburg, Pa.

How the good old words are changing! And our ideas too! The changes in the latter are, in fact, so rapid that words cannot be created fast enough to keep pace with them. Old terms have to serve in a new capacity. They stand for a meaning quite different from that which historically belongs to them. Old clothes are fitted to new ideas. Sometimes the relationship between the new thought and the thought they formerly invested is scarcely discernible, yet as these appear successively in the same well-known garment they may be easily mistaken for each other, like two individuals whose personal features bear hardly any resemblance but who in turn wear the same dress.

Open any standard dictionary and "temperance" is defined as moderation in the indulgence of the natural appetites and passions, freedom from excess, self-restraint, continence. And the Bible as well, whenever it uses this expression or its synonyms, inculcates unmistakably the observance of due limits in our gratifications; the curbing of one's passions, moderate indulgence, self-government, with no reference to the subject now commonly understood by the term temperance. Yet were you to speak in a modern Christian assembly of men who moderately gratify the appetite for strong drink as temperance men, you would so shock the sensibilities of many good people as to expose your reputation if not your head to serious injury.

No indulgence whatever, total abstinence, nay, with many the absolute prohibition of all intoxicants is the only principle that is now recognized in the noble old-fashioned garb of temperance. Underneath a well-worn robe pulsates an idea that is practically new. Our fathers did undoubtedly preach temperance, but they meant something altogether different from the reform now agitated; while the sturdy, ancient virtue of temperance which they emphasized, and which has the sanction alike of heathen and Christian morality, so far from being earnestly advocated, has almost disappeared from the ethics of the hour. A reformation apparently in direct conflict with it has boldly usurped its place.

I have no quarrel with this reformation. Inappropriate and misleading as the designation may appear, I will not even question its right to be entitled "temperance," although it obviously violates the acknowledged, well-defined and lofty meaning of the word. I am persuaded that the Gospel in its essential spirit justifies the most radical opposition to the drinking customs which have become an unmitigated curse to society. Let the iniquitous traffic be

abolished. Let the infamous and infernal business which submits to neither regulation nor reform be crushed under the iron heel of the State. Let prohibition come, the sooner the better.

But while we invoke the secular power in this crusade, let us also call up from the past that inestimable, comprehensive, now almost obsolete virtue of temperance. Having, not without some misgivings, recourse to the State in behalf of a moral reform, let us at the same time remember the cardinal law of Christianity, which imposes upon its disciples the culture of internal spiritual strength, and fortifies them with the power of inward principles, the bulwark of conscience and the firmness of the will. These are ever to be recognized as mightier weapons than the sword.

It is at all events to be feared that many are making the fatal mistake of overestimating the scope and power of prohibition. It is no panacea. It makes no one inherently better. The utmost it can do is to create for some the possibility of improvement. Unspeakably better would it be, if men could protect themselves against the temptation, if by the energy of their moral nature they could enforce prohibition on themselves. Self-restraint is certainly and always superior to outward and forcible regulation. The wise parent would choose to have his son saved from youthful enticements by self-imposed moral restrictions rather than by the vigilance of the police. Prohibition is a police measure. Temperance is self-restraint. One is the government of the State, the other is self-government.

Men and women are conquered by other appetites as well as by that for drink, appetites quite as powerful, as vicious and as ruinous as the thirst for an intoxicating beverage. To cut off the supply of this thirst will save them from this form of perdition, but it makes them no stronger, it imparts to them no virtue, it does not affect their moral nature and does not furnish them with any armor against other foes that plot and work their destruction as certainly and as effectively as the fiend of the bar-room. Evil is hydra-headed and the excision of a single head does not slay the monster. The enemy is driving on us from every quarter, and it happens too often that just as we are bearing down vigorously on one of his strongholds, he forces the lines at another point and gets possession of the field.

Intoxicating liquors of every description may be done away. Excepting only cold water the country may be turned into a Sahara, yet men are still exposed to temptations without number. And if they are not panoplied in the steel of moral firmness, if they have not attained to a supreme self-command, if they cannot pronounce a prompt, resolute and unalterable "No," they will inevitably be overborne in the conflict. Splendid youths who have never "tasted a drop" are lured by the enchantment of other sirens and swept headlong upon the rocks. They are not on the lookout. They are defenceless against the approaches of evil. They are weak, without self-government, without armor. They have not mastered their passions. They are strangers to self-denial. And when the real test of virtue comes they have no power of resistance and succumb to the destroyer almost without a strug-

gle. Had their moral attributes been rightly developed, had they been schooled to self-discipline, had they been shielded by the old-time virtue of temperance, they might have withstood every fiery assault. But without this iron mail of inherent moral power the overthrow of the tempted is inevitable. If they do not "walk in the spirit" men will sooner or later be overpowered by "the lusts of the flesh."

Unless the whole life is governed by a supreme moral principle enthroned on the heart, what is to save our youth from the wily blandishments and allurements of impurity? Of what avail is the feeble show of virtue when one is overborne by the power of unbridled passion? No vice is more prevalent, none more besotting and blasting than the social evil. None makes greater havoc of body and of soul, of individuals and of homes, of personal interest and of personal character; and the one sole bulwark against it is found in that resolute, sturdy self-possession or self-control which in olden times men called temperance.

Observe the rage for gambling, the towering passion for some species of gaming or chancing which involves from day to day the wreck of thousands in fortune and character. Measures for its suppression were instituted by Imperial Rome, and our statute-books are covered over with prohibitory enactments, but the State finds itself confronted here with one of those natural immoralities which no law can suppress except the law of self-government by which the individual may control the strongest and most depraved propensities.

It is the same with the immoderate pursuit of pleasure, the inordinate and irrational craving for personal gratification, by which the noblest intellectual and moral energies are corroded and the soul delirious goes whirling down the inexorable abyss.

And it is just the same with the mad chase after fashion—that goddess so fascinating and yet so corrupting, so dainty and yet so hideous and heartless, to whose iron sceptre a whole sex yields remorseless slavery and on whose altars are consumed the spiritual affinities and the sacred affections of woman. When one considers to what crimes of embezzlement and forgery men are driven to pay for the finery and extravagance of the household, he may justly raise the question: Which is the greater foe of human society, the Saloon of strong drink or the Salon of fashion? Which does more to overturn the financial, social and moral foundations?

And there is the insatiate greed for wealth. How universal amongst us is this passion! And how base, how depraving and hardening. It slays one by one the better instincts of humanity and ruthlessly extinguishes benevolence, equity, justice, honesty and every other virtue. A casual observer may exclaim: The love of drink is the root of all evil. An inspired Apostle says the love of money is. And it is this lust of gain, the same moralist affirms, which "drowns men in destruction and perdition."

And thus the black catalogue continues with its lusts of the flesh and lusts of the eye, multifarious and possessed of the strength of giants, directed, it

would seem, by some infernal will and exposing especially the young to omnipresent and innumerable perils.

Now that which gives to these elements of evil their terrific power is the peculiar affinity for them in men's own hearts. The objective evil is only the correlative of our moral organism. The saloon, the gambling den, are indeed very wicked places, but it is mainly what is in us that makes them so wicked. Men have a morbid inclination for evil, as the sparks have a propensity for flying upward, and it is the torch within them that sets on fire of hell the objects around them. The law of action and reaction is of course at work here, but the vileness of outward things would be inconsiderable were it not for the vileness of inward depravity. It's man that's vile. The gilded portals to ruin which open everywhere so temptingly would offer little danger to any one but for the attraction felt for them within his own heart. Men are swift to run into them. When legal force even closes them, they are not slow in looking out a back entrance.

Change this inward trend and those doorways may stand open night and day without harm. Quench "these fires that within my bosom burn" and the hells of which we hear so much will die out of themselves. Purge out the filth that reeks in your breast and all the putrid dives of vice will be no more contaminating to you than so many drifts of snow. There is no surer method of abolishing the saloon and every kindred evil than by the repression of sensual appetites and the readjustment of the affections. Secure a change in the spirit of men's minds, let them be "strengthened with might in the inner man," fortified by the inherent power of self-discipline and self-dominion, and these haunts of sin will crumble away for want of support. There is, after all, no mightier remedy against intemperance than just temperance. Bring the drinker, the one that is tempted by any lust, to enforce prohibition on himself, and the process of his deliverance is not only amazingly simplified but at the same time made doubly sure. Power over one's self is the most effective power in the world. He that ruleth his own spirit is better than he that taketh a city.

When two persons are set on marrying and their union is viewed as a calamity by the parents, there is only one measure which never fails to prevent it. Effect, if possible, a change of mind in one of the parties, a change sustained by a firm purpose and a resolute will, and you can dispense with bolts and police and detectives. The girl is safe. No expedient of her suitor can make any impression upon the impregnable defence of her own fortitude.

How much superior, then, is this old-time, sturdy, stalwart, temperance to every modern reform that passes under that name. As long as men and women are so lacking in moral fibre as to be capable of but feeble resistance to the pressure of temptation, as long as they are morbidly inclined to wrong-doing and wrong-going, and possessed of a depraved eagerness to compass their ruin, no power on earth can save them alike from inebriety and impurity, from the spell of the dice, the grasp of Mammon and the lures of fashion.

But with the character changed, the heart drawn to spiritual objects, with inward strength replenished and moral principle made firm, all forms of evil lose at once their attractions, or if they still wear an enticing garb, there is inherent moral power to withstand them. The danger is at the worst reduced to a minimum. One becomes so thoroughly fortified in grace and virtue as to be made proof against all temptation. For real temperance is a comprehensive virtue, directed not, like prohibition, against a single vice, but against every vice. It is a safeguard against every foe. It is essentially the rule of one's spirit under every excitement or provocation, and makes one safe in the midst of the aggression and whirl and tumult of the hosts of sin. Nor is it, like prohibition, a merely negative expedient. It is the positive exercise of moral principle. It is self-acting, self-enforcing prohibition by virtue of which a man curbs his headlong passions, denies to himself every indulgence that undoes the soul and keeps at a safe distance all the countless forms of evil.

Arrayed in this panoply the youth may enter the city where temptations roll around him like the waves of the sea. Bacchus may lure him to halls of revelry, pleasure spread her silken toils, beauty may assail him with her meretricious charms and gold may offer the world for his soul,—he cannot be moved. He stands like a rock amidst the breakers. "Though devils all the world do fill" he is protected by an armor that quenches all the fiery darts of the wicked one. Temptation has, indeed, strength. It is the fierce power of hell. But virtue sustained by grace is yet stronger. It is the power of God.

And this method of reform, finally, accords with the genius of Christianity. Our efforts for good are certainly most efficacious when directed upon the line of divine methods. The Gospel goes below the surface and lays the axe upon the root. It deals not so much with the outward manifestations of evil as with its hidden sources. Its process is from within outward. It saves men not by the abolition of temptation but by the renewal of their natures and by the upbuilding of a character that firmly resists evil. The devil, for some good reason, has not been chained. And the new convert in religion is not taken out of the world where temptation is rife, but he is transformed internally and thereby the world is disenchanted.

"The weapons of our warfare are not carnal," was the confession of one of those men who were charged with turning the world upsidedown, and those weapons proved their power in "the pulling down of strongholds." It did not occur to those single-minded pioneers of reform to invoke the assistance of the empire for the suppression of drunkenness, licentiousness and idolatry. They might have owned even to the conceit of wielding armor at which satanic interests trembled more than at the fiats of emperors or the decrees of senates. The state is no doubt of divine appointment as a terror to evil-doers, but as a positive means of saving and training men the family has been instituted, and the Church. And more can be done for temperance at a mother's knee and through the means of grace than by the combined power of the legislation and police of the world.

A NEW EVANGELICAL MONTHLY.

The Treasury
PASTOR & PEOPLE

Conducted by a corps of eminent Clergymen.
J. SANDERSON, D.D., MANAGING EDITOR.
E. B. TREAT, Publisher,
5 COOPER UNION, NEW YORK.

Vol. IX. JULY, 1891. No. 3.

Yearly, in advance,	$2.50
Clergymen,	2.00
Single Copies,	.25

FREE, to Clergymen as follows: For a club of three new subscribers (Clergymen, $2.00, Others, $2.50), we will forward THE TREASURY one year FREE.

These rates include postage in the U. S. and Canada.

We are responsible for remittances when made by any of the following methods: Express Money Order, Draft, Post Office Order, or Registered Letter.

Systems of Theology.—There are all kinds of theologies discussed in these days, all of them excellent in their place. Each with its own peculiarities, each having its own sphere and its own object, and each constructed for a definite purpose, and by that purpose it is to be tested and judged. There is neither candor nor fair treatment therefore in extolling one at the expense of the other, when the definite purpose for which each is constructed does not interfere with the purpose of any other. Each is good in its place, in its way, and for its object. All these systems of theologies are, therefore, brethren and should not fall out by the way. And if other systems of theology are to be constructed, but are yet only in their protoplastic state, fairness demands that judgment be withheld respecting them until their authors have given them a proportionate form and a moulded gracefulness that will give a proper expression to their author's "concepts." But until this full and proper expression has been given to his concepts by the author, modesty and prudence should restrain him from unduly magnifying the work he has undertaken in the production of a new theology, for, though the mountain may be in labor, only a ridiculously small creature may be the product, and, though good enough in its place, cannot, and ought not, to supersede any or all of the theologies that have preceded it. Only persons deficient in common prudence boast.

ANNOUNCEMENT.

The promoters of "The Treasury" take pleasure in announcing that the

REV. T. L. CUYLER, D.D.,

will write for this magazine this year a series of articles entitled,

"Pen Pictures of Eminent Preachers."

The eighth, entitled

A. MACLAREN, D.D., of Manchester,

will appear in the August number, and each successive issue will contain one of these pen-pictures.

The series of articles on "Living Issues," which has been so popular and beneficial during the past year, will be a prominent feature of "The Treasury" during 1891. See advertising page for further inducements.

The Theology of Christ.—The very phrase wins attention and excites enquiry. He was the Great Teacher who came from God, was God incarnate, and He, therefore, ought to know, and did know, God in all His aspects—His relations to His creatures, what they are to believe and what duties they are to practise. Christ was the faithful and true witness, His words respecting any subject cannot be gainsaid,

and He Himself declared: "He that rejecteth Me, and receiveth not My words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day." His words, therefore, formulated in a system of theology by a competent mind ought to be of inexpressible value to every student of the Bible, and ought in these days to receive the attention which it merits. "The Theology of Christ," by Dr. Joseph P. Thompson, fills its place admirably among the theologies. Of this book Dr. Wm. M. Taylor writes: "The work is written in a singularly calm and judicious spirit. No statement is overstrained. Every portion of the Lord's teachings is laid under tribute; an unbiassed interpretation of the meaning of each is reached through scholarly exegesis, and a fair inference is drawn from the whole. The method of the book is excellent, the style is lucid, the spirit is reverent, and the result is satisfying."

We cordially commend "The Theology of Christ" to every reader of THE TREASURY. It will be found in the catalogue of THE TREASURY Purchasing Agency.

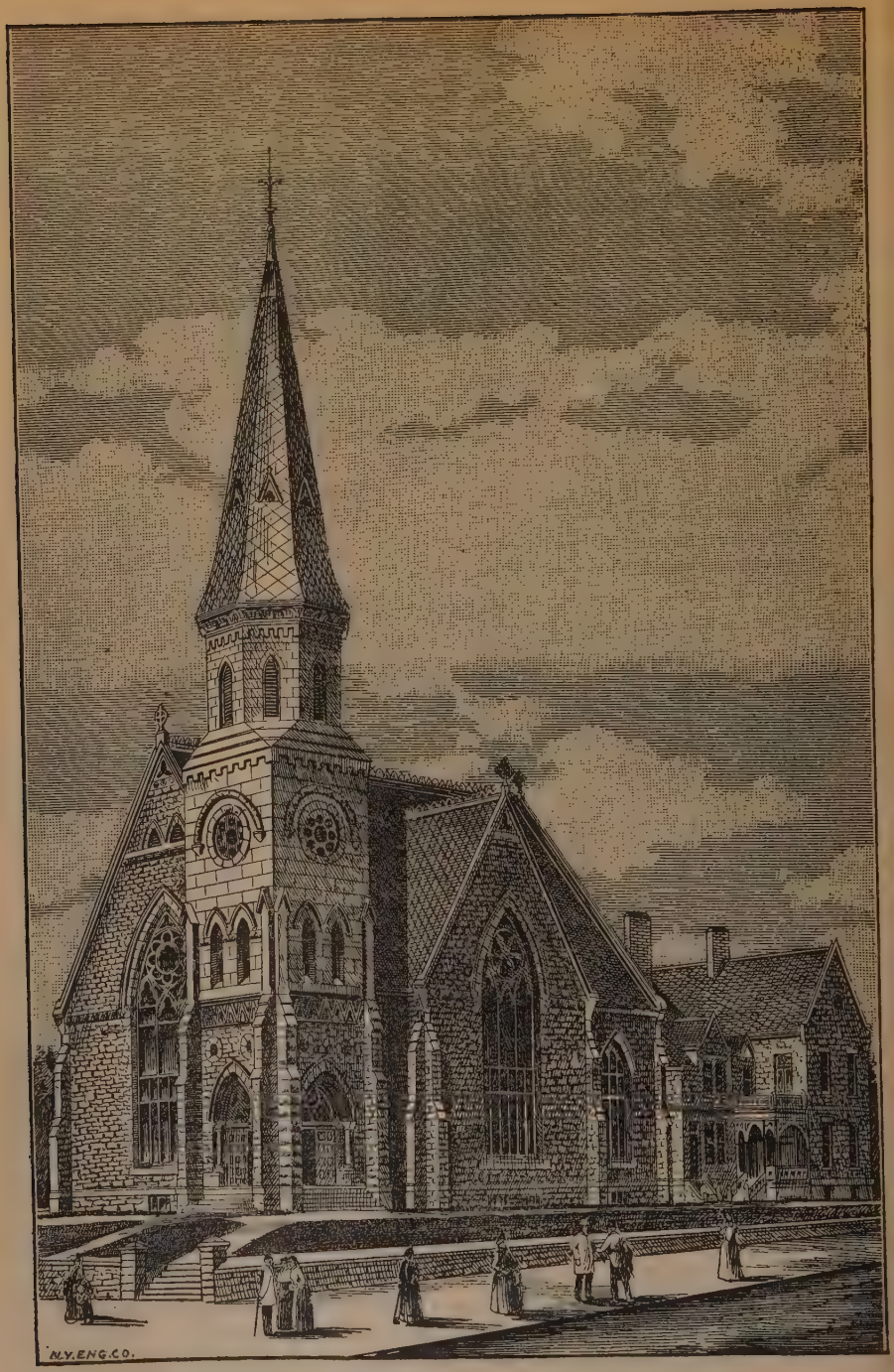
Nebulous Language.—Language is used for the expression of ideas; to convey to others what is occupying our own minds in the shape of opinions or convictions. If these are clear in conception, the language should be correspondingly lucid; or we shall fail to give to others a satisfactory account of what has formulated itself in our thinking powers. This would be both a detriment to ourselves and others, —a detriment to ourselves inasmuch as we shall be imperfectly understood or may be misunderstood; and others will not have the opportunity of comprehending fully what our opinions may be. Our conceptions may be as clear as the stars, but if they are shadowed by cloudy language they cannot send forth their light in its true brilliance and beauty. To do justice, therefore, both to ourselves and others, we must strive after clearness of thought and transparency of language. And no preacher or teacher should permit himself to use such language in the conveyance of his thought that others will be in doubt as to the full significance of his "concept," nor should any person language his thoughts in such doubtful expressions that they may have a double sense. Dubiety of expression is a great disqualification in any one who assumes the functions of a teacher, for, as it has been remarked, then his pupils may "swallow falsities for truths and dubiosities for certainties."

Back bound volumes of "The Treasury": a limited supply can still be had in uniform binding fully indexed, $3 each. To current subscribers, $2. Postage 25 cents. Uniform cases for binding will be mailed on receipt of 25 cents.

WANTED.—The patrons of this magazine to recommend "The Treasury" and its "Purchasing Agency" to others, that they may share in the benefits of both. See catalogue.

The numerous serial articles, and special papers on Homiletics, Pastoral Theology and much other valuable material, the copyrighted property of "The Treasury," published during its eight years, would make ninety-six ordinary 12mo volumes. Subscribers can secure the eight yearly volumes for $16, or any single volume for $2. Contents of the eight yearly volumes sent on application.

See second page of advertising for form of certificate and conditions of membership of "The Treasury Purchasing Agency."



FIRST METHODIST EPISCOPAL CHURCH, OGDEN, UTAH.

Church organized, 1869; Church edifice erected, 1890; Dedicated, 1891; Size of lot, 206 feet by 90; Size of church and parsonage, 130 by 90; Cost of lot, $6,500; Cost of church edifice, $60,000; Estimated present value of church and lots, $100,000; Value of organ, donated by P. A. H. Franklin, Esq., $5,000.

REV. J. WESLEY HILL, Pastor.

NOTED PREACHERS

Rev. J. Wesley Hill, A.B.

By Rev. Samuel Small, D.D.

Rev. J. Wesley Hill, A.B., whose portrait is given in our present number, is preacher-in-charge of the Methodist Episcopal Church at Ogden, Utah Territory, and is a member of the New England Conference. He was born May 8th, 1863, in Kalida, Ohio. His parentage is Scotch-Irish and Welsh, accounting easily for several of those prominent inhering traits of character which have served to early distinguish the man. His father, Rev. John W. Hill, now of the Central Ohio Conference, has been an active and honored minister of the Gospel for thirty-eight (38) years, while his mother is a God-fearing woman, "full of faith and the Holy Ghost," and zealous in good works.

Both environment and careful nurture gave an early bent to the disposition of the subject of this sketch. As early as his fifth year he exhibited an imitative faculty for preaching and attracted local interest by the earnestness of his endeavors to repeat before a youthful company the religious exercises he had witnessed among the elder people. After full preparation, he pursued his collegiate studies at the Ohio State Normal University, at Ada, Ohio, graduating from its scientific course in 1885.

During his college period, repeating the experience of many others before him, he became fascinated with the stirring and tempting events of politics. His earnest and enthusiastic nature made him an active partisan, and in the presidential campaign of 1884 he acquired a more than local fame by his tours and addresses for the candidate of the Republican party. When, however, the election had passed over, the artificial stimulations of the campaign vanished and our subject's thoughts were turned again to his more intimate concerns. Fortuitous circumstances arose about him which produced a deep conviction of sinfulness in his nature and led him to seek a rest for his soul. Far from home, in a strange city, amid humble Gospel influences, he was suddenly and soundly converted to God. He returned at once to his school and to a vigorous preparation for the life work which now plainly opened before him. He felt the call to preach the Gospel and obeyed it without further question or hesitation.

Admitted into the itinerant ministry of the Methodist Episcopal Church, he began his trial service in a field well calculated to make his "trial" one of crucial experiences, testing sharply both his faith and consecration. He was sent to the mission work in Washington Territory and given work upon a rugged and unpromising circuit. The courage and indomitable energies of the young preacher were equal to his opportunities, and he soon made for himself both friends and influence among the strangers with whom his lines were cast. He established a church in the town of Sprague and was its preacher for some eighteen months. Revivals, conversions and spiritual experiences abundantly attested the faithfulness of his ministry in this first field. During this incumbency he was a central and efficient figure in the bitter and prolonged campaign against the liquor traffic which swept over the great northwestern territory.

Feeling the need of a fuller preparation for his future career, he returned to Ohio and completed the classical course of his *alma mater*. He was met, upon graduating, with a call to the Eggleston Square M. E. Church, of Boston, Mass. He accepted the station because of the opportunity it afforded him to pursue a course in the Theological Seminary of Boston University. For over a year he successfully filled the pulpit of the church and diligently attended to his important studies. In 1888 he was sought for the increasingly important Methodist Mission work in Utah Territory. On his way to Utah he married Miss Nora Holmes, of Findlay, Ohio. Upon reaching the new

field he was appointed to the charge of the church at Ogden.

Here began really the distinguishing labors of this young preacher that have since brought to him an unusual fame and influence. He found a city given over to the dominion and practice of the monster delusions of Mormonism, and a Methodist church that, while persistent in the faith, was weak in numbers and resources. Mr. Hill took firm hold upon the situation thus presented, and, with no small measure of the spirit of Paul at Athens, he entered upon the plain duty of setting up the pure standard of the Gospel of Christ.

Abandoning from the beginning the long-tried and fruitless policy of silence and conciliation, he inaugurated a vigorous and uncompromising warfare upon the abominations of the Mormon priesthood and following. The effects were instantaneous and often appalling. The Mormons assailed the young minister with every weapon of threat, slander and vituperation. Overt demonstrations to his personal danger were not infrequent, and their enmity was made plain in every possible personal annoyance. These things only fired the zeal of the preacher to more fearless and consecrated exposures of the iniquities which abounded about him. His ardor and courage became speedily contagious. Many timid and conservative "Gentiles" plucked up spirit and rallied to the defence of the truth. A clear and impassable line was drawn between the doctrines of Americanism and Mormonism, and the political contest which followed resulted in the startling news to the country that Ogden had been redeemed from the priesthood to the political control of loyal Americans. The enthusiasm spread and Salt Lake City and two more large counties have since been redeemed from Mormon control.

It is not strange then that he is regarded in Utah and the great West as the "Young David" of the anti-Mormon movement.

Within the two years past he has secured to Ogden the location and active prosecution of the erection of the Utah University of the Methodist Episcopal Church. This institution is more specifically noticed elsewhere in this number. He has raised his congregations from thirty members to over three hundred, and has transferred their worship from an unsightly, barn-like building to the magnificent church building which is illustrated on another page. This will be one of the finest churches between Denver and the Pacific Coast, and has been erected and paid for through the tireless energy and financial skill of Mr. Hill.

It need only be added that Mr. Hill is a preacher of intense convictions, unwavering faith and entire self-surrender. He is abundant in language, solid in thought and careful in expression. He loves deep and sound religious experience for his own soul and for those of his people. His church is always crowded to hear his eloquent sermons, and he is confidently anticipated as a future force and pillar in his chosen Church.

LEADING THOUGHTS OF SERMONS

Life and its Worth.

By M. M. G. Dana, D.D., Kirk Congregational Church, Lowell, Mass.

Is not the life more than meat?—Matt. vi., 25.

This is one of those profound sayings of the Christ that set Him apart from all other speakers. How often that deep-meaning word, life, fell from the lips of Jesus, as if He alone understood its meaning and was ever intent upon waking men to some adequate conception of what it implied. We draw near to Christ as we find Him discoursing to the multitude, and we hear Him, with tones whose pathos we cannot resist, saying, "Ye will not come unto Me, that ye might have life." Again, as we find ourselves among His auditors, we listen to His words, so plaintive and withal so persua-

sive. "I am come that they might have life, and that they might have it more abundantly." Yet once again we draw near as He is discoursing and are strangely touched as He declares with such significant emphasis, "And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou has sent." Man is a triple being—material, moral and spiritual. This eating, drinking, counting man is not, after all, the real man. We respect not him, but the soul whose organ he is. When, therefore, it breathes through the intellect, we call it genius; when it makes its mandates known through the will, we call it virtue; when it voices itself through the affections, we are wont to term it love. Now, consider Christ's query, "Is not the life more than meat?" Evidently an affirmative answer is expected. Well, every survey of man's powers shows that he is fitted for something more than to enjoy or indulge self. His instinct to pray brings him into touch with God and obtains for him dowers of strength such as else he could never have. We measure men, therefore, not by their riches or rank, but by their soul power; by those virtues and magnanimities which give man his real place and influence in the world. The highest joy and power is reached by man when his will is lovingly merged in the righteous love and will of his Heavenly Father. So every inventory of man's faculties shows that he needs God, must worship, is impelled to pray and finds his highest life when in communion with and obedience to God. We need to provide for the fullest nurture of our spiritual life, to remember that we have been capacitated to receive God's revelations of truth, that out of the truth made evident to us rise the grand obligations and service which are imperative. Truth only affects us or the world as it culminates in conduct. Is life worth living? Yes, if we view it with Christ's eyes, and accept those ideals of it He presented and exemplified. It is not what we have, but what we are, that should concern us all. Life here is the carrying on of our education, the gradual ripening of the moral and spiritual character under the checkered discipline of temptation and suffering, and the text is a call to man to remember that he is more than a keen operator in a commercial arena.

Characteristics of the Bible.

By President A. Hovey, D.D. (Baptist), Newton Theological Institute, Massachusetts.

Continue thou in the things which thou hast learned and hast been assured of, etc.—II. Tim. iii., 14-17.

The fragmentary nature of the revelation made in the Bible is evident. This is distinctly affirmed in the first verse of the Epistle to the Hebrews, as to the revelation contained in the Old Testament. From the testimony of the epistle we learn that religious truth was revealed to the minds of Hebrew prophets and by them delivered to the people. The revelation was not complete, systematic or philosophical. It was conveyed to the people in fragments of history, biography and song, in proverbs, warnings and promises; and who can say that the method of communication chosen was not adapted to the men and the time?

Jets of light, flashes of truth, visible judgments, striking deliverances, pathetic admonitions were what they seemed to need at that period of their history, if we may reason from the method which God took to make them receive His truth and obey His will. The same course was followed, according to the Gospel record, by Jesus Christ Himself, when teaching the people at a later age. He taught the people simply on particular points, and by way of testimony rather than of argument. This was what they could bear; anything beyond this would have been unsuited to their mental or moral state. The Gospel narratives are constructed in the same manner. The fragmentary character of the revelation recorded in the Bible should be born in mind by the student; we cannot expect to fill up the wide gaps that separate one event from another. If we could, a hundred difficulties might vanish, but who can know that the added material would benefit the world? Who can assure us that the Bible we have is not large enough for all mankind?

The revelation given us in the sacred writings may also be described as multiform. It was given to the prophets in various ways, and in various ways delivered to the people. They repeated, as far as possible, the form, as well as the substance, of what they received. Why should they not do this, or how could they help doing it? For, if any imagery was employed in revealing a truth to them, it would naturally be the imagery with which they were familiar; and if language, though voiceless, was the medium of imparting any truth to their minds, it would certainly be their own language as known and used by themselves. Why should not God, when bringing truth to a mind under the inspiration of His Spirit, bring it in the Hebrew dialect to the Hebrew, and in the ploughman's diction to the ploughman? And if this is God's way of conveying truth into a prophet's mind, it will be the prophet's way of conveying to the people.

The revelation of God in the sacred writings may be described as progressive. "First the blade, then the ear, then the full corn in the ear," is a proper characterization of it. God's unity and power were early revealed; next, perhaps, His holiness, then His goodness to Israel, and later His care for all mankind; finally, in the New Testament, His triune existence and perfect grace. Similar progress was made in revealing the moral law, and no less evident was the progress of revelation as to human sinfulness. The progressive character of revelation should be kept in mind in searching the Scriptures.

But the grand peculiarity of God's revelation in the sacred writings is, that it is religious. This is the feature which distinguishes it from first to last. But the question may rise to your lips, how many of the sacred writings were inspired of God? It is a fair question, and if we are guided by the teaching of Paul and of Christ, the answer must be, Every Scripture of the Old Testament. Modern scholarship, though patient and sharp-sighted, has discovered no facts directly opposed to this conclusion, no facts which justify a belief that either Christ or His Apostles doubted the inspiration of any book of the Old Testament.

Let me urge you then to examine all facts pertaining to the Bible with an open mind, to search the Scriptures for the light rather than for the darkness, and to make use, without fear, of such knowledge and experience as you may have, especially if the truth which you know has been sufficient to nourish the life of faith in other human souls. May the spirit and the work, invoked by prayer and examined with diligence, guide you into all the truth which is necessary to qualify you either to be teachers of others in the Sabbath-school or for the ministry of Christ, in these days of questioning and of progress.

The Power of the Cross.

By Rev. C. S. Williams, Methodist Episcopal Church, Brooklyn.

If any man will come after Me, let him deny himself, and take up his cross, and follow Me.—Matt. xvi., 24.

This saying of Christ is the most surprising statement ever made by a man who wanted to attract followers. In effect it was saying that a man could not follow Him unless he was ready to face all contumely. The cross was the symbol of all disgrace and all sorrow, and yet Christ planted this at the gateway of His kingdom. There must have been among His followers a very strong attachment to the personality of Jesus for such an appeal to have been effective. The cross was not thrust in their pathway, but they were to seek it out and take it up, to go forth and meet the enemy. Such a following of Christ as that implies heroism. It is distinct from, is a step farther than bearing the crosses which men and societies make for themselves. And to follow Christ we are to deny ourselves. That is the most crucial test ever proposed to mankind. We all rush to our own defence instinctively, as the lid drops to cover an evil angered eye. Self is the supreme thing, and yet Christ says we must deny self to follow Him. That statement must be taken, however, in the sense in which it was intended. There are some things which we cannot deny and which it would

displease God if we should deny. One of these is our own reason, which is one of the fundamental facts of existence. Neither can we deny our conscience. When we have earnestly sought light and guidance our conscience is supreme. It is to us the voice of God. But we must deny those things which we have in common with the brutes. We may deny our appetites and passions, and mental appetites, which grow by what they feed on, like the love of power. We must renounce our animal selves, put manacles on our desires, drive them from the throne of our lives and install there conscience, love and reason. Our appetites are merely blind impulses. They see not where they are leading, and if they are not guided and controlled, they will wreck reason and conscience. They grow by indulgence, as we have seen prudent thrift developed into consuming avarice and the love of a social glass into overmastering drunkenness. This control is what the farmer does when he cuts down the weeds that the good seed may thrive. Man has mighty forces, reason and conscience, and when he denies his animal, natural self and takes up the cross these mighty forces flourish. They guide, control and glorify his life.

The Lord's Supper.

By Rev. A. A. Johnson, D.D., First Methodist Episcopal Church, Cheyenne, Wyoming.

This do in remembrance of Me.—Luke xxii., 19.

By this text we are commanded to remember the merits of Christ's atoning death, through the beautiful symbolism of bread and wine as used in the sacrament of the Lord's Supper.

In three respects we are to remember this great atonement; for the commemoration of this event holds within itself precious memories of the past, a wonderful prophecy of the future, and a glorious truth for the present.

I. The Past. "In remembrance of Me." What are we to remember? The beautiful character of Jesus? His high and holy teachings? His mighty and gracious works? Yes, these facts deserve to be remembered. But as we take of the broken bread and drink of the wine we are to think of His words, "My body given for you, My blood shed for you." And why all this pain and sacrifice of life? The only sensible answer is, "For the remission of sins." Your sins.

We are to remember the sacrifice on Calvary because we are sinners needing pardon and regeneration, and our redemption is assured by these tokens of His atoning death. This sacrament tells us of His death by the same law that the Fourth of July tells of the Declaration of American Independence.

This sacrament is our keepsake of Christ's love for us. How sacred and precious are the keepsakes left us by our dying and departed loved ones! My mother's picture and a pink plucked from her grave bring to my heart fond memories of the past and tell me of a mother's love, tears and sacrifice.

II. But this sacrament and keepsake of Christ's redeeming love has a future significance. As often as we keep this sacrament "we show forth the Lord's death till He come." Christ is coming again to judge the world in righteousness, and this sacrament becomes an oath and pledge of our fidelity to Him unto the end of time. By it we express our faith in His "second coming" and pledge ourselves to be ready to receive Him as "King of kings and Lord of lords."

Therefore it is not to be discontinued or neglected by any true follower of Christ. There is a fixed period during which it is to be our reminder, not only that Christ came once, but that He is coming again in triumph. It points to the glorious future, the heavenly communion of saints.

"See, the feast of love is spread,
Drink the wine and break the bread;
Sweet memorials—till the Lord
Call us around His heavenly board."

III. While we commemorate the past and by faith look away to the glorious future, let us not forget the present significance.

The Lord's Supper not only remembers a dying Saviour, not only points to a returning Saviour, but brings us into communion with a living Redeemer.

Many controversies have raged around

the doctrine of the real presence of Christ in the Holy Communion. There are warm adherents to the doctrine of transubstantiation and of consubstantiation.

But, my brethren, there is a real presence of Christ—not in the piece of bread we eat, for that is superstition which transforms the holy symbols into idols—but in the humble trusting heart of the communicant, and in the company of devout worshippers—spiritual presence apprehended by faith.

IV. The aim and teaching of the Holy Sacrament may all be summed up and applied to our daily lives by remembering:

1. That it proclaims God's love in the gift of His Son.

2. On the other hand it proclaims man's worth in the price paid for his ransom. It shows us how Christ suffered with body torn and blood poured forth for our redemption. It brings before us all the sad scene and sufferings on Calvary of the Son of God.

3. It shows us the duty and the necessity of a personal appropriation of the atonement; and teaches us that our spiritual life must be fed and supported by Christ alone.

4. It points to our communion with each other as well as with the Lord. It makes mankind a family of spiritual brothers. It breaks down caste. At the Lord's table we are all equal.

> "By faith we take the bread of life,
> With which our souls are fed;
> The cup, in token of His blood,
> That was for sinners shed.
>
> Under His banner thus we sing
> The wonders of His love,
> And thus anticipate by faith
> The heavenly feast above."

A Blessed Truth.

By Rev. H. L. Druy (Disciple), Ohio.

It is more blessed to give than to receive.—Acts xx., 35.

The text is a part of a preacher's farewell words. Happy every preacher if he can bid adieu to his people after this manner.

Who believes that it is *more* blessed to give than to receive?

I. Not the worlding, for his opinion runneth thus: "A fool the giver—the receiver blessed." How shall we understand this precious gem rescued from oblivion in an incidental way?

II. It promotes the happiness of the benefactor *more* than the benefited. Christian, try it and thou shalt know.

III. Don't forget to be quick and cheerful. There is scanty grace in a gift that sticks to the fingers. So many spoil a benefit at the time or soon after by a snarl or "I did not expect." A man threw a ball to another man who had no hands.

Expect your gifts to be received.

Front Places.*

By Chancellor H. M. MacCracken, D.D., University of the City of New York.

And Ahimaaz called and said unto the king, all is well, and he fell down to the earth upon his face before the king, etc.—II. Samuel xviii., 28–32.

These two running messengers teach a lesson to the men of our day. It was the slower one who received the more favor in the end. There is too much said against ambition. Life is an open race, and it is the desire of man to gain the front place, although the ambitious one might not have the ability to occupy it. It is common to deprecate success and attribute it to chance. This is an error, for the successful man who stands in the front place does so through virtue. Well directed ambition should be applauded although at times the efforts proved futile.

As the typical successful man who had attained the front place, the late Dr. Howard Crosby was a fine specimen. He had gone out of the university forty-eight years ago and attained success, a success that led the secular press to pay its highest tribute to his memory. Dr. Crosby did not obtain the first place by physical strength, nor of the body nor voice, not because of his resources such as wealth and social position, nor of intellectual acquirements. Still he had all these. It was because he had Christian morality, which surpasseth all other strength. He had likewise marvellously strong impulses of sympathy, of compassion, of pity, and reverence to God. Dr. Crosby had a strong will and the highest reverence for God's law. These are the qualities that will give the first places both in time and in eternity.

* Baccalaureate sermon.

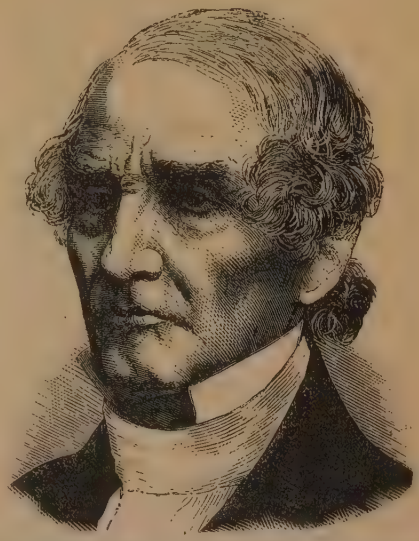
PEN-PICTURES OF EMINENT PREACHERS.*

By Rev. Theodore L. Cuyler, D.D.

Rev. Albert Barnes.

All the eminent ministers whom I have briefly sketched in these pages have been distinguished for pulpit eloquence. Albert Barnes made no pretension to oratory, and yet he was a preacher of wide fame and far-reaching spiritual influence. The Herculean work of his long busy life was to write a commentary on every book in the Bible! His aim was to popularize Bible-study in Sunday-schools and by the fireside; and he had his reward, for at the time of his death (December 24th, 1870) nearly a million volumes of these excellent expositions had been published! Their circulation in Great Britain was as large as in this country. The production of these commentaries—as well as several other works—while he was the pastor of the "First Presbyterian Church" of Philadelphia, was a marvellous feat of industry. John Wesley was not more systematic. Every morning at five o'clock—in wintry cold or summer heat—Mr. Barnes was at work in his study, with his lexicons and other critical apparatus spread before him. The city-watchman on his rounds was accustomed to see the lantern of the indefatigable student moving from his house to his work-shop in the church, while the streets were still dark and silent. There was sturdy stuff in this "terrible toiler" who could quit his pillow before day-break in order to hold converse with Isaiah and the Prophets; and none but an iron constitution could have stood the strain.

Albert Barnes was born at Rome in Central New York, on the 1st of December, 1798. He worked for a time in a tannery, then prepared in Fairfield Academy for Hamilton College, and after his graduation from that institution he studied for the ministry in Princeton Theological Seminary. He was skeptical in his youth, and the perusal of an article by Dr. Chalmers on "Christianity" in the Edinburgh Encyclopedia upset his infidelity; while he was in college the



converting work of God's Spirit upset his ambition for a legal career, and sent him with all his might and main into the gospel ministry. Many a minister's history has turned on a single sermon. Soon after Mr. Barnes's licensure, Judge Gabriel H. Ford, of Morristown, New Jersey, heard him preach a discourse which was so far above the ordinary production of a "callow" licentiate, that he went home and recommended him for a call to the vacant pulpit of the First Presbyterian Church in that cultured village. That church had been a very conspicuous one since my venerable ancestor, Dr. Timothy Johnes, had been its pastor for over fifty years and had administered the sacrament of the Lord's Supper there to General Washington. Mr. Barnes was installed there in February, 1825; and was so idolized by the people that he could not walk through the streets without everyone running to the window to see him pass.

A discourse delivered by him there on "The Way of Salvation" excited wide comment, as in it he took strong ground in favor of what was technically styled the "New School," or moderately Calvinistic theology. As a sermon had brought

* Copyrighted by E. B. Treat, 1891.

him to Morristown so this sermon brought him a call to the "First Church" on Washington Square, Philadelphia—one of the foremost Presbyterian churches in the land. He went there in 1830, and remained their pastor for thirty-seven years; and held the position of "pastor emeritus" until his death on the 24th of December, 1870. Returning from a long wintry walk to visit a family in affliction, he sat down before his fire in an arm-chair, and in an instant his soul was peacefully translated to the bosom of his Redeemer.

Albert Barnes—for by that simple name he preferred to be called and resolutely refused a doctorate of divinity—was a very remarkable preacher. He was simplicity incarnate. No great minister of Christ ever owed less to tricks of oratory or trappings of rhetoric. His congregation embraced the most cultured and thoughtful class in Philadelphia; and strangers who were in town gathered in great numbers to hear him. Before that large and deeply attentive assemblage, he rose on a Sabbath morning with a combination of modesty and majesty that I never saw surpassed in any pulpit. He had a commanding figure, keen eye, regular, handsome features, and a clear, musical voice. So extremely diffident was he, that he seldom looked about over his crowded audience and rarely used a single gesture. Moistening his lips with his tongue, he stood like a statue, and delivered his calm, clear, strong utterances with scarcely a trace of emotion; and the hushed congregation listened as if they were listening to one of the oracles of God! It was pure intellect, enriched with erudition, and kindled all through —like a great red anthracite coal-bed— with the fire of the Holy Spirit. Although so bashful that he scarcely raised his eyes from his manuscript, yet with the most fearless intrepidity he did not hesitate to denounce popular sin, and often to declare the most unpopular doctrines without a tremor of nerves, or twinge of compunction.

Mr. Barnes was one of the meekest men I ever knew, and yet one of the most courageous. While he was in Morristown he was one of the pioneers of the temperance reformation; he opened fire on the drinking-customs and the distilleries until the whole county felt the sweeping range of his batteries. Subsequently he delivered a masterly argument against the liquor-traffic, entitled "The Throne of Iniquity Established by Law"; it shelled the saloons, high or humble, as the "Swamp-Angel" shelled the streets of Charleston. In those days when the anti-slavery was everywhere spoken against, the pulpit on Washington Square uttered its calm majestic voice against the wrong of holding a human being in bondage. Nobody dared to gainsay him; no mob ever ventured to lay hands on meek, holy, intrepid Albert Barnes. The Quakers of Philadelphia all drew to him as a man after their own heart. It seems strange now and almost incredible that in those days of hot partisan strife the "Old School" majority of the Presbyterian Synod should have condemned some of his writings as heretical, and for six months he was actually forbidden by the Synod to preach at all! He calmly submitted to the ecclesiastical rod—sat quietly still during the period of his "discipline," and at the end of the time returned to his pulpit with the whole "New School" branch of the Presbyterian Church at his back, and henceforth he was their anointed leader. They made him Moderator of their General Assembly in 1851. If Mr. Barnes were living now, he would be regarded as a Puritan of the Puritans, and a most conservative theologian—setting his face like a flint against all the radical innovations of the so-called "Higher Criticism." It is a curious fact that when the "Old" and "New School" wings of Presbyterianism were reunited in 1870, the Reunion General Assembly convened in the church in which Mr. Barnes had been "silenced" thirty-five years before!

For Albert Barnes I felt an intense personal attachment. He was almost my ideal of the guileless and godly minded man and the fearless herald of evangelical truth. Without lowering the dignity of the pulpit, or ever stooping to any ignoble device to attract the crowd, he maintained in the foremost rank of American preachers a high and commanding place.

The dews of the Holy Spirit continually descended upon his church; he *preached for souls* and was never disappointed. So shy and retiring a man as he was not drawn much into society; yet to the few intimate friends who "got under his hat" he was as genial and sweet as summer. Hard study impaired his sight, so that he was unable to use any MSS. in his closing year, and he drew out of his full resorvoir extempore discourses of great richness and power. Just before his death I spent a delightful evening with him at his West Philadelphia home. He alluded to the recent reunion of the several wings of the Presbyterian Church, and with a sigh he said to me, "no one on earth can ever know what all that has cost me." The old wound had healed to the public eye, but the secret smart was still felt after many years in his sensitive and loving spirit. After a long and intensely active career—in which he had been a great leader of thought on many of the exciting questions of the time—he spent the brief "Indian summer" of his life in peaceful sunshine; before any wintry hours of decay and infirmity could overtake him, he was sweetly and suddenly surprised into Heaven.

THEOLOGICAL THOUGHT IN GERMANY.

By Professor George H. Schodde, Ph.D., Capital University, Columbus, Ohio.

The influence of German theological thought on that of other countries is one of the most remarkable phenomena in the world of letters of our day and generation. The Germans easily stand in the forefront of independent thinkers and pathfinders in the department of biblical research and theological discussion. Their ideas and ideals are potent factors and forces wherever the possibility of development and progress is accepted for theological science, and the effort is made to convert this possibility into a reality and fact. This leadership is acknowledged where it provokes doubt and hesitancy, or even opposition. Particularly has America come under the charm and spell of German methods. Nearly half a thousand American students each semester sit at the feet of prominent German university teachers, eager to discover the secret of their scholastic and literary success; and of this number, one-half, or more, are in the theological or related departments, particularly that of Semitic philology. The majority of these young men in turn become teachers, and the younger generation of instructors in all of our prominent seminaries have almost to a man received the finishing touches to their professional and technical education at the one or the other of the famous institutions of learning in the Fatherland. Indeed, so potent has been the leaven introduced into American theological thought, both through this personal channel as also through the spread of German theological literature, that some who can in no way be charged with extreme traditionalism and conservatism are uttering warnings against the danger of "teutolatry."

That a new factor has in this way been introduced into our ecclesiastical and theological world admits of no doubt; but whether the new agency will eventually result in good or evil for American Christianity will depend largely upon the Americans themselves. A prominent and characteristic feature of German theology is its independence of the standpoints and standards of earlier days. Theology is not conceived so much as a discipline intended to render handmaid services to the Church, but rather as an independent science which must fight its own battles as must the other sciences, in relation to which theology is considered in kind and character as standing on the same general ground, and as governed by the same laws of method and manner, however much in subject-matter it may differ from them. But to be "scientific" (*wissenschaftlich*) is the aim and end of all progressive German theological thought, which acknowledges a much closer re-

lation to the ups and downs of scientific research in general than it does to the established faith and practical needs of the Church.

From this point of view can be readily understood the fluctuations of German theology in accordance with the rule and reign of the one or the other philosophical school and their tenets and teachings in regard to the metaphysical substrata of all scientific investigation. The old Tübingen school of neological New Testament critics was notoriously controlled by the Hegelian system; and the now powerful advanced school of Ritschl, representing the "new theology" in the land of Luther, with its claim to exclude all metaphysics from the domain of theology, manages to empty the fundamental conceptions of evangelical theology of their positive and biblical contents, and is Neo-Kantianism in a theological garb.

Here, too, is the source and fountainhead of another characteristic of German theological thought; namely, that the debatable ground between the different schools is not this or that Christian doctrine, but the very basal and fundamental principles of theology itself, such as the origin and character of revelation, inspiration or non-inspiration, naturalism or supernaturalism. At present, the ever-varying, but never-ending, contest between faith and unfaith is being waged on the field of biblical criticism. Yet here such questions as the pentateuchal and the synoptic problems, Deutero-Isaiah and Zechariah, the Joannine authorship of the Fourth Gospel, and the literary composition of the Apocalypse, are not ends in themselves, but only means to an end, this end being the determination of the source and generic character of the religion of the Bible and its literary documents. It would be difficult to arouse a general discussion throughout evangelical Germany on a special biblical doctrine as was done by the Andover discussion or by the controversy on predestination in the Lutheran Church of our land. The conditions would be absent. American Protestantism, notwithstanding its almost endless number of sects and sectlets, is internally more closely united than are the various German theological schools on the fundamentals of Christian teachings. These prefer, in accordance with their general principles, to debate schemes of the inner development of Judaism and Christianity; not to accept the biblical records in their present shape as trustworthy sources for information, but to go behind these evidences themselves in accordance with the methods, manners, and the canons of literary and historical criticism in general. Accepting nothing on any other authority, at least the advanced men see in the detailed biblical investigations only a means to this scientific end, disregarding the effects and influences upon the life of the Church.

A further factor that is active in the development of a spirit of independence in German theological research is the high ideal of scholarship current among the "people of thinkers and authors," as the Germans, with pardonable pride, term themselves. According to their literary ethics, not he is a scholar who knows only what his predecessors knew, or who merely compiles and utilizes what others have gathered, but only he can lay claim to this distinction who by his own investigations has advanced the department which he represents. He must produce new results, or, at any rate, correct old errors. While a powerful incentive to independent study, this canon, which has made Germany a bee-hive of specialists, is not without great danger. The ambition to bring forward something new may become a disease, and produce sensationalism where it can do only the greatest harm.

Of course, a more conservative thought has also its representatives in Germany. But still much is called conservatism there which in America would be termed advanced theology. There are no representatives at present at the German universities —not even at Erlangens and Rostock— of pure and unadulterated confessionalism. The conservatives, too, with probably no noteworthy exception, proceed from the fundamental proposition, not that the Scriptures are the Word of God, but that they contain the Word of God; thus, in

harmony with the general theological trend of the age, giving a prominence to the human element in revelation of which the scholars of earlier generations knew nothing. A very prominent school of conservatives, of which Zöckler, Strack, Orelli, and other well-known men, are identified, proceeds from the fixed principles that Christianity is a divine institution, and that the Scriptures are a revelation and the history of a revelation, but is willing to accept in regard to the human side and fate of Scriptures whatever fair criticism renders plausible. To a man they embrace the documentary theory of the Pentateuch, the Deutero-Isaiah, and other innovations of recent criticism. It is from the ranks of this school that the strongest opposition to the radicalism of the extremists makes itself felt.

Naturally it is impossible here to weigh as in a balance the good and the evil elements of German theological thought. But some of these elements will strike the reader at once. While its independent spirit and high ideals, its fearless search after truth untrammelled by the "isms" of former days, and in the avowed interests of truth alone, are elements of strength, and naturally enlist the sympathy of the American student, yet, on the other hand, its inherent tendency to radicalism, its disregard for the thoughts and convictions of the fathers, its divorcement from practical Christianity, its purely intellectual character, to a greater or less extent repel him. If it be met in a corresponding independent spirit, its influence may be a healthy stimulus to the theology of our country and age; for America has not yet forgotten the maxim of Luther, as Germany apparently has; namely, "Oratio, meditatio, tentatio, faciunt theologum" (Prayer, meditation, temptation, make a divine).—*Sunday-school Times.*

THE USES OF THE IMAGINATION IN PREACHING.*

By Rev. H. A. Delano (Baptist).

Surely there is a great, charming and charmful presence walking the earth with us, compelling us to see light in its light, and lifting us above this sensuous clog, so that we are above the ordinary and dull, and life takes on a higher meaning.

This something, called imagination, shines upon the cold, unwilling intellect, pierces its logic, warms its powers, and enables it to see truth in all her radiant forms. Who knows what part it plays in making the proud soul of a Saul the willing slave of Jesus Christ, John, the sublime word-painter of the ocean isle, or Jeanne D'Arc, the servant of her "voices"? The soul has its pinion by which its flies—sunward, yea, Godward, "Sun, moon, and stars forgot, upward it flies," or it may swoop downward, to the very realms of darkness and despair.

The imagination! What a power! It lends greatness or meanness, beauty or deformity, to life. It sees God in the daisy of the rock cleft, or hears Him in the sullen roar of tempest and death sweeping by. It may never have seen Niagara, but it paints a sublimer, a more majestic Niagara before the vision of the most limited and hindered life. It peoples the earth with a better humanity than really exists, or, it feasts upon the morbid secretions of a pessimistic soul, until Egyptian darkness puts out the very light of Calvary's cross, and fills the world with the horrors of dreaded catastrophe.

The one pulpit, beneath its sway, becomes a Sinai, a Bethel, a mount of transfiguration,—an Isle of Patmos with kindling and glowing skies, apocalyptic visions radiant and sweet; while another pulpit is as desolate as the stage of a theatre when lights are out, the players vanished, and music all hushed. It has filled the world with its witchery, is argus-eyed, and hundred-handed. It has supplied us a William Tell added a little hatchet to the "Father of his Country," brought up Samuel from the grave, made grave yards yawn, Ban-

* Read before the Illinois Baptist Pastoral Union.

quo real, made cauldrons boil, haunted houses, told awful stories, sung terrible dirges, composed sublime oratorios, made boys to lie, when they did not mean to, and, finally, given facility to the stammering old minister who, when tried for extravagance before a church council, confessed, and said, "Brethren, I have shed barrels and barrels of tears over this fault."

It is a poet, a sculptor, a painter, an orator, and leaves its impress upon every page of noble story or immortal song. It has transfiguring power, and, as Bryant says, aptly, "gives charm to"—

"Blue skies, and silver clouds, and gentle winds—
The swelling upland, where the sidelong sun—
Aslant the wooded slope—goes at evening-time,
To groves through whose broken roof the sky looks in,
And hears the old poetic legends told again."

"Verily it giveth beauty for ashes, . . . and the garment of praise for the spirit of heaviness." Childhood is lived in its sacred realm. Its play, its dolls dressed and tenderly mothered, its toy cars, boats, horses, wagons, and feuds, and wars, and woes, are as real and true as the things of older and sterner life.

The imagination is that faculty of the mind by which it sees, mirrors, retains, and combines the ideal images furnished by reflection or memory. It is the power of conceiving, arranging, and producing at will forms, assemblages, thoughts, or ideas received from experience, from information or anticipation. In short, the imagination is the power, simply of the fancy, to call up, connect, and associate at will the images and ideals which are ours. It evokes, combines, and represents the possible or impossible as it wills. Brush away all the litter of mental philosophy, metaphysics, or guess work; let go the hair-splitting as to whether it be a distinct faculty, the mere vagary of memory or the simple play of fancy upon memory's mirror, it is man's. It is a real function, power or gift of intelligent, reasoning mind. It may act with the beast in some low form, and passively, but as a power, a charm, a motive, and reality it characterizes man. It belongs to the highest and the most transcendent intellectuality.

I wish, then, to speak of it as an art and the preacher as an artist.

What shall the artist do with his art? This implies the question, the preacher's use of imagination.

There is a use for it and a sanctified use. How much, how far, how carefully? And first, let me say to the preaching man, if you have not got it, cultivate it, have it.

It is that reluctant, elusive, evasive and subtle power so often longed for. The power that makes a parable, frames the allegory, sets the play, finds the angel in the marble block and emancipates it, flushes the sky of the Angelus with the soft tints of devotion's calm, sings the "In Memoriam," and makes Arthur Hallam's loss a world-wide universal grief.

It clothes the bones of the valley with sinew and flesh, and repopulates the plain with living men. It touches the old time with the sympathy of the living heart, and the fathers, patriarchs, prophets and apostles live again.

How it builds! How it kindles ideals! How it journeys, flies, and makes itself at home by loved firesides and far-away dear hearthstones! To the one preacher the "primrose" is just that and no more. Nature is nature and is possessed of nothing but its own poor self. To another, suns, and storms, and clouds, and flowers, nature's majestic order, and the whole universe from star dust to atom of sand or shale beneath his feet, speak of God, beauty, and loveliness complete.

I am not making a plea for unbridled license—for imagination uncontrolled, and which, too often, becomes false to truth and fact. But I do detect this gift —well used—in the great sermons and in the great preachers, and revealing often the secret of their power.

How abundantly did Jesus Christ gather, and build, and illustrate in the realm of imagery. House upon rock and sand, the reddening sky of evening, the wayside sower, the vineyard husbandman, the eagle's flight, the sparrow's fall, the distant hillside city, the wayside flower, the angel face of childhood, the bread which was His body, the wine which was His blood, the starving prodigal, the father's love who ran to meet him, the joy of

Heaven, described by feast, and banquet, and music sweet. The ideal seemed to go before him, a cloud by day, a pillar of fire by night. He is not the only artist who can paint pictures, carve statues, build cathedrals or compose epics. Beauty is not confined to these. Wherever the law of proportion, relation, harmony or finish is, there is beauty. The sailor detects and sees the far away white sail upon ocean's wide expanse, where others see only the vast, limitless expanse of blue. The Esquimau sees the white fox upon the distant horizon, where others see only the unending reaches of untrodden snow.

But, let no minister use his imagination in the place of candid and square-dealing exegesis. Let him adopt the interpretations of the "limp-covered" delegate with as many grains of salt as are needed to "save unto the uttermost." But let him run, with all possible vigor, from the dogmatic expert who comes around with dictionary, grammar and doctrine,—and a critical scowl upon his brow. The image makers, the fervent school of interpreters have made havoc sad enough of God's Word, but they are outmatched four-fold by the prosaic literalists, the theological surgeons and doctors. The Romish Church is built upon a figure of speech. It has made Peter greater than his Lord, it has taught that men must eat their Lord's flesh and drink His blood, rather than live His lowly and blessed life.

Thousands of texts have been taken by the whirlwind of imagination away from the context, and translated as effectually from the sphere of truth, as Elijah was from Elisha. Orientalisms, figures of speech, metaphors, colored and stained by meanings for the day and generation when spoken, have had universal application. And so applied, because the interpreter failed to enter into the spirit of Christ and Paul, and did not realize that "the letter killeth."

God's revelation has not come alone through lip of prophet and sage, but rock and tree, nature and art, earth and sky, are ever more full of the witnessing power of beauty and truth. Better the pagan who "sees God and hears Him in the wind," than the recluse of theological cloister, whose teeth are set upon the same bones that nourished Augustine, Jerome, Anselm, Socinius and Calvin.

As nature or art, then, are expression—expression approximately perfect, so let the preaching art perfectly express and reflect truth. To grasp the Word and truth of God, to portray and image it—by love-warmed intellect, and fervent soul, is the preacher's business.

You and I have been thrilled by the great preachers often. We have wished, like them, to sway men, and to irresistibly carry them at the chariot wheels of our lofty, consecrated purposes, to the presence and heart of Christ.

Well, had you been with them—off upon a summer tramp, you would have noticed how they kindled at every fresh enchantment of nature's moods; to them, every new rose the loveliest, every landscape the fairest, every sunset the divinest, and every storm the grandest. The "Parthenon," the "Transfiguration," and the one "Madonna," Rubens' "Descent from the Cross," at old Antwerp, "Christ before Pilate," the "Angelus," the Passion Play, the art-gallery, the museum, Shakespeare, Dickens, Spurgeon, Niagara, the Rocky Mountains, the ocean storm, will disappoint him in whom God has never kindled this sacred flame. With it he shall see them, hear them, feel them.

We are artists, then. It is ours to express, translate, portray divine truth; to feel it, know it, hold it in our own hearts, to be saturated with it, stirred by it and over it thrilled, fired and then to make others feel it, see it, believe it. To this end we must be universal men. We must preserve dignity, maintain honor, and never, never sacrifice to style, mannerism, nor barter truth; but we must feel ourselves, live ourselves, think ourselves into the consciousness of the lowliest, poorest, saddest men around us.

The world, then, and the men of the world who hear us, will catch and bear away the kind of truth, the measure and standard of ethics, the very image of the Christ we preach. If men miss in us this splendid power, this power to create for them some mental picture of truth, some helpful image of the thing conceived, we

shall lose them. They will go from us and shall not bear the superscription of the King whose embassadors we are, and whose commission we carry.

We may not all achieve the highest mark of this sublime calling, but we may, nevertheless, beholding the loftly creations of others, the noble ideals, the perfect art,—not grow discouraged, but say, modestly and rejoicingly, "I, too, am a painter,"—"I, too, am a preacher."—*Standard, Chicago.*

THE UNITY OF ISAIAH.

German Biblical criticism is becoming familiar to American readers, but the distinctive variety is more commonly presented to them than the conservative. It is interesting, therefore, to find the scholarly "Church Lexicon" vigorously defending the unity of the prophecy of Isaiah, and rejecting the existence of an alleged Great Unknown, who described as a historian, not as a prophet, the events recorded in chapters xl.–lxiv. We quote from the *Independent's* synopsis of the article:

"Jewish tradition is unanimous in favor of the authenticity. *Cf.* Eccles. xlviii., 27, 28, with Isa. xl., 1; xlii., 9; xlviii., 6, and Josephus Antiq. xi., 1, 2. The New Testament agrees with this. *Cf.* Luke iv., 17, *sq.*; Matt. iii., 3; John i., 23. In answer to the chief argument in favor of Deutero-Isaiah, namely, that the whole historial background and situation of chaps. xl.–lxvi. point to the Exile, and cannot find a reasonable explanation on the basis of the period of Hezekiah, it is acknowledged that the standpoint of the writer of these chapters is really the period of the Exile, and the words of the prophets are intended for the people of the Exile. But an explanation of this must be found in the fact that Isaiah in spirit transferred himself into that period as his ideal present. Such phenomena, although not on so grand a scale, are found also in the first part. But even if these were not found elsewhere, that alone would be no reason for denying it in these twenty-seven chapters. The fact that the present is an ideal one is manifest from the total absence of colorings of place and time. Nothing like the features of Ezekiel in this regard is found in the second part of Isaiah. In an exilic writer the absence of all such concrete characteristics would be inexplicable. It is true that *Koresh* (Cyrus) is mentioned, and that, too, as a person and not in an appellative sense; but to deny the prophecy the possibility of doing this 150 years before his advent is to desert the basis of revelation. An exilic prophet who already had seen Cyrus in his power could not have written Isaiah xlii., 9. Understood as having been written in the age of Cyrus, this would be a *vaticinium post eventum* and a political combination. On Isa. xliv., 28; xlv., 1, *sq.*, *cf.* Josephus Antiq. xi., 1, 2; and as a parallel the name of Josiah in the time of Jeroboam, I. Kings xiii., 2.

"That the really historical present of the author never shows itself is incorrect. *Cf.* chap. lvi.; lvii., 1–11; lviii.; lix.; where a period is described which does not at all suit the Exile. Also in the immediate conjunction of the servant of Jehovah, Cyrus, and the real servant of Jehovah, the Messiah, xli., 25–27; xlii., 1–7; in the conjunction of the work of God through Cyrus and the work of God through the Messiah, the pre-exilic period of the writer is apparent. And then the author claims to be a pre-exilic prophet who long before the advent of these events which he now describes had predicted them. *Cf.* xli., 27; xlii.; xliii., 9–13; xlviii., 3, 5.

"In favor of the oneness of author for both parts of Isaiah are also the many references of both parts to the organic unity of the whole book, which by the separation becomes a mere torso. These references are both in the language and in the substance. Peculiar to both parts and found only in Isaiah is the figure of speech called *Epanephoron*, *i. e.*, the repetition of a principal word found in the middle of a verse and again at the end of the same,

Cf. i., 7; iv., 3; vi., 11; xiii., 10; xl., 1, *sq.*; xlii., 15, 19; li., 13; liii., 6 *et passim;* further the emphatic expression: 'Thus said Jehovah,' *cf.* i., 11, 18; xxxiii., 10; xl., 1, 25; xli., 21 *et passim;* further the interchange of the name of Jacob with Israel, *cf.* xl., 27; xxix., 13; further the lyrical post and interludes. But especially valuable evidence for the authenticity of lx.–lxvi. is found in a comparison of ix., 2 with lx., 1, 2; xiii. and xiv., 1, *sq.* with xlvii.; xxi., 1–10 with xlvi.–lviii., xxxiv. with lxiii., 1–6; and still more in the eschatological descriptions of the first part, ii., 2–4; xi., 6, *sq.*; xxiv.–xxvii.; xxx., 26; xxxii., 15; xxxiv.; xxxv.; with those of the second, and thus connection of thought is not that of a pupil's dependence upon a master's model; for there is absolutely no evidence to be had in favor of the existence of an Isaiah school of prophecy in the exilic period. Calling into question the authenticity of xiii.; xiv.; xxi., 1–10; xxiv.–xxvii.; xxxiv.; xxxv.; in order to undermine the connection between the two parts is really only begging the question.

"Of importance for the question is also the relation of the prophets Zephaniah and Jeremiah to the two parts of Isaiah. Both are fond of quoting earlier prophets, among these Isaiah, and they quote from both parts alike. *Cf.* Zeph. i., 7; ii., 14, and Isa. xxxiv., 6; xiii., 6–9; xiii., 21, *sq.*; xxxiv., 11; but also Zeph. ii., 15, with Isa. xlvii., 8; Zeph. iii., 10, with Isa. lxvi., 20. From Jeremiah, *cf.* xlviii., 43, with Isa. xxiv., 17, 18; Jer. xlvi., 3–12, with Isa. xxxiv.; Jer. li., 33, with Isa. xxi., 10; Jer. l., 51, with Isa. xiii., 14; but also Jer. x., 1–16, with Isa. xl., 19, *sq.*; xli., 6, *sq.*; xliv., 9, *sq.*; Jer. xxx., 10, *sq.*, with Isa. xliv., 2; Jer. xi., 19, with Isa. liii., 7; Jer. xii., 7–12, with Isa. lvi., 9; lvii., 1. The dependence is indeed generally inverted; and even the 'Servant of Jehovah' in Isaiah is derived from Jeremiah and Zephaniah. But if the dependence of these two prophets upon the *first* part of Isaiah is undeniable, then, too, they are dependent on the second part, too, since they use and cite both in exactly the same manner. Finally, the denial of the authenticity of Isaiah xl., 66, leaves unsolved the great riddle as to the person and character of the 'Great Unknown' of the exilic period."—*Vermont Chronicle.*

CHRIST'S SECOND COMING.

By John Hall, D.D., LL.D.

The late craze among the Indians regarding the expected appearance of the Messiah, and the conventions of ministers and others from time to time for its discussion renders consideration of the subject appropriate. There is only one passage in the Bible in which is mentioned a period of 1,000 years during which Christ is to reign on earth. What relations has this millennium to the coming of the Lord? The majority of people believe that the Lord would come a second time only as a judge. The minority believe that He would come in His glory and reign 1,000 years. This latter class is known as the pre-millenniumites, because, in order to establish such a kingdom, the Lord must come before the actual beginning of the millennium. But may not the passages in reference to the coming of the Lord be interpreted in a different way?

It is not advisable to attach too much importance to the utterances upon the subject in the early Christian literature. The early Christians had suffered terrible persecutions from the civil government. It was only natural that they should take refuge in the hope that Christ would come again and give them satisfaction on earth for the trials which they had borne. When the Roman Empire had been converted these persecutions ended. The enthusiastic hope called out by the persecutions then expired, because the cause had ceased to operate. The Roman Church has been comparatively silent

upon the subject. That is easy to explain. The Church of the Dark Ages was not occupied so much with the study of God's holy oracles. The Church has been the main thing with which men concerned themselves. As long as truth was silent, Satan always let it alone. When it became living, then he tried to kill it.

The discussion of the pre-millennium became active again during the Reformation, and a little later, when the persecutions of the Huguenots and Puritans began. The cause was the same as had led to its discussion in the early centuries of the Christian era. It began again in the seventeenth century, and became so general that in Germany even the place of the Lord's coming has been fixed. In comparatively recent years, it has been taken up also by the English-speaking race. The extreme conception of the subject led to the founding of the Adventists. Even the Mormon movement may be regarded as the outcome of that same fanaticism. It is not wise to interpret the statements of the Old Testament otherwise than as they are interpreted in the New Testament. It is not wise to take obscure and difficult portions of God's Word, and explain by them the teachings of the Lord. The Book of Revelations is full of mysteries to the most people and will continue to be so. Why, then, had they been given? The answer is that it was with the churches as with the disciples. Jesus said to them that, although they did not understand Him then, a time would come when they would understand Him. The time would come when, in the light of history, the mysteries would be revealed. It is not wise to insist that all of God's Word should be interpreted literally. If the Hebrew people interpreted literally the statement that the Messiah was to be a king upon a throne, they had reason to object to Jesus. We did not interpret literally the sayings of ordinary intercourse. Words were to be interpreted according to their connection, according to the conditions which gave them birth and according to their spirit. If the word millennium was to be interpreted literally, there could be no unanimity of interpretation. Was the Lord to come before the Jews had been converted? Was He to come at Jerusalem? Were there to be generations of men living after His millennial reign? These questions might all be asked if the word was to be interpreted literally.

What, then, is meant by the coming of the Lord Jesus? In answering it the heart and mind must be exercised. First of all, the King of Zion is sometimes spoken of as coming in His grace, in His spirit, not in a visible way. He had promised "to come" to all believers in spirit, to comfort them. All Christians believed in that coming. They prayed for it daily. That, then, is the first coming of the Lord, which is alluded to frequently in the Scriptures. He had promised the Hebrews in the Old Testament that He would "come" where His name was recorded.

Secondly, the King of Zion is coming for administrative purposes. He had said that all power was given to Him in Heaven and on earth. He is to carry out the purpose of the Divine Father and defeat the purposes of the devil. In that sense He comes to set up a kingdom. That is not a visible coming either. He meant to found a kingdom by dying on the cross. The administrative character of Christ's coming is referred to also in other places in the Bible. He comes to defend His people.

Thirdly, Jesus comes to take away His beloved people one by one. He comes to relieve suffering. Many a man had said on his deathbed, "Lord, come quickly." When the Lord said to wait until He should come, He had not meant to come in a visible sense, but to come to relieve the suffering of His people. When He said that He would come to "smite the stiff-necked people," He had meant to come in the administrative sense and not in a visible sense. Jesus Christ carried on His work, and in time would develop that millennial period for which Christians hoped. He would thus come in His glory to take to Heaven those who loved Him. That was the second coming. It was a coming for judgment. It was not a coming to set up a throne on earth. It was for "concluding purposes." It was to bring His kingdom in its present form

to an end forever. He would then deliver up that kingdom to the Father. If He did not have that kingdom to-day He could not deliver it up. That was the only Second Advent which the Bible taught.

SUNDAY SCHOOL CAUSE

LIGHT ON THE INTERNATIONAL LESSONS.

By Alfred H. Moment, D.D. (Presbyterian), Brooklyn, N. Y.

July 5, The Word Made Flesh.—John i., 1–18. **1891.**

I. Golden text: "The Word was made flesh and dwelt among us" (John i., 1–14). (1) The word "flesh" in the Scriptures means the whole man. (2) The text does not say that the Word was made man. The word "flesh" is more connected with the idea of sin and weakness. The statement is very strong, showing the marvellous condescension on the part of Christ. He came down to man's lowest condition in order to save all that would believe. (3) "And dwelt among us" (Ex. xxv., 8; xxix., 45, 46; Ps. lxxiv., 2). So we see that in the old dispensation God dwelt with His people, but this dwelling attained its full development and meaning in Christ. (4) The glory of the Word was not only on the mount of transfiguration, but also in Christ's teaching, marvellous deeds and wonderful character. (5) Full of grace and truth—love and faithfulness based on the eternal truth of God.

II. The divinity of Christ. Vs. 1, 2. (1) The first verse clearly affirms that Christ is as divine, as personal, and as eternal as the Father. (2) The expression, "Word," is one of profound significance. As a man's word is his own, belongs to him before others possess it, and when given out is the expression of himself to his fellow-men, so was the Word's relation to the Father. He was God's before the world had Him, and when He was sent into the world Christ became the manifestation of God.

III. The Word the Creator of all things. V. 3. (I. Cor. viii., 6; Col. i., 16; Heb. i., 2.) (1) The world was God's revelation of Himself through His Son, before the incarnation. (2) To be a Creator, Christ had to be God. (3) Hence we see from verse three that matter is not eternal, but that back of all visible things there is an intelligent Personality as Architect, Builder and Sustainer. (4) This is one of the strongest arguments the Bible gives us for trusting Christ with our lives (Ps. cxxi., 1–3).

IV. The Word had life. Vs. 4–13. This is not moral or intellectual life as the world uses these terms, but divine or eternal life. It belongs to Christ not as something communicated, but as an original and essential essence of His being. Eternal life is another name for righteousness, or the sum total of all good qualities. Adam had this, but lost it. The race has not had it since, except so far as individual souls have gotten it from Christ. Sin means the want of eternal life or righteousness. Christ's work, both before and since His incarnation, has been to restore righteousness, therefore it is said, "The life was the light of men and the light shineth in darkness and the darkness comprehended it not." Hence, in these opening verses, we have the divinity of Christ and the life of Christ placed side by side, making one and the same subject, for God is Life and life is God; one is the concrete and the other the abstract name for the Redeemer of men. Observe what is said about this "Life" or "Light." (1) John the Baptist was a witness of it (vs. 6–8). (2) It was for all men in order to save them (vs. 7, 9). (3) It is to be received by faith (v. 7). (4) The Light, *i.e.*, Christ, was in the world shining on men before the incarnation (vs. 10, 11). (5) While the world at large rejected Him, a few did receive Him (v. 12). (6) All who, before the days of His flesh, believed on Him, became sons of God, *i.e.*, received righteousness or eternal life (v. 12). (7) This wonderful privilege was not the result of natural birth—not by any human process—but by the power of God, *i.e.*, by the regenerating influence of the Holy Spirit (v. 13). This thirteenth verse, which tells the process whereby men were saved under Judaism, identifies that process with Christianity and shows that since the fall men have been redeemed by the power of God through faith.

V. The Word made flesh. V. 14. Here

John tells us the most stupendous fact that ever transpired in the universe. The other Gospels have the same thing in their account of the birth of Christ. Upon this truth—"God became Man"—rests Christianity. The Old Testament was not complete. It pointed all the ages of the past to a time of grand consummation, when God would "finish" the work of the world's redemption. The Christ that stands before us in this verse is a true God and a perfect Man. The Bible teaches no other Saviour. We must trust and serve this one alone. Of Him the writer says: (1) He dwelt among us; He was here about thirty-three years. (2) We beheld His glory—*i.e.*, displays of His divine power and other manifestations of His Godhood. (3) He was full of grace to offer to poor, sinful man, and truth to reveal from God to a dark, ignorant world.

VI. The Baptist's testimony. Vs. 15–18. Observe: (1) Though John was born before Jesus, he declares: "He was before me"—the doctrine of the pre-existence of Christ. (2) The all-sufficiency of Christ. The word "fulness" of verse sixteen is to teach this (Col. ii., 9). (3) The world's mercies were from the fulness of Jesus Christ. He had given "grace upon grace." (4) Justice was revealed in the law, but salvation was offered by the incarnate Word (v. 17). (5) God, who cannot be seen, was revealed by the Word made flesh! To know the invisible Father, we have only to know His Son (v. 18).

July 12, Christ's First Disciples.—JOHN i., 29–42. **1891.**

I. Golden text: "Behold the Lamb of God which taketh away the sin of the world" (John i., 29).

II. John the Baptist's testimony of Christ. Vs. 29–34. (1) The place was Bathabara, on the east side of the Jordan, ten miles from its mouth. Here John was preaching and baptizing. In verses 19–28 he speaks golden words of Jesus. The following day he bore witness to Him in the language of verses 29–34. (*a*) Christ is declared to be the Lamb of God; that is, the Redeemer who was to come to make atonement for the sin of the world by the shedding of His own blood. (*b*) John saw the Holy Spirit descend upon Christ. (*c*) He says that Christ is the Son of God—the true Messiah, the divine Saviour of the world.

III. The first two disciples—John, the writer of this Gospel, and Andrew—how they came. Vs. 35–39. Observe: (1) These men had their attention first called to a vicarious Saviour. The Lamb of God conveyed the idea of divine sacrifice for sin. This was the Gospel they heard. This, too, must be the truth preached to all men before they can ever become disciples of Christ. "Behold the Lamb of God" is the staff by which Christianity must walk around the earth, "making disciples of all nations" (vs. 35, 36). (2) John and Andrew responded to the Baptist's preaching by following Jesus. All preaching is useless until men make some positive advancement toward Jesus (v. 37). (3) Jesus soon recognizes the inquiring soul. The two awakened men before us had only gone a few steps when they were encouraged to go forward to a more intimate acquaintance, by being asked the question (v. 38), *What seek ye?* and by a warm invitation to come to His home and see for themselves what He was and what He had for them (v. 39). (4) The result of this interview was that both found Christ a personal Saviour. All that come to Christ with a longing heart find Him a glorious Redeemer!

IV. The third disciple—Peter—how he came. Vs. 40–42. Observe: (1) When Andrew found a Saviour himself, he was not satisfied till he had secured the same blessing for his own brother (v. 14). Righteousness always diffuses itself. If we do not desire to save others, it is good evidence that we are not saved. (2) The person brought to Jesus was Peter, Andrew's brother. We should commence our Christian work at home. (3) The great Peter was saved through one much his inferior in point of ability. We never know when we may help to save a Simon Peter. (4) The thing to be done is to bring men, not to prayers, church, temperance, honesty, *but to Jesus* (v. 42). Salvation has to do with a person, not with a thing! (5) It would seem that Peter believed at first sight, hence Christ's reception of him as His disciple (v. 42). (6) It was the testimony of Andrew that made it easy for Cephas to accept the Messiah (v. 41). We should tell our experience to others.

V. The fourth and fifth disciples, Philip and Nathanael. Vs. 43–51. Observe: (1) No visible instrumentality is present in Philip's case. Jesus said to him: "Follow Me." He obeyed. There are those who hear the divine call, all of themselves, and follow Christ; no one in particular having to do with the matter of

their salvation. It is pleasing to know that many, while having nothing done for their souls by Christians, are spoken to by Christ, in His providence, by His Word and His still small voice—all saying, "Follow Me." And they do follow. The fourth disciple may have come into the kingdom as a representative of this Church-neglected, but not Christ-neglected, class. (2) Philip brings Nathanael by declaring that he had found the Christ of the Old Testament. This, no doubt, was the best way to persuade that good man. Being an Israelite without guile, he would at once be interested in a person said to be the Messiah of Moses and the prophets (v. 45). It is well to get, as far as possible, common ground, if we desire to lead people and do them good. (3) An objection is raised that Jesus was of Nazareth. Here was an honest doubt. Such doubts may rise in any mind. It is beautiful to see how Philip dealt with this misgiving of Nathanael. He simply said to him: "Come and see" (v. 46). This is all that need be said to any honest doubter. He that truly desires to know the truth can easily find it in the Bible. An honest reading of the Scriptures ever causes men to cry out: "Master, Thou art the Son of God; Thou art the King of Israel" (v. 49). The trouble with many people is, their doubts are dishonest, born of rebellious hearts, not wanting to know Christ or have anything to do with Him. (4) The testimony of Jesus regarding Nathanael—"an Israelite without guile" (v. 47); a sincere, good man, all ripe for the kingdom. Would that even of Christians this could always be said. It is what we should strive for. (5) In Christ's witness for him, Nathanael had an evidence of His divinity. He felt that his heart was read. God alone knows the heart. (6) The keenness of Nathanael's spiritual insight guaranteed to him that, in the future, he should see great things, even the reality of Jacob's ladder: "Heaven open and the angels of God ascending and descending upon the Son of Man" (vs. 50, 51). What a blessing it is to have a guileless heart and to be anxious to receive what light God is ready to give us. Then, too, are we in a condition to "see greater things." Heavenly glories may even flame before us!

July 19, **Christ's First Miracle.**—JOHN ii., 1–11. **1891.**

I. Golden text: "This beginning of miracles did Jesus in Cana of Galilee and manifested forth His glory" (v. 11). Here we see that Christ's glory, *i.e.*, divine nature, was shown in His wonderful deeds. It was displayed, too, in His teaching; in His extraordinary character; in His death upon the cross and in His resurrection.

II. The joyous opening of the Saviour's public career. Vs. 1, 2. His baptism had taken place a few days before, and at the same time, Christ had received the gift of the Holy Spirit, by which, as a man, He was fully qualified for His great lifework. Five men of the common people had found peace in believing in Him and had joined themselves to Him as His professed disciples. Now, in a day or two, we find Jesus with these new friends and followers present at a marriage celebration joining in its merriment. Here we have a good example of what Christianity does for those who truly embrace it and are controlled and blessed in all things by it. It gives mirth and song to life; of course with these in their turn come sorrow and lamentation. But Christ in our lives is intended to make us happy. Heaven itself is described as a place from which sorrow and tears shall be forever absent; and in which wedding robes shall be worn, new wine quaffed and songs sung! All this was beautifully foreshadowed by the happy, joyous, merrymaking company of Cana, of which our Lord and His disciples formed a part (vs. 1, 2).

III. Christ's fellow-feeling with man. The marriage festivities were in progress. All were enjoying the happy event. Any circumstance that would interrupt the merry flow of soul would be a calamity at least to the "ruler of the feast," and to the bridegroom himself. Such a circumstance was at hand—the wine had given out. This moved Jesus so that He performed a miracle in order to supply the needy element of the feast. The primary motive of this wonderful act was to relieve from embarrassment the steward and save the feelings of the newly-married couple. This consideration of Christ, as to the happiness of others, is one of the grandest qualities we behold in His wonderful character. He was ever having compassion for people—a fellow-feeling with man. So shall we, if Christ lives in us by faith.

IV. Christ's wine the best. V. 10. No doubt the steward had provided the very best wine for this marriage. It was

inferior, however, to that offered by Jesus. This is always the case. No joy that the world can give is as good as that which comes to us when we serve and love the Lord Jesus Christ. No peace that man can obtain is equal to that which Jesus gives. No home that wealth and genius can build is half so good as a home upon which Christ bestows His daily blessing. Whatever we have, let it only be from Jesus, then will our possessions be of a supreme quality.

V. Christ's abundant supply. Vs. 6, 7. A firkin was equal to seven and a half gallons. Supposing each water pot to contain two firkins there would be ninety gallons of wine—more than sufficient for the company. This is like Jesus. He always provides an all-sufficiency (Ps. cxxx., 7; Luke xv., 17; Heb. vii., 25; Rev. xxii., 2).

VI. Christ's wine not intoxicating. (1) In ancient times, as now, there were inebriating and uninebriating wines. As early as Homer's day the latter was called "drugged wine," and it was condemned. (2) In the Bible these are both mentioned, the one as a blessing and the other a curse (Song of Sol. v., 1; Amos ix., 4; Prov. xx., 1; xxiii., 29–32). (3) During all time intoxicating wine has been an evil (I. Thes. v., 22). In view of these facts, there is but one conclusion as to the wine that Jesus made at the Cana marriage—it was not inebriating.

VII. The wine made was a product of divine power. V. 11. It manifested Christ's glory or Godhood.

July 26, Christ and Nicodemus.—John iii., 1–17. **1891.**

I. Golden text: "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life" (John iii., 16). (1) This is the greatest text in the Bible, if we can compare divine things with themselves. Its theme is: the wonderful love of God for man, a sinner. This love is wonderful: (*a*) because it was love of the right quality manifested by a gift; (*b*) because of the kind of gift God bestowed on the world; (*c*) because of the universal offer of the gift; (*d*) because of the easy terms upon which the gift can be secured by all men.

II. Nicodemus' estimate of Jesus. Vs. 1, 2. He believed Him to be a Teacher come from God and felt that God was with Him. It is perhaps the only place in the Bible where we find the expression: "A teacher come from God." Jesus was that in a higher sense than Nicodemus knew, and hence we may all depend upon the truthfulness of all that He taught.

III. Jesus' reply to Nicodemus. Vs. 3–15. Here is the hature and the necessity of regeneration and how to secure its blessing in the soul. The nature is a radical change; old things must pass away and all things must become new. The necessity of it rests upon the following facts: (*a*) because man is what he is—a sinner; (*b*) because God is what He is: just and holy and cannot look upon sin with the least degree of allowance; (*c*) because the Bible is what it is—it gives no idea any place of peace and pardon save through the heart being created anew by the Spirit of God. Knowing all this, Jesus said: "Ye must be born again" (v. 7). Observe that it is not "should," "ought," "might," "may," or "will." It is the unflinching "*must*"! From the absolute necessity of this change of heart, we see that a religion without the new birth is worthless. A religion that substitutes honesty or mere forms of worship for the new birth is worthless. A religion that adds anything to the new birth as a means of salvation is soul-ruining. Jesus said: "He that is born anew shall enter into the kingdom of Heaven." "Except a man be born anew he cannot enter into the kingdom of Heaven." (vs. 3–5).

IV. How is the new birth secured. (1) A man must feel the need of being saved from his sins. God can do nothing for an indifferent soul. Such are dead and must remain dead until they *willingly* desire to be helped out of their lost estate. When this desire is felt, then the Spirit, it may be through human agency, seeks to lead the needy, anxious sinner to look to Jesus Christ on the cross as the diseased Israelites of old looked to Moses' serpent (v. 14). When a soul has truly accepted of Jesus as a crucified Saviour, the Holy Spirit enters that soul, the door of which being opened by repentance, and works in it the change here spoken of as "being born again."

V. The Gospel briefly stated. Vs. 16–18. Here is the love of God as the foundation of all hope—the incarnation of His Son as the expression of that love—eternal life offered to all on the one condition of faith in Christ (v. 16). The mission of

Jesus here was not to judge or condemn, but to show mercy and make a free offer of salvation to all men, through His own death (v. 17). All that believe not on Jesus Christ, with a faith which secures deep penitence for sin, are condemned already. The great sin of man is rejecting the Son of God, because He is the expression of the Father's love to rebellious hearts.

Mission Fields

From our Correspondent in Asia Minor.

Last summer we spent in the Cesarean field. In one way it seems difficult to leave Tarsus for five months every year, but, on the other hand, these warm months which we must spend out of the city afford a wonderful opportunity for touring—we go to high mountain regions, and while there I spend the time in evangelistic work, which I greatly enjoy. Besides this, our touring introduces our work and its objects in different places, we find needy students from many towns who desire to enter our school, and, best of all, I have the privilege of preaching the Gospel to hundreds and thousands who have never heard the grand old story of Jesus and His love.

I travelled 800 miles, visiting fifteen different places where I was privileged to meet many congregations, of various nationalities and sizes, hungry for the truth. Not only the privilege of preaching the Gospel to thousands, but the joy to know that hundreds were giving their hearts to Christ, filled us with deep thanksgiving to God, who so richly blessed His Word. Time will not permit to give a full report, neither do I like to burden you with a long epistle: simply permit me to tell briefly of our tour of thirty-two days in ancient Galatia. Leaving my wife and baby in Talas I started with Rev. Dr. Farnsworth for this tour July 29th. After two days we reached the village of Chakmak; here there is a little church with eleven members: could only spend one night here, but that was very interesting: church was opened and filled with almost every man in the place, both Protestants and Armenians: there was such a high wind that the lights were all blown out, there being no glass in the windows, so I preached in the dark: while speaking the people were so quiet it seemed as though they were all sleeping, but the result proved otherwise: next day we reached another village: the afternoon and evening spent here was full of services—four in all: Protestant church proving small, the Armenians invited us to their church: reaching the building we found only four walls—not even a roof—the edifice being unfinished, of course we had no lights there, except that shed by the beautiful moon and stars: the whole village assembled—my sermon was on repentance—fifty-six remained after the service and it was an impressive sight to see and hear their eager faces and earnest cries for repentance and forgiveness. Next day in Injirli was even more interesting: it was harvest time, so people were out in their fields, three to six miles distant, but they gladly came to hear three preaching services in one day—it was truly a harvest of souls—the Word pierced the hearts of many—over thirty sought and found the Saviour I believe—yea the harvest was white for the reapers. Though earnestly urged to spend the Sabbath in each of these places, we were obliged to reach Yozgat. This latter has over 25,000 population of Moslems, Armenians and Greeks; there is an Evangelical church with membership of sixty, and congregation of 180: this church has had a poor name for years, owing to internal quarrels, but now they were ready for a spiritual awakening: Pastor Garabed Grecorian, a graduate of Princeton Seminary, is doing a good work, with heart and soul to build up this people. Here we spent about ten days, contrary to our plans, the necessity and opening demanding it. Daily we had two, and sometimes three or four services—

from 200 to 500 attended, new ones come from Armenians, Greeks and Catholics: their continuance in coming, eagerness in hearing and earnest inquiry for salvation was abundant proof that the work was of the Holy Spirit. Many forgot the speaker and sectarian differences, and were ready to say "what shall we do to be saved?" Our inquiry meetings were very interesting and blessed, with over 100 inquirers: one confession I heard here often echoes in my ears—an old gray haired man of sixty-five was crying while he said, "O, Pastor, tell me what to do for my sins—I have done every kind of wickedness—the Yozgat priests being tired of my confessions I went to Cesarea and there confessed to the priests; still I have no peace:" he was truly weary, sorrowful and wretched; who but Jesus could give him rest and peace? We both knelt before the mercy throne and plead for forgiveness—I believe the old man will never forget the gentle touch of the Saviour at that hour. I hope this work of divine grace will be followed by the pastor and active young men in their Y. M. C. A., and many more of these inquirers be brought into the Master's fold, proving a great help and blessing to the community. Soongoorlu—thirty-six miles from Yozgat—has a population of 10,000—a Protestant church of twenty members and 100 in the congregation—the four days spent here were busy, full of blessing: I preached six times, holding four inquiry meetings: the young preacher was much encouraged with the work and we all rejoiced together: every night from 300 to 400 attended, four-fifths being Gregorians or Greeks. Sunday, August 17th, was a day of Pentecost for the congregation: in the early morning the priest invited me to preach in the Gregorian church—I spoke to several hundred about repentance—then many followed us to the Protestant church, thus hearing the Gospel preached twice in one day: seventy-six remained to the inquiry meeting, forty of whom offered earnest petitions for themselves—most of them were not Protestants—with *open* eyes (not being accustomed to close their eyes in worship) they would lift their hands and pray "Lord receive me now!" Among the inquirers there were a few infidels—I was quite amused at the confession of one—he, a prominent Greek merchant, said: "Last night I heard the sermon and was so touched and influenced that I could not sleep all night, thinking what is this—it must be one of three things—either a *charm*, the *power* of *oratory*, or *divine influence*." We told him it was the voice of the Lord and he must obey it.

Istanos: this town has over 3,000 Armenians—a Protestant congregation of 500 and church membership of 120: here we remained only two days: preached three times and held two inquiry meetings: the church is in good working order, and Pastor Hirabed is doing very well indeed: though many Protestants were out of town the services were crowded with 400 to 500 people: our prayer and inquiry meetings were of marked interest—among our hearers was a Mohammedan Priest who came regularly; he was not only a hearer but a searcher after truth; we had long discussions with him on the subject of repentance—he called twice at the house where I was stopping, but both times I was out. This is a good field for a great work, but promising to spend Sabbath in Angora we hastened away, with the promise of a longer stay in the future.

Sabbath, August 24th, we spent in Angora, a government centre of over 40,000 population. Not feeling well it was a cause of regret not to stay longer: here I preached only twice; hoping for a longer visit in the future, we left the following day, turning our faces homeward. On the way we stopped for one day in Denek Mardine, where we were much pleased with the people; held three services; here was especially manifested the power of the truth, bringing a change to the heart, even in a short time: it was a revival day, and a feast of joy to the people—some thirty expressed determination to henceforth serve the Lord; the good preacher was much encouraged and ready to carry on the good work thus begun.

Out of the thirty-two days' tour we held services twenty-two days; thirty-six preaching services, twenty-two inquiry and prayer meetings and four meetings

especially for church members. About 1,500 different persons heard the Gospel preached, two-thirds being non-Protestants; we saw wanderers turning to God, many hard hearts melted, drunkards reclaimed and infidels converted. I never thought God would give strength and abundant blessing such as he bestowed at this season. O what a power we have in Gospel preaching and earnest prayer. Thank God for His Word and work. Trusting for your continued interest and prayers, I remain

Yours in Christ's cause,

H. S. JENANYAN,

Missionary of St. Paul's Institute.

CHRISTIAN EDIFICATION

Stand upon Thy Feet.

We have often heard that it is the aim and effect of religion to humble the pride of man; but it is just as true to say that it is the purpose and work of religion to exalt and dignify the believer. The point of view determines the judgment. The Indians who swept across these interior plains spurned the teachings of missionaries who would wash the vermillion from their cheeks, strip the feathers from their crests, pluck the otters' skins from their scalp locks, and clip the scarlet streamers from their ponies' tails. Such degradation of the braves was not to be tolerated. But the men who came hither to build the cities of a Christian civilization and who sit to-day in their homes surrounded by the refinements of wealth and art are somehow sensible of an exalted manhood instead of lost honor. Nothing at once so humbles vanity and exalts worth as the revelation of God made in the Bible.

Twice in the sacred volume, once in the Old Testament and once in the New, we hear the command, "Son of Man, stand upon thy feet": and each time it is the majesty of Heaven lifting up the prostrate worshipper. When that first vision was granted to the priest Ezekiel,—when he saw break out about him all the splendors of a heavenly estate—wheels of fire and wings of seraph, hosts of celestial armies and ministers of divine power—when he stood suddenly before that throne which was beautiful and bright as an individual sapphire and circled by the bow "which one sees after the rain"—it is not to be wondered at that he fell awe-struck, dumb. That which wakes our astonishment is that out of "the excellent glory" comes the voice—"Son of Man, stand upon thy feet."

The practical repetition of this is found in the more familiar incident of Paul's conversion. It is the heavenly light which prostrates him; it is the heavenly voice which raises him up with the reassuring word—"Rise, and stand upon thy feet." That is but a poor conception of the truth which sees the prostration, but, like Paul's companions, fails to understand the voice.

Man is the only creature of this earth that can stand self-poised. From the moment that the creeping child swings itself up upon its dimpled feet and stands smiling back upon its proud mother, it is the world's prince. That which Burns calls man's "heaven erected face" marks him as one "beneath whose feet" all creatures are divinely put. Beautiful as is the painted trout, the silvery grayling; exquisite as are the colors of the bird unfolding in its flight the "azure, green and gold"; pliant as are the flexile members of the ape, it is man only who can stand erect as a spear and look heaven in the eye.

For a generation the court of the Chinese empire was closed to the ambassadors of Christendom from the fact that this "Son of Heaven" received neither prince nor plenipotentiary except as he crawled before the throne. But the majesty of the Most High, as revealed to us in the blessed Word, exalts that dignity by grace which was conferred by creation. True power is always simple, and true worth sympathetic. There is no need to sing Stennett's lines—

> "Forbid it that Omnipotence
> Should crush a feeble worm,"

for it is the part of petty power to be only terrible: it is the part of Omnipotence to be gracious. Many a princeling in India rides loftily through his ranks of prostrate subjects while the English premier, upon whose word his semblance of power depends, rides unnoticed through the crowds of London in a hansom.

Christianity exalts, never degrades, man. It pricks the bubble of his vanity, but it stands all his nobler faculties

and ambitions upon firm footing. It strikes off the bondage of a servile fear and enriches him with the liberty of the sons of God. The chains of sin are broken and the soul leaps as the lame man whom Peter bade to rise. The shame of guilt is gone and with it the downcast face and averted eye. Let it be understood and preached that the Gospel always humbles but never humiliates: that out of the very effulgence which prostrates comes the voice that bids him—"Son of Man, stand upon thy feet."—*Interior.*

HELPS IN PASTORAL WORK

The Lever in Preaching.

By Rev. W. W. Willard.

The objective point in preaching is the will. How shall we then get a purchase upon that which we would move? Speaking in the language of mechanics, three factors we conceive as requisite to the desired result: the power, the lever and the fulcrum. Let these three duly co-operate and the weight must move. Let us then glance successively at these three factors. The power we denominate "conviction," which we conceive to be the central subjective element in effective preaching. Whatever else a man may possess as an equipment for his profession, this is the *sine qua non.* Ignoring in no wise the numberless affluents, natural and otherwise, which contribute their effect to preaching, the central spring whence issues the main stream of motive power is conviction. After giving due emphasis to everything else, it remains true that it is belief alone which engenders belief. Conviction, like the living germ, will so incarnate itself by its inherent energy as that its form shall be a fitting and effective vehicle for the truth. It is not the "all," but is the essence, the protoplasm out of which develops, and the centre around which must crystallize, all else of strength and beauty that ministers to the power of pulpit utterance.

Conviction is potential eloquence. Without a genesis in belief, speech can attain nothing higher than bombast. Conviction also is the element that wins. An audience, I believe, will take anything from a man when he speaks from downright conviction, when they know that he means to the bottom just what he says, and that he is not influenced by the personal equation. The insidious "I" too often insinuates itself into our sermons. Our motives are centripetal and our words are wasted.

Conviction, deep and dominant, we do believe is the power without which we shall do little more than he who fires paper balls at an iron citadel, but the power with which, exerted at the end of the lever resting upon a fixed fulcrum, we shall be able to move the most stubborn will. No pulpit technics can take the place of molten ideas in the breasts of men.

If the power, then, is conviction, the lever is revealed truth. This it is that finds men. The sermonic text to-day, if not obsolete, is in many pulpits obsolescent and is tolerated rather in deference to precedent and as a venerable, but effete, relic of the past than because it has any inherent power or possesses any special pertinence to what follows. A sustained generic relation between revealed truth and preaching is too often one of casual coincidence rather than of habitual purpose.

Furthermore, as to apologetic preaching. A fair question it is whether we do not apologize too much for that which needs no apology; whether we do not too often try to prove that which it were better to affirm and whose mightiest effect resides in its self-evidencing power; whether, instead of telling a man we've got a gun, we should not proceed to shoot him. Upon professional skeptics apologetic preaching seldom produces any good effect. To the believer it suggests difficulties never before imagined. To the honest doubter it may possibly be the means of enlightenment. Our function is not so much to parry as to thrust.

A work-a-day sort of a man, speaking of modern preaching, remarked to an acquaintance of ours, "Preachers nowadays take a text and say something about it." As a commentary from the lay standpoint, we have not heard this surpassed. It is the word duly incarnate in human speech that is the sword of the Spirit and that is to be, not demonstrated, but declared. A message that is already written in broad outlines upon the heart, and needs but to be vividly presented to be recognized and received, this is the lever by which we are to move men's wills. It is a bar tempered for the purpose and which, with an adequate power, bearing down upon an adequate fulcrum, cannot fail to be effective. —*N. W. Presbyterian.*

Beautiful Thoughts

Heaven designs to suit our trials to our strength.—*Hannah Moore.*

If we measure distance by time we are not far from home.—*Spurgeon.*

God has two thrones—one in the highest heavens, the other in the lowliest hearts.

We have lost a paradise by sin and have gained a heaven by the cross.—*Charnock.*

Faith in to-morrow instead of Christ is Satan's device for man's perdition.—*Cheever.*

Most people would succeed is small things, if they were not troubled with great ambitions.—*Longfellow.*

All who have been great and good without Christianity, would have been much greater and better with it.—*Colton.*

Trust him little who praises all; him less who censures all, and him least who is indifferent about all.—*Lavater.*

Christ for us is all our righteousness before a holy God; Christ in us is all our strength in an unholy world.—*Robert McCheyne.*

It is the easiest thing in the world to train up a child in the way he should go; all you have to do is to go that way yourself.—*Dr. Lyman Abbott.*

It is a sign that we shall prevail in our prayers, when the Spirit of God moves us to pray with a confidence and a holy security of receiving what we ask.—*Cassian.*

We cannot skip the seasons of our education. We cannot hasten the ripeness and the sweetness by a single day, nor dispense with one night's nipping frost, nor one week's blighting east wind.—*F. W. Robertson.*

Repentance hath a purifying power, and every tear is of a cleansing virtue; but these penitential clouds must be still kept dropping. One shower will not suffice, for repentance is not one single action, but a course.—*South.*

It is by public worship that we so deepen within ourselves a sense of God—His greatness and His goodness—that we carry it about with us permanently in spite of the "hard rubs" of the world.—*Rev. A. Norris.*

God's almightiness is sent to us as a pledge, not that it may do everything for us, but that it may awaken our strength and call up every energy we possess and consecrate it to the high and solemn service of the great Lord.—*Parker.*

Never before was the Bible itself such a centre of interest in the world as at the present time. It is now the study of scholars, the theme of thinkers, and the object of attention by the common people, all the world over, as at no former time.

Covetousness calls itself just when it is simply hard. There is no other sin which has so many softened *aliases.* It will be dealt with by its true name at the judgment. Look at the ugly thing by the light of the Gospel now; it will save you from trouble then.—*Nashville Christian.*

"The blood of Jesus Christ, His Son, cleanseth us from all sin" (I. John i., 7). What a blessed text is this; what a comfort to the living and the dying. It has lightened many a darkened pathway; cheered many a drooping spirit; sustained many a despairing soul; soothed many a dying sufferer.

When God intends to fill a soul, He first makes it empty; when He intends to enrich a soul, He first makes it poor; when He intends to exalt a soul, He first makes it humble; when He intends to save a soul, He first makes it sensible of its own miseries, wants, and thingness.—*Christian Standard.*

One of the most useless of all things is to take a deal of trouble in providing against dangers that never come. How many lay up riches which they never enjoy; to provide for exigencies that never happen; to prevent troubles that never come, sacrificing present comfort and enjoyment in guarding against the wants of a period they may never live to see.—*Jay.*

In a bouquet a great variety of choice flowers can be blended. The damask petals of the rose, and the expanding bud of the carnation will only be rendered more attractive by their contiguity to the maiden hair fern. Each flower in the bouquet will retain its distinctive aroma, tint, and form, whilst altogether in a bundle they charm the eye and decorate the house. So Christian people have their differences of opinion, character, and action. There are varieties in the Church of God. The followers of the Redeemer agreeing in hope, and aim, and object of faith, differ very widely in other respects. They have not all an equal amount of fervor, an equal strength of faith, an equal depth of joy, an equal buoyancy of hope, or an equal breadth of charity. Each has his individual idiosyncrasies. Each has his peculiar trials. Each has his particular sphere of work. But all are one in Christ.—*Dr. H. Hitchens.*

Affliction

11. Chastening Benefits.—HEB. xii., 11.

It is said that gardeners, sometimes, when they bring a rose to richer flowering, deprive it for a season of light and moisture. Silent and dark it stands, dropping one fading leaf after another, and seeming to go patiently down to death. But when every leaf is dropped, and the plant stands stripped to the uttermost, a new life is even then working in the buds, from which shall spring a tenderer foliage and a brighter wealth of flowers. So, often, in celestial gardening, every leaf of earthly joy must drop, before a new and divine bloom visits the soul.—*Harriet Beecher Stowe.*

Contentment

12. Working According to Ability.
—LUKE xiv., 8.

There is a fable told about a king's garden, in which the trees and all the flowers began to make complaint. The oak was sad because it did not bear flowers; the rosebush was sad because it did not bear fruit; the vine was sad because it had to cling to the wall and could cast no shadow. "I am not the least use in the world," said the oak. "I might as well die, since I yield no fruit," said the rosebush. "What good can I do?" said the vine. Then the king saw a little pansy, which held up its glad, fresh face, while all the rest were sad. And the king said, "What makes you so glad, when all the rest pine and are so sad?" "I thought," said the pansy, "that you wanted me here, because here you planted me, and so I made up my mind that I would try and be the best little pansy that could be."

13. The Spirit's Teaching.
—JOHN xiv., 26.

On entering a cavern you enquire for a guide, who comes with his lighted flambeau. He conducts you down to a considerable depth, and you find yourself in the midst of the cave. He leads you through different chambers. Here he points you to a little stream rushing from amid the rocks, and indicates its rise and progress. There he points to some peculiar rock, and tells you its name, then takes you into a large, natural hall, tells you how many persons once feasted in it, and so on. Truth is a grand series of caverns. It is our glory to have so great and wise a conductor as the Holy Spirit. Imagine that we are coming to the darkness of it. He is a light shining in the midst of us to guide us. He teaches us by suggestion, direction, and illumination.—*C. H. Spurgeon.*

14. Prevenient Grace.—PHIL. ~~xii.~~ ii., 13.

Before any daisy or violet, before any blossom is seen in the field, the sun warms the ground, crying to the flower and saying, "Why tarriest thou so long?" and day after day the sun comes and pours its warmth upon the earth, and coaxes the plant to grow and bloom, and when days and weeks have passed the root obeys the call and sends out its germ, from which comes the flower. Had it not been for the sun's warmth and light, the flower could never have come to itself. So the Eternal Spirit of God rests on the human soul, warming it, quickening it, calling it and saying, "O my Son! Where art thou?" And at last it is this divine sympathy and influence that brings men to God, and leads them to say, "Am I not sinful?" and to yearn for something higher, and purer, and holier. It was God's work. He long ago was working in you to will and to do of His own good pleasure.—*Beecher.*

15. A Warrior's Trophies.—ISA. ii., 4.

Great conquerors in ancient times, and not a few in Christian countries, delight to parade the memorials of their achievements, but Moltke, the great German strategist, carefully excluded everything from his daily surroundings which might seem to savor of vainglory or ostentation. Not a trophy or banner taken from the enemy is to be seen in the apartments or grounds of his castle. Instead of these mementoes of bloodshed, is an oak planted on the day when the Treaty of Frankfort was signed, indicated by a small stone bearing the date, September 1st, 1870, the date of the battle of Sedan, which more than any other single event contributed to bring the struggle to a close. Thus quietly but impressively has the great soldier left on record his conviction of the immense superiority of peace to war. He never talked of his campaigns except when the subject was introduced by others, and then as briefly as possible, and to show his appreciation of the blessings of peace, the guns presented to him by the Emperor William I. were melted down by the orders of the Marshal and made into a bell for one of the churches in which he was accustomed to worship. The greatest warrior of modern times, if not of history, had imbibed enough of the spirit of the Gospel to long for the time when "they shall beat their swords into ploughshares and their spears into pruning-hooks."

Monthly Survey

The public schools of the State of New York cost the taxpayers $16,000,000 last year.

Greater numbers of Burmans have been baptized during the last year than in any year before.

The Chinese coast, 2,000 miles in extent, is lighted at night by as complete a system of light-houses as the shores of any civilized country.

The *Century* puts the number of young men in our American colleges at about 70,000, and the number graduated every year at about 10,000.

A mission school is to be established by Rev. E. W. Kelly of Mandalay, Burma, on the very spot where Dr. Adoniram Judson, the first missionary from America, suffered the cruel imprisonment at Oungpenla.

Missionaries among the Jews in all the countries of continental Europe report an increasing interest in Christianity among that people. They are affected by the movement inaugurated by Mr. Rabinowitz, of Kischeneff, Russia.

Baptist progress in Sweden is one of the remarkable religious movements of the present time. Revivals are constant. In twenty years the number of church members has advanced from 4,900 to 32,308. The baptisms in 1888 were 2,390.

The totals of missions in China are: Thirty-nine societies, 526 male missionaries and 597 women; total, 1,123 missionaries; 162 native ordained helpers, 1,278 unordained, 34,555 communicants in the churches, and 14,817 pupils in school. Forty-four thousand dollars were contributed by the churches the past year, and the net increase in membership was 2,295.

The Evangelical Alliance has issued a call inviting representatives of the various religious, benevolent and reformatory organizations of the country to meet in the Managers' room in the Bible House, New York, on the 25th of June at 3 o'clock, to confer concerning the erection of a large building in the Columbian Exposition containing audience rooms for great religious conventions, and for affording facilities for a united religious exhibit for all Christendom.

In Yokohama there were 400,000 European tradesmen visited their board of trade during the year. There are 38,000 students there, and in Japan over eight million children are attending the schools, where the Bible is the standard study book. In China he found the railroad stations at Singapore to be the finest he ever saw, and the volume of business is astonishing. Here is a field that needs hundreds of missionaries and thousands of dollars to complete the great evangelical and educational work which has but just begun. The work of every missionary to-day is a far more responsible one than that of any missionary twenty-five years ago.

Engineer Gehry, of the Reading (Pa.) Road, when, on a recent night, nearing Perkiomen Junction, discovered a person lying on the track ahead. By almost superhuman efforts the train was stopped within a few feet of the person. It was then found that a lady of respectability was lying on the track with two children near her, while a little further on was a second woman and three children. The seven had had a most narrow escape. All were intoxicated from cider that they had drank freely at a party that evening. Cider is an intoxicant, and should, as a drink, have no place in the home.—*Herald of Gospel Liberty.*

The Hon. A. B. Richmond writes: I have practised law over forty years. I am now engaged in my seventy-seventh homicide case, sixty of which have been caused by the murderous frenzy of intoxicating drink. My pen is wholly inadequate to the task of detailing the horrors incident to the licened curse that I have heard related before court and jury in the thousands of criminal cases in which I have pleaded either for acquittal or conviction of crimes that never would have been perpetrated but for the demoniacal influence of rum. There is not a crime named in our criminal code that it has not prompted men to commit; not a sin incident to fallen men that it does not promote, and yet this licensed murderer and criminal is the pet of the laws of a Christian people.

During one of Mayor Hilton's meetings in Cincinnati he related a story of a boy in Chicago, nine years of age, who came to school drunk, and being taken in the arms of an officer, his head pillowed on his breast, he coaxed the little one to tell where he got the vile stuff. After thinking a moment he got up and felt in his pocket which was filled with old nails, bits of string, a top, etc., but he could not see the thing he wanted; he looked on the floor, and their he saw what he had dropped, a bright picture card, on the edge of which were small squares and some of these were punched. "What is this?" the officer asked. "My beer card; each boy gets a card and each hole is a drink, and the boy that gets the most holes in a month gets a prize." There are three prizes, a pistol, a story book of the Three Devils, and a whiskey cocktail,

Book Department, Etc.

SERMONS PREACHED IN MANCHESTER. By Alexander Maclaren, D.D. London and New York: Macmillan & Co.

The author of these sermons stands in the front rank of preachers. There is no element of sensationalism in his style or manner, but there is solid Gospel truth in his matter, a nice adaptation in his illustrations, and something satisfying both to the mind and to the heart in every sermon.

ORIGIN, PURPOSE AND DESTINY OF MAN; OR, THE PHILOSOPHY OF THE THREE ETHERS. By William Thornton. Boston: Published by the author.

Although not stated on the title-page, the author seems to be a physician, who endeavors in this work to show the defects of the present system of medical treatment by all the schools, inasmuch as they prescribe drugs whose elements do not enter into the constitution of the body; and that only such elements can expel disease and build up the body in its normal healthy condition. The author's theories seem to have received the endorsement of many eminent medical men.

THE BIOGRAPHY OF DIO LEWIS, A.M., M.D. By Mary T. Eastman. New York: Fowler & Wells Co., Publishers, 775 Broadway.

The subject of this book was in many respects a remarkable man. His mind was active and original in thought, his methods fresh and progressive, and as his education was on medical lines, he was fitted to advance in sanitary, moral and physical reforms to which he devoted much of his time and energy. The temperance crusade in Ohio and elsewhere elicited his earnest co-operation, and his books put truth on many subjects told in a bright, witty, chatty style, into many households. His Biography will be read with great interest by many admirers.

HELPFUL LITERATURE IN OUR EXCHANGES.

[Space will permit us to only name the articles in the various Magazines on our table which will be of special interest to our readers.]

THE ATLANTIC MONTHLY, JUNE, 1891. Abraham Lincoln, *Carl Shurz.* Classical Literature in Translation, *R. G. Moulton.* What the Southern Negro is Doing for Himself, *S. J. Barrows.* The Prayers of our Old Puritans.

HARPER'S MAGAZINE, JUNE, 1891. Frontispiece, Indian Scout with lost Troop Horse. Some American Riders, *Col. T. A. Dodge.* Up the River Paraná, *Theodore Child.* London After the Romans, *Walter Besant.* The Warwickshire Avon, *A. T. Quiller Couch.*

THE FORUM, JUNE, 1891. Van Moltke and Future Warfare, *Col. Theodore A. Dodge.* Church and Creed, *Rev. Dr. C. A. Briggs.* The Commonwealth of Australia, *Sir Charles W. Dilke.* Our National Copyright Law; A Forecast, *Henry Holt.* The Great Count of 1890, *Pres't F. A. Walker.*

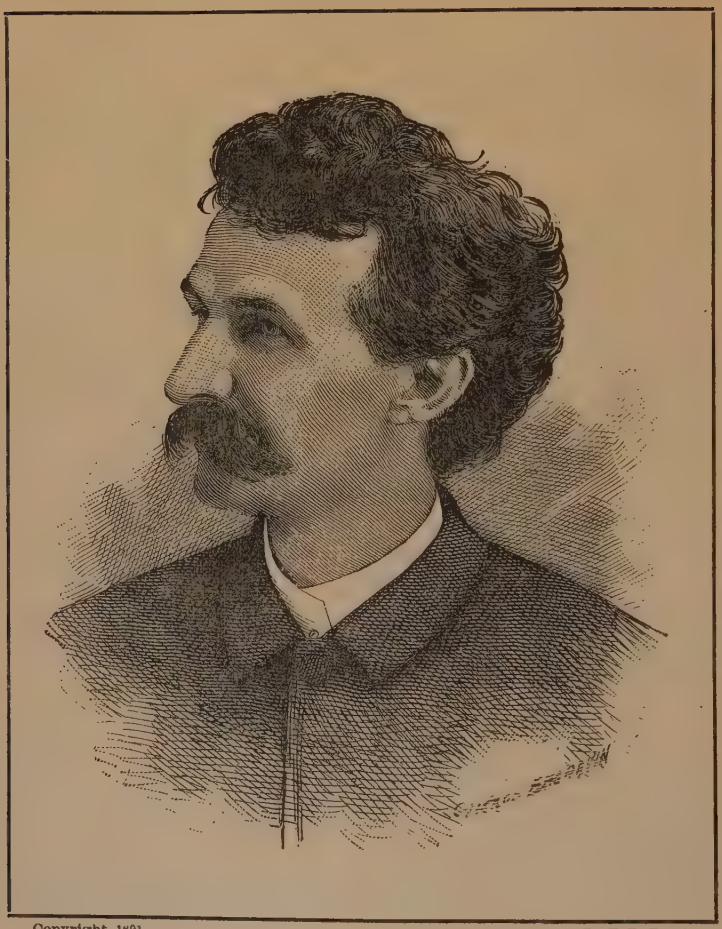
HOMILETIC MAGAZINE, JUNE, 1891. Raising of Lazarus, *Rev. W. J. Deane.* Cleaving to Good, *Rev. R. Tuck.* Grasshoppers, *J. S. S. Shields, D.D.* The Prophetess and the Commander. The Conversion of the Ethiopian, *E. Davies, D.D.* A Good Citizen, *Rev. C. L. Ivens.* The Soul's Birthplace, *Rev. J. Dickerson Davies.*

THE PHOTO-AMERICAN REVIEW, MAY, 1891. Frontispiece, Schoolship St. Mary's. Key West, Above Wetumpka Falls, Winter in Plainfield, Cedar Brook near Broomfield, Martha's Vineyard, The Banana Tree, A Road in the Catskills, etc., etc. How I saw Pontaclier, *S. A. Briggs.* On Lantern Slides, *U. M. Murray.* New Books Record, Book Review.

THE CENTURY MAGAZINE, JUNE, 1891. Frontispiece, George Mifflin Dallas. Col. William Byrd of Westover, Va., *Constance C. Harrison.* Pensions and Socialism, *W. M. Sloane.* Play and Work in the Alps, *J. and E. R. Pennell.* The Faith Doctor, *Edward Eggleston.* Women at an English University, *Eleanor Field.* Talleyrand's Replies to his Accusers.

NEW ENGLAND MAGAZINE, JUNE, 1891. Frontispiece, Richard Wagner. Wagner and Tannhauser in Paris, *Ed. H. House.* Benjamin Penhallow Shillaber, *Elizabeth A. Allan.* Early Days of the First Telegraph Line, *Stephen Vail.* The Message of Puritanism for this Time, *E. D. Mead.* An Anti-slavery Hero, *Sidney H. Morse.* The City of Lynn, *E. A. Start.*

THE ECLECTIC, JUNE, 1891. Science and a Future Life, *F. W. H. Myers.* The Influence of Democracy on Literature, *Edmund Gosse.* The Garden of Death, *Evelyn Pyne.* A Basis of Positive Morality, *P. G. Hamerton.* Irish Forgiveness, *Spectator.* The Realm of the Microbe, *Mrs. Elizabeth Priestley.* Italy and the United States, *Nineteenth Century.*



Copyright, 1891.

By E. B. Treat.

Geo. B. Eager.

Engraved from a photograph for THE TREASURY.

THE

TREASURY

AN EVANGELICAL MONTHLY

FOR PASTOR AND PEOPLE.

VOL. IX. NEW YORK, AUGUST, 1891. No. 4.

SERMONS

HUMAN PROGRESS: WHAT IS IT, AND HOW IS IT ACHIEVED?*

BY GEORGE B. EAGER, D.D., PARKER MEMORIAL BAPTIST CHURCH, ANNISTON, ALA.

Let us go on unto perfection.—HEB. vi., 1.

THE inspired writer here puts into hortatory form a great principle of human life. The imagery is drawn from the schoolroom: "Leaving the first principles . . . let us go on." Peter states the same principle in the familiar words, "Grow in grace," drawing his image from the vegetable or animal world. The one image supplements and explains the other, for human progress is something more than growth, which is involuntary; it is a going forward that is voluntary and purposeful. "Let us go on," etc.

I am reminded to-day as I stand here, face to face with those whose feet are about to press for the last time the doorsteps of college life, of a temptation which they will encounter akin to that which beset these early Christians, in whom the new life had made a beginning, but who were settling down in their spiritual infancy into a sort of base content with past attainments. By common consent to have gotten through college means, popularly to-day, to have done with student life; to have gone through the school curriculum means to have finished the education; and so no progress at all commensurate with that already achieved is to be looked for after graduation.

A strong conviction of the prevalence and paralyzing effect of such a

* Preached at Shorter College, Rome, Ga., at the Commencement, Sunday, June 7th, 1891.

notion in every department of life, especially as modified and reinforced by the materialistic spirit of our times, has suggested my subject to-day: and against the view of education and life involved in it, I would join your teachers here and enlightened educators everywhere in raising an earnest protest.

You to-day, young ladies, simply pause for a breathing spell at one of the stages of your life march. The stream of your life only rests itself a little in its Lake Gennesaret before moving on through its Jordan to the sea. "Leaving the first principles," you pass out to-morrow into God's great university, where a yet higher course awaits you. The course of development and attainment upon which you have set out is to go on and on, widening and deepening, through blooming womanhood, busy middle age and the golden autumn of your later years, if you are to realize even approximately the divine idea of life. To you also, therefore, the apostolic exhortation comes, "Leaving the first principles, let us go on unto perfection."

But while exhorting you to a life of progress, I would use the occasion, in the interest of all who are present, to seek some adequate answers to the questions: What is progress for man? and, How may he achieve it?

I shall not pretend to offer anything startling or original, for the principles underlying the subject, and the truths that cluster about it, are as old as the human mind. But there are some old truths that need to be re-stated to-day, and some old principles that find new applications.

The boast of our age is that it is "progressive." Of all its watchwords none has wielded a more wide-spread and potent charm than the cry for "progress." Yet, singularly enough, the most opposite opinions and parties, the most variant aspirations and even determined antagonists have ranged themselves under its banner in one grand procession with this as their one rallying cry and bond of union. Now, it has been well said that no word can thus become the rallying cry of large masses of men who differ so radically in birth and station, opinion and party, temper and interests, unless it contains a vital germ of truth; and to sever this truth from its false surroundings and misapplications, to give freedom to the principle which has been imprisoned within the bonds of error, is a task which, however difficult, is worthy of attempt, and devolves not unfrequently upon him who speaks for God on an occasion like this.

The text, as all the Bible, shows conclusively that between the abstract idea of progress and the religion of Christ there is not merely no antagonism, as some have charged, but there is an intimate and essential harmony; a harmony that is no less traceable in the development of doctrine and the historical manifestation of revealed religion, than in the deepest instincts and aspirations of the human soul.

But it is when we come to the expressions of this idea in the concrete that trouble arises. We find, then, a thousand varying conceptions as to what progress is, conceptions, some of the most prevalent of which in our day are utterly antagonistic to any normal idea of progress, and especially

to that sublime idea which Christianity has not only given to the world, but made active and operative.

What then is the true idea of progress? The word itself, in its lower applications, is suggestive. Progress means advance. But the locomotive makes progress only when it moves forward upon its track according to the laws of its mechanism. Let it fly the track and how soon it buries itself in the earth and lies there a ghastly wreck! Progress means growth; but progress in the plant is not only growth, but growth ever toward a higher, fuller life. The principle of life within must ever unfold itself according to the laws of its own being, expanding always toward its own possible completeness, that is, such completeness as its nature admits of. The little seed of wheat grows up at last, not into thistledown, but into the cluster of golden grain; the bulb develops into the flower; the acorn unfolds into the stately oak; and so on up. The insect crawls through its little life from the tiny egg to the matured caterpillar-state, then "spins itself a coffin, becomes hard and shelly," and lies there in what seems to be death; "but the life goes on, and it emerges at last a brilliant butterfly."

Now apply this to man. He, too, begins life in the embryo—a mere bundle of possibilities—his powers simply "powers of becoming." For him, too, progress means advance, but advance ever along his appointed track and according to the laws and limitations of his own constitution; growth, but growth ever toward a higher and fuller life; expansion, but expansion always towards his own possible completeness, that is, such completeness as his unique nature is capable of. What possible completeness means in his case, is to be determined primarily by answering the basal question, What is man? A splendid beast, or an immortal soul?

Some there have been in all nations, and well-nigh all ages of the world, who, yielding to the lofty intimations of immortality which we have from the very constitution of man, confirmed by the manifold symbolism of Nature and "the vision splendid by which he is attended," have not hesitated to avow their faith in his divine origin and destiny. And who is not constrained to cry out at times:

> "Oh! 'tis ignorance darker than midnight,
> Of the Love which created the soul,
> Causes doubt of its endless existence,
> Or the fear that the grave is its goal!
> As the butterfly rises in sunshine,
> When its term of probation is o'er,
> So the spirit ascends to the splendor
> Of a life that will last evermore!"

But we live in an age the prevailing spirit of which distrusts all such "intimations" as mere fancies, denies the view of man and his destiny which the poets and seers of all ages have cherished, and utterly rejects the testimony which celestial Love has given us in inspired Scripture. It is an age which has done its utmost to enthrone Materialism; which prefers the arctic negation of Doubt to the fruitful summer-land of Faith; whose reigning

philosophy assigns to man a nature and destiny with the brute, allows him no heavenly Father, no governing or guiding God; which has done its utmost to substitute for the Christian's God the great unknown, for the Christian doctrine of providence the iron law of fate, for the Christian's everlasting rest a common grave with the clod, and for the Christian's glorious immortality the passing away at death "like streaks of morning cloud into the infinite azure of the past." Hence we need to-day to emphasize the Christian idea of man as underlying the true idea of progress. That idea we may find in its completeness only in the character and teachings, the life, death and resurrection of Jesus Christ. Let us lay hold of it, and set it up over against these false conceptions of our times, convinced that no falsehood can long endure the Ithuriel touch of Truth.

> "I know a law, supreme, sublime,
> Controls us with its might;
> And in God's own appointed time
> It all will come out right."

Note, then, that progress, according to the Christian conception, means the progress of man as man. It is the progress of man as distinguished from a mere change for the better of the circumstances, "appliances and embellishments of his life," as one of England's greatest preachers has put it. It is the advancement of the essential man toward his goal. "Let us go on unto perfection." Nothing could have been farther from the Apostle's thought in giving this exhortation than a succession of changes for the better in the outward conditions of his hearers. He had taken to heart that deep lesson of the Master's own teaching, "A man's life consisteth not in the abundance that he possesseth." "After all these things do the Gentiles seek."

Now contrast with this the most prevalent and controlling conception of progress in our day. Examine your "leading" newspapers and magazines, especially those that champion the cause of progress in "the New South"; or listen to the public speakers who, from time to time, come forth to celebrate the triumphs of Modern Progress. What is it they say? Let me give you the substance of it as condensed from reliable sources. What marvellous progress the world has made in our day! Consider the achievements of the last half a century—of the last decade even! Think of our great political reforms, our magnificent public enterprises, our increasing means of rapid locomotion and communication, our far-reaching sanitary measures and improvements, our vast accumulations of capital, seconded by vast outlays, our innumerable inventions which economize labor, or relieve pain—is not this progress? Surely to promote and to rivet man's empire over the world of matter, to organize human life in such sort that you concede to the individual the highest amount of liberty and happiness which is compatible with the interests of the community at large, to link city with city and continent with continent so that the electric wire flashes our thought, or the mystic telephone whispers our very words, to and fro; to tame and harness the steam power so as to make ourselves well-nigh independent of distance and

fatigue; to make the light of heaven itself our artist so as to get a likeness of faultless accuracy in the twinkling of the eye; to make the winds and waves, the most masterful forces of nature, our servants, to do our bidding and bear us whithersoever we would—surely this is progress! And then, growing in ardor, in a sort of prophetic frenzy, they shout: And this is but the beginning—the future will witness such triumphs as will cast these utterly into the shade; for our grandchildren there is reserved a land of promise compared with which our modern civilization is but as the desert; the attainments of which we are so proud to-day will be deemed by our posterity as but little better than the higher efforts of an effete barbarism!

Now we will readily admit that such material advancement may contribute to the extension and triumphs of truth, and promote indirectly the higher, that is to say, the moral, interests of man. Man, the world over, is largely a creature of circumstances. We can never know how much of what is called virtue, in the church as well as in the world, is simply the virtue of environment. Had the more fortunate ones of our organized society gone through the ordeal of poverty and exposure which thousands less favored encounter in cruder conditions, would they have come off with unscathed virtue? "Shall the rich-cut crystal, which stands on the table of the palace protected from dust and injury, boast that it has escaped the cracks and fractures which the earthen jar has sustained, exposed and subjected to the rough and general uses of the kitchen?"

Who can estimate the greatness of the debt which thousands of us owe to such protection and the progressive improvements of our material conditions?

But, when all this is conceded, it must be affirmed, on the other hand, that Christianity often discerns beneath the "best" social conditions and all the glitter of material prosperity a state of things that is full of infection and peril to the soul. For society may be ever so well organized, and man himself remain at heart essentially selfish, sensual and barbarous.

Consider some conspicuous examples. Let me place before you one of the most representative products of such a civilization which antiquity could boast. He is a young man, scarcely thirty years of age. He is standing in the Roman amphitheatre. Among all his rivals who gaze curiously upon his magnificent form—nay in all that vast throng that sits tier on tier above him, ready to burst forth in storms of applause at every display of his strength and skill, there is not one who is his peer. In throwing the quoit, running the race, testing the strength in wrestling, or the skill in fencing, there is no one in all Rome his superior. See his fine neck, his magnificent shoulders, his arms of steel and muscles of brass! Could anything surpass them? Nor is he without generous traits of character, and fondness for poetry and the fine arts. He is not a bad musician, according to the standard of his times; and he delights in paintings, if only they are warm enough. Who is this Apollo and Hercules in one? You anticipate me. It is Nero the youthful emperor—the magnificent beast! And you know too well the monstrous and direful outcome in his case.

Or take a contemporary instance. Turn your eyes across the waters to the great capital of Christendom, and witness the sight that is to-day the scandal of our civilization. Listen to the evidence that is brought out before that august tribunal. See "the polished prince" on the witness stand in a case that stamps him before a larger and more impartial tribunal as the royal black-leg and sensualist! And see the ladies of the court, the flower of the aristocracy, crowding the place to express by their presence and smiles their partiality and sympathy for the gambling prince or his cheating confrere!

Is this the blossom and issue of our boasted modern progress? It is no wonder that before such a revelation British opinion of the better sort speaks out with no uncertain sound on the subject of "palace morals" and "aristocratic good-for-nothingness" in general.

No! Advancement along such lines, a material civilization that is characterized by such a spirit and bears such fruitage at its very top, is not enough. True progress is the progress of man as man, and not a mere progressive series of changes in his outward conditions.

I know our nation's vernal bloom is over,
  Vanished the springtide's dear, delicious days,
When simple toil amid the fragrant clover,
  With youth, and health, and hope, gave God the praise.
But do we walk, as then, in virtue's ways?

They say the storm has ceased its angry motion,
  Alcyone is sitting by the sea,
Her bird auspicious brooding on the ocean
  That peace is coming back to you and me
But yet, I ask you, are our people free?

They tell me Ceres pours her horn of plenty,
  That barns are brimmed with heavy sheaves of gold;
One sack is sown—the reaper gathers twenty;
  The marvels of our wealth tongue hath not told;
But have we now THE MEN we had of old?

Then, if true progress means the progress of man as man, it requires the progress of the whole man, physical, mental and moral. "Let us go on unto perfection." Man only dreams of perfection. God "hath set eternity in their heart." He stands in conscious relation to something more lasting than the beautiful but transient world about him. He lives in the transient; he longs for the eternal. He walks in the real, he reaches forth toward the ideal. Here he "labors and is heavy laden"; his only relief is in "going on unto perfection." His development, then, must be a progress that leaves him no splendid bully merely, like a Sullivan; no intellectual monstrosity, like a Bacon, at once "the wisest and meanest of mankind"; and no pietistic fanatic or dreamer, living in a monkish isolation apart from men, and coming forth, if at all, only to intermeddle feebly or fatally with human affairs. It must be a progress, too, that means something more than "escaping hell" and "winning Heaven," that will not leave its votaries content with the Lotus-eaters on the yellow sands of life, or rest with impelling them ever so strongly toward a Mohammedan paradise. In short, it is a progress which can be satisfied with nothing less than "going on unto perfection!"

We are living, young ladies, under the changed and changing conditions

of "The New South," in an era when, after the almost total disintegration of the fabric of our old Southern civilization, as splendid in some respects as the world ever looked upon, society is under the necessity of reorganizing itself. It is a plastic period—a formative era. Shall it not be, so far as we can make it, an era of true progress? The answer to the question must come if it come at all affirmatively, by the maintenance, in ourselves and others, of those pure and lofty principles of manhood and womanhood which Christianity inculcates, in spite of the relentless pressure of an atmosphere of materialism, and the subtle malaria of a far-reaching philosophy of negation, that threaten our moral and spiritual health as never before.

We are brought, then, to face the practical question, How shall this be done? How shall we achieve this progress? The answer which I attempt to-day in barest outline is purely suggestive. Faith here, as elsewhere, is fundamental. I use the term in no narrow theological sense. I speak of faith as that function or power of the human soul by which it confides in and relies upon the invisible—"the substance of things hoped for, the evidence of things unseen." "Without faith" it is not only "impossible to please God," it is impossible to take the first step toward anything good or great in character or achievement.

We are told that at a time when Spain had extended her conquests to the limits of the then known world, and held both sides of the Mediterranean at the Straits of Gibraltar, she proudly stamped upon her coin the pillars of Hercules with a scroll thrown about them on which she fixed the legend *ne plus ultra*—no more beyond. But one day a bold and adventurous spirit sailed out far beyond those pillars and discovered a new world of transcendent beauty and riches. Then the proud nation, convinced of her ignorance, smote the negative from her coin, leaving the words *plus ultra*, more beyond.

Faith is the true adventurer in human life, which, when we cannot *see*, will still "go on," when we have pushed our researches to the utmost bounds of positive knowledge, reveals to us another world of more transcendent beauty and riches—the world of the spiritual. It is through faith and faith alone that the worthies of all ages have made the riches, glories and powers of that world their own—have felt as living forces the aspirations and the inspirations that lead on unto perfection.

Again, we can hope to make true progress only as we press forward along the line of our highest ideals. These are not all idle dreams. They are "the promises of God to the imagination"—a sort of pillar of cloud by day and pillar of fire by night to guide us to our promised land of achievement and character. Every man is in a true sense the product of his ideals. "As he thinketh in his heart so is he." But no worthy ideal was ever realized without infinite pains and effort. If we would be either good or great, we must

> "do noble deeds,
> Not dream them all day long;
> And thus make life, death and the vast forever
> One grand, sweet song."

Then, most of all, it needs to be insisted, that it is progress "in Christ"

and toward Christ, beginning and ending with the Cross. Without Christ we enter the lists hopelessly handicapped. Without Christ we carry an incubus of depravity, a "body of death," which must prove fatal to all holy achievement. If we would succeed in this race we must "lay aside every weight and the sin which doth so easily beset us," and "run with patience the race that is set before us, *looking unto Jesus, the author and finisher of our faith.*" We must come in our weakness and weariness and lay down our burdens at His feet, and then rise up to find and finish our course in His strength. We must remember His warning words, "Without Me ye can do nothing"; but we must remember also, and make our own, those triumphant words of the great Apostle, "I can do all things through Christ who strengtheneth me!"

"Awake, my soul, stretch every nerve,
And press with vigor on;
A heavenly race demands thy zeal,
And an immortal crown.
'Tis God's all-animating voice
That calls thee from on high;
'Tis His own hand presents the prize
To thine aspiring eye."

GOD'S GOSPEL FOR MAN *

By James Stalker, D.D., Presbyterian, Glasgow, Scotland.

But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.—I. Cor. i., 30.

I remember hearing a naturalist describe a species of jelly-fish, which, he said, lives fixed to a rock, from which it never stirs. It does not require to go in search of food, because in the decayed tissues of its own organism there grows a kind of sea-weed on which it subsists. I thought I had never heard of any creature so comfortable. But the naturalist who was describing it went on to say that it is one of the very lowest forms of animal life, and the extreme comfort which it enjoys is the very badge of its degraded position. As you rise in the scale of life, you come upon animals with multiplying wants; and it may be laid down as a general rule, that the nobler any form of animal life is, the more complex will its wants be found to be.

This interesting law of natural history applies to human life also. A savage has very few wants. Compare his kit, if he requires to make a journey, with the innumerable articles which have to be packed, in all sorts of receptacles, when you move from home. Compare the simple life of an African kraal with the arrangements for the police, the water-supply, the food-supply, the post office, the telegraph system of one of our towns. It may be laid down as a general rule, to which, however, there may be exceptions, that the progress of civilization has for its badge the multiplication of wants.

But this law extends further: it holds good in the spiritual sphere. If you go back and trace the history of human nature in its higher types, you

* Preached in the Broadway Tabernacle, New York.

will discover that this has been the principle of ascent. In the ancient world three races stand out, head and shoulders, above their neighbors—the Greek, the Roman and the Hebrew; and, if you go deep enough in the study of their history, you will discover that each of them felt some want of human nature as it had never been felt before, and taught the nations to feel it likewise; and this was its contribution to the progress of the world. And now the place which any individual rises to in the scale of humanity depends on the reproduction of these catholic wants in his experience, and the intensity with which he feels them. A man may live and die without feeling them, and he may be all the more comfortable on this account; but his comfort is like that of the jelly-fish—it is the badge of degradation. It is the glory of Christianity to be intimately associated with these deep catholic wants of the soul: it is the divine provision for their satisfaction. This is precisely what is meant when it is said in our text that Christ is made of God unto us wisdom and righteousness and sanctification and redemption, because each of these four things answers to a profound need of human nature.

Wisdom—Perhaps St. Paul mentioned this first because he was writing to Greeks. Our text occurs in the First Epistle to the Corinthians, and the Corinthians were Greeks with the outstanding features of their race strongly marked in their character and life. One of these was the passion for knowledge.

This is a part of human nature, but it does not speak out in all races or in all individuals. It is curious how little savages care to know. Some of them cannot count up as far as ten. They do not know the people living on the other side of the mountains which girdle their valley. They do not inquire whence the rivers come which fertilize their fields, or whither they flow. They reap a little corn from the soil, but do not suspect the mineral wealth which may lie beneath the surface. They go on from generation to generation doing the same things over and over again, and the grandson is no wiser than his grandfather. Intellectual curiosity has not been stirred in them; it is there, but it is latent. In Greece, however, this latent capacity broke out as a great excitement and longing, which went on increasing from century to century. The Greeks sent out travellers on every hand, who gathered the most comprehensive acquaintance with the lands, the peoples, the habits and customs of the world in which they lived. They made amazing progress in ascertaining the natural history of plants and animals. They noted with keen eyes the positions and movements of the heavenly bodies. This thirst grew ever deeper. Men of vast intellectual reach arose among them, and carried inquiry forward into still more important regions. The knowledge of matter led on to the knowledge of mind; the pursuit of knowledge deepened into the pursuit of wisdom. Socrates, the wisest of them all, told his fellow-countrymen that the knowledge of the stars was far less important than the knowledge of their own souls. What is man? In his short life what is he meant to do? What is the prize which, if won, makes life a success, and which, if lost, makes life a failure? Who is the man of men whom all should strive to be like?

Such were the questions on which the Greeks, under the guidance of their sages, whetted their intellects. They strove hard to find the answers to them, but the greatest of them only called themselves philosophers—that is, lovers or seekers of wisdom, not its possessors. An irresistible impulse sustained them in the search, and even the search was ennobling; but they knew that they had not found.

In the fulness of time St. Paul was sent to the representatives of this eager and active-minded race, and he was able to announce to them that he had found what they were seeking—"Jesus Christ," he said, "is made unto us wisdom." They had been inquiring what human life would be like, if it were absolutely fair and good; what were the lineaments and what the figure of manhood at its best. *Ecce Homo*, answered the Apostle, holding up before their eyes the image of his Master.

The consciousness of this want, which was first fully awakened in the land of Greece, will never again disappear from the human soul. None can rise to a high stature of manhood who has not felt it. At the present day it is the ruling passion of tens of thousands, to whom the question, What is truth? seems to be the most important one which can be asked. Through the obscure woods of ignorance eager pioneers are clearing pathways on every hand, and knowledge of all kinds is multiplying to unmanageable proportions. Perhaps, however, amidst our accumulations, we are not out of need of the advice which Socrates addressed to his contemporaries—to return from the confines of creation home to their own souls. Where there is much knowledge there may be little wisdom. What is man? What is life? These are still the supreme questions, and no one can graduate into the ranks of the higher manhood who has not asked them with absorbing interest. And what are the answers? Is there any answer under the sun but this—Behold the man Christ Jesus, that is what manhood ought to be; Behold the life of Christ, that is what human life should be?

Righteousness.—If St. Paul had the Greek element of the Christian Church in his eye when he said, "Christ is made unto us wisdom," he may have had in his eye the Roman element when he said, "Christ is made of God unto us righteousness." There was no doubt such an element there, for Corinth, though a Greek city, was at that time ruled by the Romans, whose soldiers fortified its citadel and paraded its streets. Besides, it was a favorite resort of Romans, whether bent on business or pleasure.

Now, if the Greeks were the people of knowledge, the Romans were as distinctly the people of justice. They had conquered the world. Originally a small tribe confined within a narrow domain on the banks of the Tiber, they gradually spread their conquests south and north, east and west, till these included the whole known world. They obliterated the boundaries between country and country by bringing them all under a common sway. They found the nations living at continual war with one another; but they reduced them to peace by taking the arms out of their hands, and compelled them to submit their conflicting claims to a new arbitrament. This was the

arbitrament of law. The Romans were not only the conquerors, but also the lawgivers of the world. Wherever the irresistible tread of their legions opened up the way, their tribunals of justice followed, and their legal system is still the foundation of all modern codes of jurisprudence.

It was an immense problem which the Romans thus opened up—the relation of man to man and of nation to nation. But it cannot be said to have been solved by them. Justice has two sides: on the one hand, there is what you owe to me, on the other, there is what I owe to you. About the former I may be very keen, while I am still very negligent of the latter. There is a justice which compels you to give me my due; but this is very different from the justice which impels me to wish to give you yours. The Roman justice was of the coarser type. While compelling others to do right, the Roman himself was selfish and hard-hearted; the proudest day of his life was when he ascended in triumph to the Capitol with captive kings bound to his chariot; and in the arena he butchered the conquered in hundreds to make a holiday. He had not discovered the secret of justice.

But St. Paul had discovered it. This was why he was not ashamed of the Gospel, but ready to preach it to those at Rome also. He knew that he brought the very thing that Rome needed. What was it? It was love. Christ is righteousness, because Christ is love. Is not this the Gospel still for every age, and for our age? Is not this still the question of the day—the relation of man to man and of nation to nation—how to put an end to war; how to disarm the so-called Christian nations, which confront each other armed to the teeth; how to reconcile the bitterness between class and class, between capital and labor; how to melt your hard heart and mine, so that, instead of taking our brother by the throat with "Pay me that thou owest," we shall be chiefly anxious about paying him that which we owe—the debt of fair dealing, of sympathy and helpfulness? And what other answer to this question has the world yet discovered which can be compared with Christ's golden rule and His spirit of benevolence?

Sanctification.—Besides Greeks and Romans there was a third element in the Church of Corinth. In that age the Jews were scattered everywhere in pursuit of gain, just as they are in all centres of trade and commerce at the present day. In every city which he entered St. Paul found them; to them he always first offered the Gospel; and the Jewish converts formed the nucleus of the membership in all his churches. If it is reasonable to think that he had the Greeks in his eye when he said, Christ is our wisdom, and the Romans when he said, Christ is our righteousness, it is quite as likely that he had the Jews specially in view when he said, "Christ is made of God unto us sanctification." The Jew had an even more unique and important part to play in the evolution of the history of man than the two other elect races of the ancient world. He did not possess the intellectual gifts of the Greek. He had no art to speak of, and he had no philosophy till a late date, when he borrowed it from the Greeks. Nor had he the conquering instincts of the Roman. He often, indeed, dreamed of conquest and world-wide sway; but

he was too timid and too much attached to the narrow land of his birth to realize his dreams. But his genius took a more difficult and far nobler flight. In him the want of God first asserted itself with all its force. "As the hart panteth after the waterbrooks, so panteth my soul after Thee, O God;" "O God, Thou art my God; early will I seek Thee; my soul thirsteth for Thee, my soul longeth for Thee in a dry and thirsty land"—these are not only the utterances of individual psalmists, but the voice of the nation. The Jew aspired to walk with God; the highest blessedness he could think of was to be a saint.

It was only another side of the same state of mind when in the Jew there was developed the sense of distance from God and unworthiness to walk with Him. The Jew felt in the very marrow of his bones that he was a sinner. While intellect developed all its powers in the Greek race, conscience first unfolded all its powers in the Jewish—its majestic authority in commanding and forbidding, its vigor in condemning, the awful scourge of terror and remorse with which it chastises the soul that sinneth.

The Jew's question was, How can I be rid of my sin? How can I be just with God? But, as the greatest of the Greeks confessed that they were not possessors, but only lovers, of wisdom, so the greatest of the Jews confessed that their longing for purity and peace was never satisfied. They sought it by trying to keep the law fully; but the ideal mocked their efforts, being too high for them. They sought satisfaction in the rites of sacrifice, and attempted with rivers of blood to quench the thirst which was parching their souls. But the blood of bulls and of goats could not take away sin.

The Gospel of Christ answered this long drawn passionate cry of centuries when it said, "Behold the Lamb of God which taketh away the sin of the world." St. Paul, himself a Jew, had sounded all the depths of this longing of his race; but his efforts only ended in the cry of despair, "Oh wretched man that I am, who shall deliver me from the body of this death!" till the secret of the Gospel was revealed to him, when he sprang to his feet emancipated and strong, with the cry on his lips, "Thanks be unto God, through Jesus Christ our Lord"; and ever after it was his mission to make known that "He hath made Him to be sin for us who knew no sin that we might be made the righteousness of God in Him."

This want which the Jew discovered is as native to the human soul as that discovered by the Greek or the Roman. It is, indeed, the soul's deepest and most sacred need. Many may never have felt it, but, till it is felt, the highest position which is accessible to manhood cannot be reached. In earth or Heaven there is nothing so august, so elevating, so beautiful as holiness. And the way to holiness lies through the valley of humiliation for a guilty life and past the cross of Calvary. The friendship of Jesus is the guarantee of sanctity: "He is made unto us a sanctification."

Redemption.—We are moving to-day among the deep things of human nature. These three cravings are among the most august qualities it possesses. But there is a fourth worthy to be put side by side with them—the craving for immortality.

That death does not end all—that the grave is not the goal of humanity, but only the gateway to a new existence of vaster range; this is surely the greatest discovery that the annals of the world record. Is it a discovery, or is faith in immortality universal? This is a question which has been much discussed. The truth I believe to be this: the longing for immortality is, like the thirst for knowledge or any other of the supreme wants mentioned to-day, native to human nature; but it does not follow that in all ages, or in all countries, it must have been keenly felt. An instinct may be native to the soul, and yet long be latent; we can tell in what age, for example, and among what race the passion for wisdom first arose. It is not so easy to tell where the longing for immortality first decisively asserted itself. It does not seem, however, to have been in any of the three historical peoples of antiquity already mentioned—the Greeks, the Romans, or the Hebrews. Historians speak rather of Egypt and Persia—two countries lying on the dim borderland between the bright circle of civilization and the surrounding continents of darkness—as the places where man first came to full consciousness of this demand of his nature.

But once having asserted itself, the sense of this want can never die out of the human soul. Now and then, indeed, men may be heard speaking as if mankind might give up this hope, and be perfectly content to die as a dog dieth. In the same way, last century, Rousseau and others advocated a return to a state of nature, in which there would be no more curiosity for knowledge or passion for wisdom than in the minds of savages. It is just as unlikely that the passion for immortality will die out of the minds of men as that the intellectual thirst which first grew keen in Greece will disappear and trouble men no more. And the calamity, if it were possible, would be an even more degrading one.

It requires, indeed, special experiences thoroughly to evoke this longing. It may be evoked by the sense of the inequalities of this life, which a more perfect world is needed to redress. There was one portion of St. Paul's audience on whom this would tell. I have spoken of his hearers as Greeks, Romans, and Hebrews, but more numerous than either of these classes were the slaves, of whom there were four hundred thousand in Corinth. To these there was hardly any outlet from degradation in this life, but they would eagerly grasp at the promise of redemption in the next. Perhaps no one can now feel the passion for immortality fully who has not known what it is to love intensely—to love wisdom, or to love moral perfection, or to love another heart. It is as your whole being goes out to an ideal object that it becomes intolerable to think that death is to interpose and end the development which has promised to be so vast, but has only commenced. Sometimes it is while standing by a death-bed, on which lies one whose physical frame is worn to a shadow and on the verge of dissolution, but whose mind, instead of decaying with the body, seems only to be disengaging itself from obstructions and beginning to expatiate in its native strength, that one is pierced with the conviction that the spirit does not die with the body. But perhaps the most

authentic imitation we receive of immortality is from conscience—it is that dread of something after death which accompanies the commission of crime, and gathers round the soul as, on the eve of dissolution, it looks back to the unpardoned sins of a lifetime. In that dread hour men know that they have not done with their sins yet, but will have to face them again beyond the veil.

Thus immortality is not only a great hope, but also a great terror. We passionately long for it, and yet, at the same time, we recoil from it in guilty fear. Who can reconcile this contradiction? Our text gives the answer: "Christ is made unto us redemption." He is both our redemption from death, and our redemption from sin in one. In Him the great hope of immortality receives its justification, and in Him the great terror is transmuted into immortal joy.

Is not this a gloriously human Gospel which I have been preaching to-day? It meets us in our utmost straits, and delivers us. Have you not observed that it is in your best, your most thoughtful, your sanest, moments, that the Gospel seems truest to you? If you have ever been really wise, really sane, really a man, that was the time when you were nearest accepting Christ. It is in superficial and shallow moods, when the soul is blinded with the glare of the world, and satisfying itself with vulgar prizes, that Christ appears unreal and unnecessary. Know yourself and you will know Him.

Yet, on the other hand, how gloriously divine this Gospel is. By a single gift, God has given all that human nature desires. He has given us Christ, and there is not a deep want which Christ does not satisfy. In the name of all to whom He is precious, let me commend Him to you. "Oh taste and see that He is good; who trusts in Him is blest."

THE GRAND CO OPERATION.

By Professor J. A. Broadus, D.D., Baptist.

And we know that all things work together for good to them that love God, to them who are the called according to His purpose.—Rom. viii., 28.

This is the true optimism. We hear the words optimist and pessimist often, and see them in the newspapers. The one believes this to be the best possible world, and the other that it is the worst possible. There are those who do not accept God's Word, and they look upon the disappointments and hardships about them and become pessimists. There are others who look upon the bright side, participate in the pleasures of life and see only its good side; they believe things are getting better and better—that it will all come out right; they are optimists. There have always been these two classes in society: the Greeks had their weeping and their laughing prophet.

The text is the basis of true optimism. "Whatever is, is right," is true only in a limited sense. It is not true that the thing is right in itself. The

text, you observe, does not stop with the affirmation, "all things work together for good." Some people in quoting stop there; but the sentence is not complete without the words which follow, "to them that love God." The individual thing may be harmful, and if it stood by itself would bring harm and harm only—but the truth of the text is in the "all things" taken together.

If you had your way, you would have no wants ungratified; life would be all pleasure; no rude winds should blow, and no chilling blasts should touch the cheek of those you love. Life is very complex: all things, the pleasant, the sad, the helpful and the severe—all things are working together for good to those that love God.

Some say, Do not deal with things so far away; give us thoughts that touch our every-day life. Don't these thoughts touch every day life? The clouds some days look far away, but they come down to us in gentle showers, else all nature would become sere and brown, withered and dead. So these high, heavenly things must come down and influence our every-day lives.

The Apostle says, "We know that all things work together for good." How do we know? We understand Scripture by taking it in its connection. Compare scripture with scripture. This text stands as the climax of that which went before. The Apostle has been arguing concerning justification by the law, justification by faith, and sanctification, showing what the law can do towards making a man holy, and what is done under grace: "For as many as are led by the Spirit of God, they are the sons of God," "if children; then heirs, joint heirs with Christ, if so be that we suffer with Him, that we may be also glorified together." Observe the thought, "Joint heirs, joint sufferers, if so be we may be also glorified together." This, then, is a reason why God leaves His children here to suffer. Paul accounts for the fact that they are left to suffer until they be united with Christ in glory. You will never be successful in winning your child to the new life; you will never bring your Sunday-school class to Jesus until you suffer; until you are deeply in earnest; "for we know that the whole creation groaneth and travaileth in pain together," "and not only they, but ourselves also"; "the Spirit itself maketh intercession for us with groanings which cannot be uttered." But says Paul, "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

The first point is consolation, in the assurance of future glory; the second point, we live in a suffering world, in earnest expectation, "waiting for the time when we shall be delivered from the bondage of corruption," and rejoice in the glorious liberty of the children of God. Mrs. Browning in the "Drama of Exile" takes Adam and Eve where Milton left them, exiles from Eden. Dimmer and dimmer sound the heavenly harmonies, and wailing and lament become more and more loud. Wild shriek the hawks, fierce howl the wolves.

> "The heart of earth, once calm, is trembling like
> The ragged foam along the ocean waves:
> The restless earthquakes rock against each other.
> The elements move 'round me and I wail, I wail."

The golden age of the Greeks was in the past; the golden age of the

Bible is in the future. This world is not a purgatory, neither is it a paradise. "All things," some pleasant, some sad, joy—sorrow, waiting for the redemption, which shall come.

The third point: we are saved by hope. Hope is something future. "If we hope for that we see not, then do we with patience wait for it."

Fourth: the Spirit helpeth our infirmities, helps us bear the ills and trials of life.

How does the Spirit help? Among the Greeks and Romans the advocate had a twofold function. He not only appeared for the client, but he prepared the address which the client would deliver—prepared for him his plea. The Spirit not only maketh intercession for us, appears before the throne as our advocate, but teaches us what to say, gives right thoughts, works in us deep desire and strong purpose; indites our heart's petition, a prayer pleasing and acceptable to God. For "we know not what we should pray for as we ought." Now comes the text, as a climax: Why this suffering, why this intercession, why this hope? That we may know that all things work together for good: the suffering as important as the enjoyment.

How do we know these things? He tells in the words which follow: "All things work together for good, to them that love God, to them who are the called according to His purpose," for the reason, "Whom He did foreknow He also did predestinate." According to the eternal purpose of God, this constitutes a series of things sure to be; the last as important as the first link in the chain. These things are *sure* to those who love God.

So strange that we get hold of some passages of Scripture, and twist them and turn them to our own discomfort and hurt. We hear about that terrible doctrine of predestination. To the Apostle this doctrine was the greatest consolation. It was the reason which assured him that all things shall work together for good. If the doctrine is a terrible one, it is because it is looked upon from a different point of view from that of the Apostle. What is salvation worth if you save yourself? A salvation worth anything is that planned and perfected by Omnipotent, Almighty God. If one says, "Well, if I'm predestinated to be saved, I shall be. There is no use of my doing anything." If you say this, and thus refuse to do, it is sure evidence that you are not a child of God. Jonathan Edwards said, "Perseverance to the end is the only infallible proof of being in a state of grace."

"The doctrine," says one, "is liable to perversion." Everything can be perverted. Salvation based upon God's eternal wish and purpose is not a doctrine to be afraid of—rather something for which to be profoundly grateful. If a man wants to love God, what is there to prevent it? If he doesn't wish to love God, why does he find fault about it? Everything will look kinky, and crooked, and wrong—from the stand-point of observation. Here is the foundation of our hope: "If God be for us, who can be against us?" There are people and forces which may try to oppose and hinder, but "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"

In the last days of the war, the good President spent much of his time hearing appeals of wives, mothers and sisters in behalf of husbands, sons and brothers. Military law was strict and severe, but the word of the President set it all aside. No matter for military law if the President signed a pardon. O, man, if God is for us, who can be against us? "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him freely give us all things?" Such a priceless gift is assurance of every other gift.

"Who is He that condemneth? It is Christ that died, yea, rather, that is risen again, who is ever at the right hand of God, who maketh intercession for us," and so all things must, shall work together for good. "Who shal lay anything to the charge of God's elect? It is God that justifieth." "Who shall separate us from the love of Christ?" Not separate from *our* love to Him, but from *Christ's* love to us? "Shall tribulation, or distress, or persecution, or famine, or peril, or sword?" These things seem 10,000 miles away from us at this day, but they were very near when Paul wrote these words. "Nay, in all these things we are more than conquerors. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus, our Lord."

O, human heart, bowed down with grief and perplexity, trust in His love and submit with heart devotion, and bear in quiet, steady patience, all tribulation and trial, for we know that all these things "work together for good to them that love God."

We cannot fully understand now, but when we stand upon the heights of glory, we shall look back with joy on the things we suffered, for we shall know then that our severest trials were a part of the "all things" which worked together for our eternal good.

Exegetical Comments

THE MYSTERY.

By G. J. Schilling, Drew Theological Seminary, N. J.

Here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth, etc.—Rev. xvii., 9–18.

Again and again attempts have been made to solve the "mystery" recorded in the seventeenth chapter of the Revelations. Men of sacred learning, like Dr. Adam Clarke, have gone into the most complicated schemes, men of history have traced the mountains and the heads and the horns of the vision throughout the history of pagan Rome, even into the middle ages. But these theories differ so widely that we feel the need of a simpler and more satisfying explanation.

In the book of Revelations we meet twice with a passage which is headed: Here is wisdom, or: Here is the mind which hath wisdom, and both times John gives us the key to preceding visions. Much has been written on the first mystery, the number 666, until the best commentators to-day rest on the words ὁ Λάτεινος as its best solution. But why did not the Apostle say this, if he wanted to give his writers a key? The reason is doubtless this:

John being already exiled in Patmos would have acted unwisely had he openly given offence to the Roman power; he might have raised the idea in the mind of his persecutors that the Church, which could speak so frankly against its national rulers, was a body planning conspiracy.

Nevertheless John had to write the fact. He saw the vision, the angel told him its interpretation, and his conscience compelled him to give the key to his people. And he chose the wisest possible way in discharging this duty. He wrote in such a language that his readers could understand him, but that the Romans, who might find the letter, should have no reason for accusing him of treason. From the same standpoint we must look at this second key, the mystery of the seventeenth chapter, and we must place ourselves in the position of the people to whom John writes. They are, as we see in the first three chapters, the faithful in the provinces of Asia Minor. There are those from Smyrna in Lydia, Pergamos in Mysia, Laodicæa in Phrygia, in short, communities from different provinces in Asia. Let us keep that point in view first.

Again, is it not likely that the same reason which commanded John's caution in the first instance compelled him this time also? This alone would naturally lead us to think of Rome. But above all let us look from suggestions to the clear points of our text.

What is the picture to be explained?

I. The harlot. II. The waters on which she sits. III. Her seven heads. IV. The ten horns on this head.

The woman first. The eighteenth verse tells us plainly, "And the woman which thou sawest is that great city which reigneth over the kings of the earth." What city could that be? Only one, Rome, the mighty, the city of concentrated power and strength. She allowed the kings of her conquered nations to rule and keep their places, if these would only acknowledge the supremacy of the emperor and pay the tribute required. The woman is Rome, and how well drawn is the comparison between that idolatrous city and the woman of idolatry. The one drunken from the cup of her lusts, which at the end always proves fatal, the other drunken in the blood of Christ's saints, who yet shall gain the crown of victory and destroy the mighty beast.

Let us then see what we learn of the waters on which the woman sits. Verse 15: "And he saith unto me, the waters which thou sawest, where the whore sitteth, are peoples and multitudes and nations and tongues." What power has there been but Rome, we speak of John's times, of course, that

rested upon the multitude of nations but Rome? The waters, therefore, are the different nations subject to the Roman power.

We now come to the seven heads of the woman. We find them described in verse 9: "The seven heads are seven mountains on which the woman sitteth." Who was the woman? Rome. And one of the first instructions we receive while studying Roman history is the fact that Rome was built upon seven hills.

In the plainest possible way we then have: Rome (the harlot) built upon seven hills (the seven heads) ruling over a number of nations (the many waters).

It remains only to see what the ten horns are. Remember, John is writing to the churches in Asia Minor. And to them he says, verse 12: "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give power and strength unto the beast." Who gave power and strength unto the Roman emperor? Was it not that he kept his vast territory through the strength and severity of his governors? They had no kingdom independent for themselves, but they received power from the emperor as kings one hour, that is, for a short time, with the beast. The question then arises, Who are the ten governors? I think it not necessary or demanded that we should limit this figure of perfection to ten distinct men. How often before in the book of Revelations have we found the numbers of perfection mentioned, as well the Jewish No. 7 as the heathen No. 10! I therefore hold that we are not bound to limit the governors, these sustainers of the Roman power, to the exact number ten. But should this be required, we know that the number of provinces around the Mediterranean at John's time actually was ten—Asia, Bithynia, Galatia, Pisidia, Cilicia, Cappadocia, Pontus, Syria, Aegyptus, and Lybia. But John tells us more about these horns, these symbols of sustaining strength. He says, verse 14: "These shall make war with the Lamb." And as John uses the future here πολεμήσουσι a strong point that this letter was written in the times of Nero is gained. The persecutions of the Christians had not become general in the provinces at the time John received these visions. He, the leader of the new motion, had been exiled, but now he predicts that the provinces as a body shall make war against the Lamb; and immediately, as if to comfort his people, adds: "but the Lamb shall overcome them." Finally we read in verse 16: "And the ten horns which thou sawest upon the beast, these shall hate the whore and shall make her desolate and naked and shall eat her flesh and burn her with fire." This passage also has been given in the future. And history teaches us that the Roman colonies or provinces have been instruments in destroying the mighty empire. The governors made the country desolate and naked, and ate of its flesh and consumed it with the fire of their avarice and cruelty. These are all the passages given to make the vision of the harlot understood.

But you say, "What about the seven kings in verses 10 and 11?" I

answer, that these two verses do not belong to the key of the mystery. Look for a moment at the language of those passages, which clear the vision. They are distinctly, each one of them, marked by the words "which thou sawest." See verse 12, "And the ten horns, which thou sawest," whereafter the solution; verse 15, "The waters, which thou sawest," then the explanation; verse 18, "And the woman, which thou sawest," and the description follows. So also at the beginning of the key, saying, "and here is the mind." John speaks of the seven heads as being the seven mountains. And while his mind is dwelling upon this great city of the seven hills, he naturally thinks of their *βασιλεῖς*. And as in many other chapters one circle is found in another one, and a parallel line of ideas is given right in the very text of the first thought, so John here gives us such a parallel. These two verses, though placed into the key of the mystery, are actually unessential to its solution.

It is an interesting circle, however, because it seems to strengthen the point that John wrote this book in the times of Nero. He is thinking of the *βασιλεῖς*, a common name in Greek literature for the Roman emperors. And while he speaks of them as a body, in the number of perfection 7, which seems to indicate that he means to speak of the fulness of Roman emperorship, he notes at the time that five, Cæsar, Augustus, Tiberius, Caligula, Claudius, had already fulfilled their course, that one was Nero, the man of terror, and that there was some short time yet that emperors had to reign. But with the end of their dominion, the Roman influence should not be broken. John says so in verse 11: "And the beast that was (that had finished its glorious, imperial reign), and is not (because it reigned no more), even he is the eighth, and is of the seven and goeth into perdition." Has this not been fulfilled also? The eighth king, call him Roman influence in general, or call him the influence of the Roman Church in special, has he not survived the emperors? He is of the same pernicious matter as the seven, and is bound to go into perdition, as it is even nowadays clearly seen.

Whatever the true explanation of the tenth and eleventh verses is, this seems to be established, that they are an extra circle, independent of the solution of the mystery, the which I understand in its four parts to be this:

The harlot, Rome's power.

Her seat, the nations of the time of John the Apostle.

Her seven heads, the city of the seven hills, Rome.

The ten horns, the fulness of Rome's supporting strength.

JESUS CHRIST died not that you might be saved, but that, being saved, you might be Christ-like. We talk about harp and crown and robe in Heaven. I believe that down here you and I, by struggling, by battling, by victory, by letting God do with us and in us just what He sees we need, by our thought and holy motives may be weaving that white robe that we are going to wear by-and-by, may be plaiting that crown that we are going to bear, may be stringing and tuning that harp on which we shall praise God with the great choir before the throne.—*Dr. A. E. Kittredge.*

EXPOSITORY LECTURES

THE GRACE OF LIBERALITY.

By J. M. Boland, D.D., Methodist Episcopal, Paris, Ky.

Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality, etc.—II. Cor. viii., 1–9.

Paul here takes the high position that liberality is a Christian grace—as truly a grace as faith, and knowledge, and love. The churches of Macedonia prepared themselves to receive the grace of liberality by "first giving themselves to the Lord." No man is fully prepared to receive this grace of liberality, until he has given himself to the Lord: and a consecration that does not include all that a man is and has is radically defective.

Having received the grace of liberality, the churches of Macedonia gave largely—"with the riches of liberality"; though they were "in great affliction and deep poverty." Under the influence of this grace, they "gave willingly"—they gave "according to what they had"—they gave "according to their power (means), yea, beyond their means." Neither did they wait for Paul to urge them to give, but "they were willing of themselves, praying him with much entreaty that he would receive their gift."

We now have a plain, simple solution of the great problem of Christian beneficence, or Church finances. We learn:

I. *That true liberality is a Christian grace.*—What a flood of light this revelation throws upon the whole question! What confusion it clears up! What errors it corrects! If liberality be a grace, then this grace, like any other Christian grace, may be obtained by consecration and prayer. 1. By consecration. This consecration not only embraces body, mind, and spirit, but all that a man possesses. Hence, the severity of the test put to the rich young ruler. The love of wealth was the one idol he could not give up; and supreme love to God that consecrates all to God was the "one thing he lacked." Such "love of money is the root of all evil," and such "covetousness is idolatry." This was the sin of Achan, King Saul, Ananias and Sapphira. And the magnitude of this sin, in the divine estimation, is seen in the severity of its punishment, in the above instances. This covetousness, this tap-root of all evil, must be renounced and eradicated before the grace of liberality will reign in the soul. No little has been written about the lost arts, but surely the grace of liberality is one of the lost graces of primitive Christianity. The restoration of this grace is one of the great wants of the whole Church. A clear apprehension of this subject, from the Pauline standpoint, would produce a scene of humiliation, fasting, consecration, and sacrifice similar to that in the days of Ezra, after the return from the captivity, when the Book of the Law was found and read in the hearing of all the people.

2. The grace of liberality must be sought by prayer. Think of man, in his closet, with all his substance lying on the altar, praying for the grace of liberality! What thoughts of self-indulgence, of self denial, of the blessedness of giving, would rise before him! And, as he would read: "Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye, through His poverty, might be rich," how he would cry for the grace of liberality, so that he "might not henceforth live unto himself, but unto Him who died for him, and rose again!"

II. *We learn that when liberality flows from grace in the heart, our giving will be large, cheerful and free.*—As a grace, liberality flows like a fountain; as a dry duty, it has to be forced by a process of financial pumping. Under the force-pump system we have some strange manifestations of so-called liberality. One man gives from personal pride; another, from Church pride; another, from business considerations; and still another, from social pressure. One gives to domestic missions, but nothing to foreign missions; another is wild over foreign missions, but lets the Greeks at his door perish for the bread of life. One man pays to one pastor, but nothing to his successor; another never pays a cent to the church, as such, but makes his pastor a present now and then. This is all wrong—"an abomination to the Lord." This force-pump system is not only wrong, but defective. It is radically defective in that the stream of beneficence ceases to flow as soon as the officer of the church takes his hand off the handle of the financial pump. Moreover, these financial pumps, like other pumps, require a great deal of skill and labor to keep them in repair. Sometimes the pastor and the official board are not equal to the task, and a professional expert has to be called in; and this extra pressure often leaves the church in a state of financial collapse.

But the man who has received the grace of liberality gives, not only freely, but he gives to the cause of God—to every interest of the Church, regardless of personal whims and fancies. Like a faithful steward of his Lord, he disburses his Lord's goods as his Lord directs. If the general interest of the Church requires it, he is ready to give, according to his ability, to build a church here or there, to give to the support of the ministry, whether the minister be a pastor or a missionary—whether the missionary be in the home or foreign field—whether he be effective or superannuated. Such a man may consider the relative claims of each interest, and disburse accordingly, but he gives to each and all.

Observe, first, the reason "God loves a cheerful giver" is because such giving flows from the grace of liberality. Such a man will never begin to retrench his expenses by curtailing his liberality to the Church, because he knows that God can retrench upon him in a hundred ways. Knowing that "he who soweth sparingly shall also reap sparingly; and he who soweth bountifully shall also reap bountifully," the true Christian will "give according to his means, yea," if need be, "beyond his means."

Observe, secondly, when one has the grace of liberality, "deep poverty

and great affliction" will not prevent his liberality from abounding: "We declare to you the grace of God bestowed on the churches of Macedonia, how that, in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality." There it is! "Joy and deep poverty abounding unto the riches of liberality!" What kind of religion is that which takes a chill during a collection? Bible religion will get happy and shout while giving, and then give while shouting! Think of a man so filled with the grace of liberality that, in "great affliction," his "deep poverty abounds unto the riches of liberality!" If this be not a lost grace of Christianity, it is certainly a very rare attainment. The time was, when I thought that a man could not be a Christian at all without being liberal; but the Corinthians had faith and knowledge and love, while they were deficient (not to say destitute) in the grace of liberality (vs. 6–7). Hence Paul wrote to them thus: "We desired Titus that, as he had begun, so he would also finish in you this same grace (of liberality) also. Therefore, as ye abound in every other grace, in faith, and utterance, and knowledge, and love, see that ye abound in this grace (of liberality) also." Why? Because no Christian experience, or character, can be complete and well rounded, if the grace of liberality is wanting.

III. *This grace, being implanted in the heart, may, like any other Christian grace, be cultivated.*—1. To this end Paul gave "orders in all the churches that upon the first day of the week let every one of you lay by him in store, as God hath prospered him." Here is a systematic beneficence, by apostolic injunction. See what Mr. Wesley did on the plan of "a penny a week, and a shilling a quarter." See what Gen. Booth is doing by his plan of self-denial.

2. It is as much a duty to lay by a weekly portion of our income for God as it is to go to church, to read the Bible, or to pray. The grace of liberality needs to be exercised just as much as faith and love. You need the development and the church needs the funds—and both need it weekly. No church has the right to do business on a credit, and the Lord has promised to bless us only when the tithes have been brought into His storehouse.

3. This plan keeps the question of self-denial and liberality before us all the time. This is a safeguard against covetousness and self-indulgence that no Christian can afford to forego. If liberality is a Christian grace, it follows that self-denial and giving are important means of grace.

4. As the churches in Macedonia were organized by missionary enterprise, we learn that every dollar spent in missionary operations is the financial seed-corn of the Church, the harvest of which will increase the material resources for converting the world.

5. As Paul used the liberality of the Macedonians as an example to the Corinthians, so may the churches of to-day provoke one another to nobler deeds of self-denial and enlarged liberality.

LIVING ISSUES DISCUSSED BY EMINENT COLLEGE PROFESSORS.

THE UNITY OF GENESIS I. AND II. CHAPTERS.

By Professor William Henry Green, D.D., Princeton Theological Seminary.

Are the first two chapters of Genesis the continuous production of one writer, or are they a compilation from two antecedent documents?

It is alleged that Genesis ii. cannot have been written by the author of Genesis i., because it is a second account of the creation, and is superfluous for that reason; its statements are irreconcilable with those of chapter i.; and its diction and style are different. The critics are at fault here in two respects; and these, it may be said, characterize their general method of procedure, and are their chief instruments in sundering the Pentateuch into what they regard as distinct documents:

1. The arbitrary assumption that two different parts of a narrative relating to matters quite distinct are variant accounts of the same thing. It is very easy to take two narratives, or two parts of the same narrative, which have certain points in common, but which really describe different transactions, and lay them alongside of one another and point out the lack of correspondence between them. There is no significance in this further than that the writer has finished one part of his story and has proceeded to another; and of course he does not detail over again what he had just detailed before.

2. Creating discordance where none really exists. Every form of expression, which, if isolated, might admit of a signification at variance with statements elsewhere, is pressed to the utmost, and urged as a proof of diverse representations; when, if it be allowed to bear its natural sense in the connection in which it stands, all appearance of discrepancy will disappear.

Chapter ii. is not, and does not profess to be, another account of the creation. It claims to be, and it is, a sequel to the account given in chapter i.

The current division into chapters obscures to the ordinary reader the plan upon which the Book of Genesis is constructed. After the introductory section describing the creation of all things (i., 1–ii., 3), it proceeds with the history, which is distributed into ten sections, each of which is introduced by a title of uniform pattern—"These are the generations," etc., (ii., 4; v., 1; vi., 9; x., 1, etc.). The section entitled "The generations of Adam" (v., 1) traces the descendants of Adam. "The generations of Noah" (vi., 9) records the history of Noah's family. And so, uniformly, "the generations of" any one do not detail his ancestry or his origin, but give either the history of his immediate family or the continuous line of his descendants. It is thus contrary to uniform analogy and to the proper sense of the words to regard "The generations of the heaven and the earth" (ii., 4*a*) as a subscription to the preceding section, summing up its contents as an account of the origin of the heaven and the earth. It can only be the title to the section

which it introduces, whose subject it announces to be, not the formation, but the offspring of heaven and earth; that is to say, man, the child of both worlds, his body formed of dust, his soul inbreathed by God Himself.

And, in point of fact, ii., 4, *sq.*, do not contain a fresh account of the creation. The opening words, "In the day that Jehovah God made the earth and the heavens," presuppose the act of making, and proceed to indicate what was then the state of things and what followed subsequently. No account is given of the formation of the earth or the dry land; none of the sea and its occupants; none of the firmament or of the sun, moon, and stars; none of covering the earth with its varied vegetations, but only of the garden of Eden and its trees (vs. 8, 9). To say with Dr. Dillmann that all this was originally in chapter ii., but was omitted because it is treated sufficiently in chapter i., is a confession that chapter ii. is not what it would have been if the writer had intended to give a narrative of the creation, and that its omissions are with definite reference to the contents of chapter i. Chapter ii. is introductory to the narrative of the fall in chapter iii., and hence describes the two constituents of man's nature (vs. 7, comp. iii., 19), the garden as the scene of the temptation (vs. 8–17), the actors Adam and Eve (vs. 18–25). These details would have been out of place in the general account of the creation.

All comparisons or contrasts between chapter i. and chapter ii. on the assumption that they relate to the subject are fallacious. One deals with the world at large and all that it contains; the other with the garden of Eden and the relations of the first human pair. When it is said that chapter i. is generic, treating of species and classes, and chapter ii. individual, this grows necessarily out of their respective themes. (So when it is claimed that chapter i. deals in stereotyped phrases and is verbose and repetitious, while the style of chapter ii. is free and flowing.) In chapter i. the almighty fiat is issued; the result precisely corresponds and is noted in identical language. There is the regular recurrence of each creative day, of the word of omnipotence, of God's approval of his work which precisely matches the divine idea, the name given to indicate its character, the blessing bestowed to enable it to accomplish its end. To mark all this in the most emphatic manner, the identical phrases are repeated throughout. Such a style would be utterly unsuited to simple narrative like chapter ii. and accordingly does not reappear even in those narrative passages which are assigned by the critics to the same document with chapter i. It is said that chapter i. proceeds from the lower to the higher, ending with man, while chapter ii. begins with man and proceeds to the lower forms of life. But as chapter ii. continues the history begun in chapter i., it naturally starts where chapter i. ends, with the creation of man, especially as the whole object of the chapter is to depict his primitive condition.

These and other similar contrasts between chapter i. and chapter ii. explain themselves at once from the diversity of theme, and require no assumption of separate documents to account for them.

While each chapter pursues its own proper aim, they have certain points

of contact in which the second chapter supplements the first, but there is no discrepancy between them. In fact, it would be inconsistent with the document hypothesis itself to suppose that there were here two divergent stories of the creation. The redactor does not offer them as alternatives, but as equally true and to be credited alike, so that he could not have thought them incompatible.

The writer begins the second section by reminding his readers, in conformity with chapter i., that "in the day of Jehovah God made earth and heaven, no bush of the field was yet in the earth, and no herb of the field had yet sprung up." The reason given is twofold: there was no rain to moisten the earth, and no man to till the ground. There is no variance here with chapter i. The suggestion that rain could not be needed if the land had just emerged from the water, leaves out of view that the earth was "dry" (i., 9, 10) before any plants appeared upon its surface. And there is no implication that man preceded vegetation, contrary to i., 12, 27. For (1) chapter ii. says nothing of the production of plants generally, but only of the trees of the garden (verses 8, 9). (2) Man was a condition of the existence of food bearing plants only as they were designed for his use and required his tillage. (3) The order of statement is plainly not that of time, but association in thought. Verse 7, man is formed, verse 8, the garden planted and man put in it, verse 9, trees are made to spring up there, verse 15, man is taken and put in it. Must we infer that man was made and kept in suspense until the garden was planted; that he was then put there before the trees that were to supply him with food had sprung up; and when the trees were in readiness he was put there a second time?

It has been charged that chapter ii. puts the creation of man before that of the lower animals, contrary to chapter i. The allegation rests upon the assumption that the Hebrew tense in ii., 19, necessarily implies a sequence in the order of time. But Dr. Delitzsch in the last edition of his "Genesis" says that according to Hebrew style there is no discrepancy here; it is quite possible to understand that the beasts now brought to Adam had been made some time before. Dr. Dillmann admits that, so far as the tense is concerned, this might be the case, but insists that the animals were made in pursuance of the divine purpose (verse 18) to make an help meet for Adam, and must therefore have been formed after he was. But God's purpose was not to make man a companion of some sort, or such as he might be willing to have, but a help *meet;* that is, literally rendered, a help corresponding to him. The beasts were brought, not as the companion intended for him, but "to see what he would call them"; that is, to let them make their impression on him and thus awaken in his mind a sense of his need of companionship and of their unfitness for the purpose. When this had been done, Eve was made.

To insist that the order of statement must be regarded as the order of time will create absurdities in many passages. It would imply in Genesis xxiv., 64, 65, that Rebekah alighted out of respect to her future husband before she knew that it was he; Exodus iv., 31, that the people believed the

words of Aaron before they heard them; Joshua ii., 22, the pursuers returned from their unsuccessful search before their search was begun; Isaiah xxxvii., 2–5, Hezekiah's messengers told Isaiah their message before they came to him; in I. Kings xiii., 12, "saw" is plainly equivalent to "had seen," and so the Authorized Version renders it. Unless a principle of interpretation which leads to these absurd results be insisted on in the case before us, there is not a shadow of contrariety between chapter i. and chapter ii. in respect to the order of creation.

The distribution of the matter between these sections implies pre-arrangement. The creation of the world at large is described in chapter i. and assumed in chapter ii.; the latter simply supplies details necessarily passed over in the plan of the former, which were essential to an understanding of the account of the fall. God gave names to day and night, heaven, earth, and seas (i., 5, 8, 10), and to Adam (v., 1); Adam gave names to the inferior animals (ii., 20), and to Eve (ii., 23); nothing is duplicated and nothing omitted. So the emphatic repetition, in chapter i.—God saw that it was good, or very good—prepares the way for the reverse that was to follow in chapter iii.

The alleged difference of diction in these chapters is fallacious. The characteristic words imputed to chapter i. recur in part in the account of the flood, which equally affected all orders of creatures, but nowhere else in the same document, as the critics divide them, in Genesis. The creation, the flood, genealogies, and ritual legislation, which make up the bulk of one document, have little in common with the transactions of individual life, which constitute the substance of the other. The diversity of diction between the two is just the natural result of a partition so conducted, not a ground upon which that partition can be based.

Elohim, as the general term for God in nature and the world at large, is appropriately used in i., 1; ii., 3. Jehovah is the God of revelation and redemption, and is hence appropriate (ii., 4; iv., 26) where God's loving care of man in his original estate, the primal promise of mercy, and the goodness mingled with severity which ordered his condition subsequently, are detailed. And to show that the God of creation and Jehovah the God of grace are one and the same, both names are used in chapters ii. and iii. Is this appropriate use of these terms merely a lucky accident resulting from the combination of two independent documents, in each of which the names of God are regulated, not by their suitableness to the subject matter, but by the unmeaning habit of different writers? Again, as Elohim and Jehovah represent the Most High under different aspects of his being, they must, when used correctly and with regard to their proper meaning, be associated with different conceptions of God. This does not argue a diversity of writers, but simply that the divine name has each time been selected in accordance with the idea to be expressed.

This paper only touches the edge of a vast subject. If it has accomplished its aim, it has shown that the critical attempt to establish separate documents in the first two chapters of Genesis is unsuccessful. I believe that the same thing can be shown in the rest of Genesis and the entire Pentateuch.—*Christian Union.*

A NEW EVANGELICAL MONTHLY.

The Treasury for Pastor & People

Conducted by a corps of eminent Clergymen.
J. SANDERSON, D.D., MANAGING EDITOR.
E. B. TREAT, Publisher,
5 COOPER UNION, NEW YORK.

Vol. IX. AUGUST, 1891. No. 4.

Yearly, in advance,	$2.50
Clergymen,	2.00
Single Copies,	.25

FREE, to Clergymen as follows: For a club of three new subscribers (Clergymen, $2.00, Others, $2.50), we will forward THE TREASURY one year FREE.

These rates include postage in the U. S. and Canada.

We are responsible for remittances when made by any of the following methods: Express Money Order, Draft, Post Office Order, or Registered Letter.

Ministerial Break-downs. — These are neither few nor far between. They occur everywhere, and are more frequent of late years than formerly. The causes are various and should be recognized and, if possible, avoided. Similar causes exist to a large extent in other callings and in all business circles. But they are not so generally acknowledged and allowed in the case of ministers as among others. The strain upon a pastor's mental faculties and upon his sympathies is almost incessant and has been increasing in intensity as the years proceed. He is expected to prepare elaborately two fresh sermons for every Sabbath and an evening address for the mid-week service, to be ready for every funeral to which he is called, to take a prominent part in all the burning social questions of the day, to attend almost innumerable meetings of committees for the discussion of all sorts of questions relating both to home and foreign work, to look in upon all the social meetings of the church and have a word of cheer and of advice for each, to be prompt in answering all calls made upon him in his own house, or to visit afflicted ones in every stage and condition of distress; to have an open hand and an open purse and an open heart for everyone who needs his aid or would draw upon his sympathies, and whatever may be said of him, or done to him by friend or foe, to show in all places and under all circumstances that he is composed of the "very milk of human kindness," and that he never needs a vacation. But time would fail me to enumerate all the ills to which "ministerial" flesh is heir, and which unite their forces to extort from him at times the cry of the Apostle, "Who is sufficient for these things?" and to feel the imperative necessity of accepting the Saviour's invitation, when He says to His disciples, "Come ye yourselves apart . . . and rest awhile."

ANNOUNCEMENT.

The promoters of "The Treasury" take pleasure in announcing that the

REV. T. L. CUYLER, D.D.,

will write for this magazine this year a series of articles entitled, "Pen Pictures of Eminent Preachers."

The eighth, entitled

DR. STEPHEN H. TYNG, New York,

will appear in the September number, and each successive issue will contain one of these pen-pictures.

The series of articles on "Living Issues," which has been so popular and beneficial during the past year, will be a prominent feature of "The Treasury" during 1891. See advertising page for further inducements.

Sermons: Long and Short.—The demand for short sermons has not ceased, nor need it be expected to cease until human nature is more sanctified generally, even in the churches, than it is at present. Solemn things are not sufficiently agreeable to the imperfect natures of those who make up the congregations of church-goers, as to induce them to bear a long pressure of the verities of the Gospel upon their religious sensibilities, and upon their feeble desires to know more of the way of life and of the demands made upon them, by Him who would have them "present their bodies a living sacrifice, holy and acceptable unto Him as their reasonable service." Those who are more in accord with the world and its tendencies seem to have no difficulty in remaining, for double the time required for sanctuary services, on the exercises of a theatrical or opera performance, and they come from such performances without any feeling of weariness or any word of complaint. But if long sermons are not likely to benefit because they are long, then they should be shortened and should be given in such length to the hearers as they are able to bear them. Good old William Jay, who, though he generally preached nearly a full hour himself, once used this crisp and wise saying: "A good sermon *need* not be long and a bad sermon *ought* not to be long." Every preacher cannot, however, in the matter of sermon-lengths, go far astray in trying to follow the example of Paul, when he said about his course of conduct in general: "To the weak became I as weak, that I might gain the weak; I am made all things to all men, that I might by all means save some."

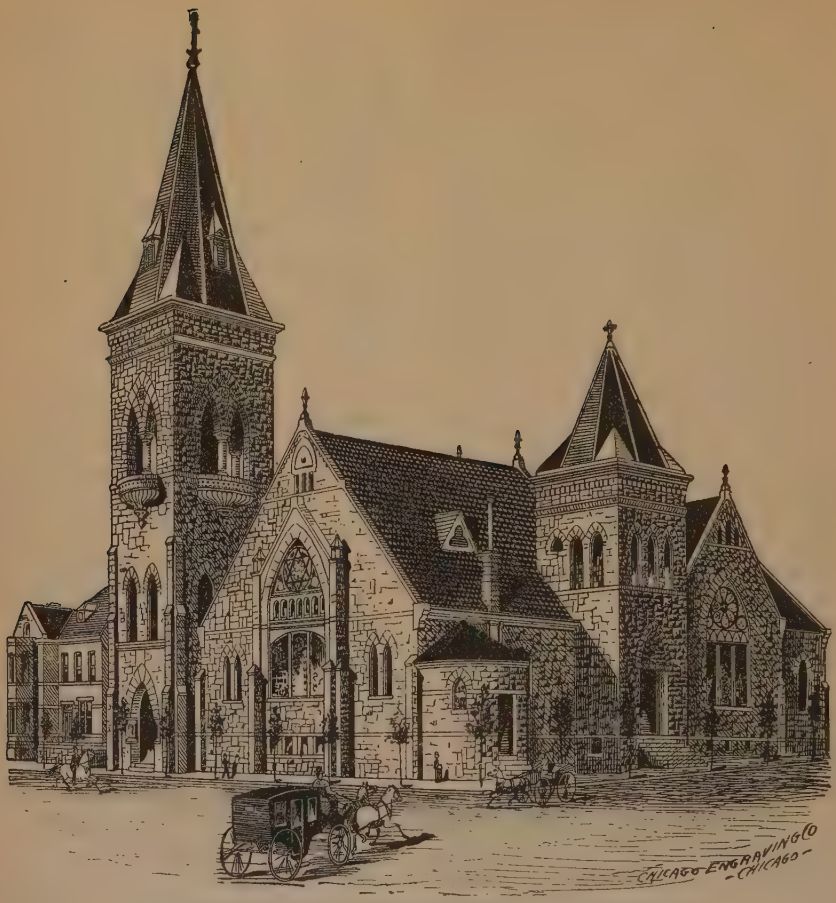
Preach the Word.—This is Paul's command, written under the guidance of the Holy Spirit. But while preaching the Word there is a wide latitude in the manner of doing it. It will be found that the Word will be preached most acceptably and effectively by presenting it with simplicity, with freshness, with conciseness and with pointedness. The doctrines of the Word should be stated as fundamental to all godly practice, as moulding the thoughts, motives, words, actions and aims. The principles of the Word should be brought to bear upon all the duties, sins, vices and recreations of the age. The promises of the Word should be unfolded to cheer, encourage and win souls to walk in the paths of holiness, peace and pleasantness. Nothing should be kept back of all that God has revealed, that sinners may be converted, the wandering reclaimed, souls saved and God honored.

Back bound volumes of "The Treasury": a limited supply can still be had in uniform binding fully indexed, $3 each. To current subscribers, $2. Postage 25 cents. Uniform cases for binding will be mailed on receipt of 25 cents.

WANTED.—The patrons of this magazine to recommend "The Treasury" and its "Purchasing Agency" to others, that they may share in the benefits of both. See catalogue.

The numerous serial articles, and special papers on Homiletics, Pastoral Theology and much other valuable material, the copyrighted property of "The Treasury," published during its eight years, would make ninety-six ordinary 12mo volumes. Subscribers can secure the eight yearly volumes for $16, or any single volume for $2. Contents of the eight yearly volumes sent on application.

See second page of advertising for form of certificate and conditions of membership of "The Treasury Purchasing Agency."



THE PARKER MEMORIAL BAPTIST CHURCH, ANNISTON, ALA.

Cor. 12th Street and Quintard Avenue.

Church edifice erected, 1890–91, in accordance with plans proposed by the late Duncan T. Parker, Esq., as a fitting memorial to his loved and departed ones. Before his plans were fully matured, he himself was suddenly cut down on the threshold of a promising career of usefulness. He made no provision for the completion of the enterprise further than leaving it entirely to his daughters. They have carried out his idea as a sacred trust, with filial zeal and fidelity.

The north window bears the legend, "In Memoriam to Our Parents," and in the central panel is an heroic figure of Moses with a scroll of the law in his hands showing the words, "Honor Thy Father and Thy Mother." The south window has "In Memory to Duncan C. Parker," the only son of the founder.

Dedicated March 29th, 1891; Size of lot, 210 feet by 190 feet; Building, 147 feet by 87 feet; Building material, pink sand stone, trimmed with Kentucky blue stone; Height of tower, 157 feet; Size of main audience room, 78 feet by 45 feet, with a transept width of 55 feet; Furnished with steamheating apparatus and water motor for organ; Seating capacity, 750.

REV. GEORGE B. EAGER, D.D., Pastor,

George Boardman Eager, D.D.

Dr. Geo. B. Eager, Pastor of Parker Memorial Church, of Anniston, Alabama, is a native of Mississippi, a graduate of Mississippi College, and of the Southern Baptist Theological Seminary, of Louisville, Kentucky.

Dr. Eager has been a diligent student, and is one of the most scholarly of the younger men in the Baptist denomination South, while he ranks among its best preachers and pastors.

He has served churches at Lexington, Virginia, Knoxville, Tennessee, Mobile, Alabama, and Danville, Virginia. In all these pastorates he has been pre-eminently successful, and has made each change against the earnest protest of his charge.

Dr. Eager began his work in Anniston, Alabama, about two years ago. His removal to that young city was made in face of the strongest influence that Danville, the Roanoke Association, and prominent Baptists in different parts of Virginia, could exert to keep him in a field where his ministry had achieved conspicuous success.

The church in Anniston at that time numbered one hundred and seventy-five, and these were cumbered with the manifold difficulties that hinder efficiency in a membership newly brought together, heterogeneous, and for the most part strangers to one another. Since then unusual progress has been made in material strength, and in organized power for aggressive Christian work, so that they now stand three hundred strong, and compactly joined together for the Master's use.

As a preacher, Dr. Eager has singular gifts, his sermons affording a rich combination of intellectual vigor, oratorical grace, and spiritual fervor. As a man he is genial and large-hearted, and so his influence is potent beyond the pale of his own people. His congregation embraces a multitude of young men of the nobler sort, who belong to no church, and are attracted by his cordial friendliness and his pulpit power.

DUNCAN T. PARKER, THE FOUNDER OF THE PARKER MEMORIAL CHURCH, ANNISTON, ALA.

Mr. Duncan T. Parker, whose face appears in connection with the picture of the beautiful church he built for the Baptists of Anniston, Alabama, was a man remarkable for splendid qualities of head and heart. To those who knew him his life will always seem as a romance with a pathetic end. He was an Alabamian by birth, of excellent parentage. When a mere boy he entered the Confederate Army as a private, and in the stress of war his courage and will-power became obvious. He was charged with that most trying of all military duties, the conveying of dispatches in the midst of battle.

At the close of the war he went to Mobile, Ala., to seek his fortunes, and for many years played an important part in her business and municipal life, leaving behind him there the aroma of an honored and useful citizenship.

In 1883 he removed to Anniston, Alabama, one of the growing young cities of the industrial region of North Alabama. He easily took the first position in leading the business of this little city, and at the time of his death there was not an industry or business of any importance that had not felt the impulse of his touch, and the impress of his thought. He gained the confidence of all. Young men and old felt the inspiration of his friendship and aid, and he achieved a success and a character that knew no eclipse. He had acquired a fortune and was noted for his philanthropy and progressive spirit. He caused millions of foreign capital to be

invested in Alabama, and had made a profound impression on the capitalists of the North as a financier of wonderful ability. With him wealth was regarded as a trust for doing good, and the splendor of his benevolence outshines the brilliance of his genius.

After fortune had satisfied his desires he lost all that he held most dear. Two years ago death claimed his noble boy, the idol of his hopes, and in a few weeks his lovely wife, to whom he was both husband and lover, followed her boy to the morning land. This double blow broke his heart, but he laid it bleeding and quivering on the tender bosom of the "Gentle Master." Ah! this was his greatest achievement. In such an age, in such an atmosphere, in elbow touch with men immersed in materialism, in the fathomless waters of sorrow he found his "Gentle Master,"—this prince among men was a man of faith.

He built as a memorial to the loved and sainted wife the beautiful church that bears her name, and in memory of his boy he founded the Parker Free School, providing for every expense, so that the poorest could enjoy its advantages. He had planned a splendid college of technology, but his untimely death cut this purpose short. His private charities were almost numberless, but the "right hand knew not of the doings of the left." At his grave hundreds mingled their tears for the man who had been to them friend and benefactor.

THE LATE DUNCAN T. PARKER.

Duncan T. Parker has built for himself in Alabama a monument that will never die.

LEADING THOUGHTS OF SERMONS

Warming at the World's Fire.

By Rev. O. L. Hailey, Second Baptist Church, Knoxville, Tenn.

Peter sat down in the midst.—Luke xxii., 55.

Note the circumstances that led Peter to this compromising situation. He was avoiding the responsibilities of being a follower of the Nazarene.

This we call warming at the world's fire.

I. Christians warm at the world's fire.

1. When they seek that which satisfies the earthly to the detriment of the heavenly nature.

(*a*) Earthly pleasure.

(*b*) Gratifying unholy ambition.

(*c*) Miserly love of gain.

2. When they seek at the world's source of supplies rather than at God's.

e. g. Amusements. Theatre. Dance. Cards.

3. When they side with the world as against Christianity.

(*a*) Business.

(*b*) Politics.

4. When they act in any private matter so that their moral power is compromised.

II. Some effects of warming at the world's fire.

1. Their subjective moral force is continually diminished. Illustration, the inebriate.

2. They rob God and His Church of their dues. Illustration, the backslider.

3. They bring Christianity into contempt where it should be strong. Illustration, Peter.

4. They deny the power and sufficiency of Christianity to meet their own needs.

5. They bring upon themselves overwhelming grief and shame.

Remarks: The true Christian will be recovered as was Peter, the false one goes away as did Judas.

Christianity draws a line and no one can live on both sides of it.

Christian Development.

By Rev. W. A. Booker, Methodist Episcopal Church, South Mariposa, Cal.

For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.—Mark iv., 28.

Nature is Christ's assistant teacher. Her laws of growth and development are the same as the laws of growth and development in the spiritual world. Kingdom of God. A kingdom must have a sovereign, citizens, laws, fields and seed.

I. *The Blade.* The seed lies in the cold dark ground waiting for its sun and showers of spring. The Word of God lies in an indifferent beclouded heart awaiting congenial influences. Parents, Sunday-school teachers and preachers do not always see immediate results. Do not think therefore that the effort and word is lost; may produce good results years hence. When such environments prevail as will arouse serious *thoughts* and *feelings*, these latter will be indications of the seed's (the Word's) germination.

The door of the heart, the window of the soul, the curtain of the intellect may all be closed against these propitious agencies which act as so much sunlight and rains and dews and the like; reflections may all be smothered and sentiments may be stifled and thus the sprouting may be arrested and the very principle of life may become an element of death and rottenness and decay, but if the seed is fostered soon the blade will appear and the marks of this will be *good resolutions;* if the Word is still unhindered in its plant life in the heart, presently the ear is shown and its sign will be *reformation* of *character.*

II. *The Ear.* The blade is something of an evidence that the plant is corn and not another vegetable, but the ear is still a better indication of its genus and species and particularly that it is not a weed.

So there are different kinds of characters, the good and the bad, and still various shades even among either of these. Reputation is what people say you are

but character is what you really are, and your character is determined by your thoughts, desires, purposes, actions, books, associations, etc. Plants feed on air, sunshine, moisture and the like; good character lives on good books, especially the Bible, pure and elevated thoughts, refined feelings, and lofty aspirations; seeks good companions and loves to do good. But plants do not live above ground altogether; their roots go down into the dark soil and drink in elements of nutrition. Go down to the pond's edge, part the bulrushes and look in upon that lily; it has drawn much of its beauty and sweetness from the dark waters and mud at the bottom. A right character draws much of its sweetness and beauty out of dark experiences as well; patience out of trials, confidence in certainties out of disappointments from uncertainties, strength out of weakness, hope out of despair, consolation out of sorrow.

III. *The Full Corn in the Ear.* The grain or fruit is the crowning glory of the plant or tree as well as the unmistakable significance of its usefulness and kind. Ripe *Christian character* feeds society, mentally, morally and spiritually, by words, by example and by deeds; is earth's crowning glory and the adoration of high Heaven. Ripe fruit in many instances exceeds the beauty and perfume of the flower. A charm lingers about a Christian youth as a sweet aroma, but an excellence surrounds a well-rounded Christian character ripe for eternity like a halo of glory which is not equalled this side the stars.

Doctrine and Practice.

By Rev. S. T. Ford (Baptist), Syracuse.

Take heed to thyself and unto thy doctrine.—I. Tim. iv., 16.

There is a tendency to exalt practice above doctrine both in the pulpit and out of it, but a knowledge of doctrine is essential to true practice. Intelligent action springs from intelligent motive. Live patriotism springs from principles. The living spirit of religion cannot exist apart from its doctrines. There must be a living faith in doctrine to produce true religion. We must be able to give a reason for the hope that is in us. Motives must affect the understanding and the heart before they influence the conduct. Christian belief produces Christian missionaries and Christian martyrs. Paul lived by faith on the Son of God. Practice without doctrine is Samson shorn of his locks; and religion degenerates into a vague sentimentalism. Remove doctrine from the sermon and it becomes an ethical discourse and a weak exhortation. Mere negations never performed anything. Action is the practical expression of belief. Action not founded on faith is a mere venture. There must be truth in the inward parts, if the conduct is worth much in God's sight. Pour contempt on doctrinal preaching, and you pour contempt on the method of Christ and His Apostles. A man's life is guided by what he believes. We must believe right, and then we shall act right. All the great worthies obtained a good report through faith. Their belief was the basis of their action.

Spiritual Culture.

By Rev. T. A. Nelson, D.D. (Presbyterian), Brooklyn.

They go from strength to strength.—Ps. lxxxiv., 7.

Spiritual development is the normal expectation of the believer. The husbandman justly anticipates that the earth under his faithful tillage will respond in abundant harvests. The teacher reasonably expects that the pupil on whose mental discipline and nurture he expends toil will grow in capacity and in contents, just as flabby muscles grow firm and tense under athletic training. So the Church aims at spiritual culture. This progress is in different lines. A deeper, profounder conception of the meaning of God's truth, of which the Church is a witness and herald, will be gained. We read the pages of any author and catch surface impressions, but study brings out hidden meaning and relations. There is also increased facility in doing God's work as well as in understanding His will. God comes very near to our thought, nearer than pantheistic philosophy ever dreamed of; near in His providences, near in prayer. Increased sense of dependence on Christ, growing

dignity and stability of Christian character, augmented usefulness in the world and serene anticipation of the supreme experience of life, the exodus of the soul into the other life, all these are the fruitage of a spiritual culture which it should be our strenuous aim to secure day by day.

The Bible: Its Place in Education.

By President W. C. Roberts, D.D., Lake Forest University, Chicago, Ill.

The things which are written in this book.—Rev. xxii., 19.

The book referred to is the Bible. Its writers were not specialists, but were men from all ranks of society. They taught men the true religion—Christ. Their system of religion was not one bound together from without, but was developed from within. The book they wrote is the Book of books—it has a divine and a human side. It contains the finest literary productions that have been composed in any age. Its characters are developed in the most exquisite biographies the world has seen. The books of Moses, Judges, Joshua, Samuel, and Kings furnish a cabinet of archæological details which cannot be equalled elsewhere, and which antedate the fall of Troy by 500 years.

It has no equal in literature. In specimens of descriptive style the Bible surpasses all literature. Compare Virgil's "Æolus" with Isaiah's description of God "holding the winds in His hand." In native simplicity and grandeur it surpasses the ancient Greek authors and has no equal in modern literature. The profoundest thought and deepest philosophy of the ages are found there, and the holy Book discloses those eternal and unchanging counsels of the uncreated God which mark out the course and progress of His government and providential dealings with men.

The most gifted men the world has seen have drawn their inspiration from the Bible. Its events have furnished the theme of painter, sculptor, and musician. Nor has modern genius ceased, as some men have held, to drink deep at the fountain of religious inspiration. The paintings of a Raphael, the "Messiah" of a Handel, the great speeches of the orators of all modern countries, the pages of the masters of fiction, all take their deepest meaning from the influence of the Bible. It furnishes the grandest system of ethics; a system that is a mint and contains no contradictory elements, such as are found in heathen philosophies. It furnishes models for imitation in the lives of its holy men.

The Bible, since it has had so great an educational influence on the world, should be one of the text-books in the day schools. I do not urge the reading of the Bible in our day schools as a manual of devotion, with a view to securing conviction, because every man's religion is a matter between himself and his God, but it should be studied as a book that contains the highest system of ethics and the noblest models for imitation.

It inculcates good citizenship. The state is responsible, in the sight of God, for furnishing a certain amount of training for its embryo citizens. Can it do this without the Bible? The founders of our government held that civil governments were an ordinance of God. If the republic is to be perpetuated, this must be kept before the minds of our children. It is suicidal to hold the rising generation responsible for the perpetuity of the nation without giving to it the only true key to the situation. Hence, I hold that the Bible should be in every public school in the land.

It must, in the very nature of things, have a place in our higher education. The soul is a unit. To develop the intellect without developing the heart is to make one-sided character. In the formation of habits and correct manners the Bible furnishes the only true basis upon which to work. It is the duty of every college faculty to ground its students against downright infidelity. The modern university but plays into the hands of the devil in the scanty knowledge which it gives the student of the true meaning of the Bible, and in allowing him to drift away from the religious conception of his childhood.

Cling to the Bible as the source of all true good, and the only infallible rule of man's faith and practice. The greatest of men have trusted in it, and found it the only star by which the bark of man ever safely sails the sea of life.

A Model Young Man.

By Rev. O. E. Murray, Wabash Ave. Methodist Episcopal Church, Chicago, Ill.

Daniel purposed in his heart.—Dan. i., 8.

Daniel possessed all the sterling qualities of worth, the strength of character and force of faith for a model.

We live in a city of young men; our business is in the hands of young men. They come seeking their fortunes with fresh hearts and faces and are hurled into a maelstrom of rush and hurry, of temptation and vice. Some young men claim that success in business and pursuit of Christianity are never concomitant.

But here was a youth who went to a city as wicked, as gayly alluring, as full of temptations as Chicago, and by a life of abstemious self-denial, by a course of honest, upright, prayerful life, won favor and commanded the respect of princes and kings, even though he were a captive.

I. Daniel is a model because he was a decided young man. Not unstable as water, as shifting as the clouds, but with a purpose in his heart. Though the blandishments of flattery, the peculiar isolation, the temptation of wine and gayety and pleasant companionship, all united to make him deny his principles and his God, he yet remained firm.

II. He was a courageous young man. He was not only decided, but he possessed the courage to back up his decisions. He stood to what he said, and was courageous with a stamina born of faith. There is a courage beyond the bravado of the cowboy, the physical courage of the pugilist, the courage of brawn and muscle. This is moral courage, such as enabled Daniel to kneel with his face toward Jerusalem and offer up his prayers with the same fervor and openness that he had shown in his native land. It was what enabled him to withstand taunts and slurs, which were doubtless cast upon him, and return naught but kindness and charity. The true Christian is the true gentleman. The Chicago young man needs courage. In fact, the Christian Church needs courage. It no longer stands, as did Luther and our forefathers, and thunders anathemas at sin and evil, but folds its arms and winks at open wickedness.

III. Daniel was a godly young man. He stood where all the imps of hell could not dislodge him. He carried his fear of God and his trust into every-day life. It is a fallacy to suppose that men cannot be consistent Christians in business and the affairs of life. Gladstone and many of the leaders of English thought and government are earnest, prayerful Christians. One cabinet minister is never too busy to refuse an audience to a young soul seeking Christ, and has so announced in his Sunday-school. Numerous rich and prominent business men throw all their influence for and give of their wealth to the Church.

IV. Daniel is a model, even in death. He went forth, serene in spirit, calm in soul, filled with a trust in the God who had preserved him from the ferocity of lions, from the destruction of three kingdoms, and on whom he rested in death as in life.

The Desert Life of God's Child.

By Professor J. M. Stifler, D.D. (Baptist).

And the child grew and waxed strong in spirit and was in the desert till the day of His showing unto Israel.—Luke i., 80.

Men who turn the world aside into new channels are men who are educated outside its ordinary currents. The desert is a place where God prepares his workers: Abraham, Moses, the judges, David, Elijah, Paul, Luther, Whitefield, Carey, Spurgeon, etc.

Why are God's servants thus trained?

1. The desert is a good place for moral education. There God takes His people that they may see things as they *are*, not as they *seem;* where they can learn from Him—Elijah, Roger Williams, John Bunyan.

But where is my desert? All around me is bustling activity—railroad, telegraph, telephone.

We must get away into the closet in communion with God. There let us turn aside and get up on the heights and have our vision cleared where we can learn directly from God.

2. In contrast with the world, the desert is a place of thinking. There the thought is reformed and corrected. What do I live for? Ofttimes God drives us into the desert. Indeed, if we were in the right spirit, all this world would be a desert.

3. Another reason for the desert life is that it is the place to be preserved. If I am in the world, I must do and think as the world does. If I am not in it, I am safe from it—and the day of His showing will come—a day of power and of glory.

Spiritual Power.

By Rev. J. Le Huray (Methodist), Leeds.

Ye shall receive power after that the Holy Ghost is come upon you, etc.—Acts i., 8.

There is perhaps nothing for which man so ardently longs as power. The passion for power is all-pervading. Even the disciples were not free from it. But the love of power may be legitimate as it is natural, its qualities being according to its motive. He who gave men power had a wise purpose in view. What was the power that Christ promised His disciples? Not physical power such as Samson possessed. The course of Christianity could not be stopped, neither could it be helped by it. A sinner might be driven into a corner by an argument and thus be conquered, but not saved. Nor was it the power of eloquence that Christ promised. There was a wonderful power in words, but they could not regenerate the soul. It was spiritual power that Christ promised His disciples. Endowed with that, they went forward to conquer the world, and with Christ on their side they were able to overcome their foes. The energy of the divine Spirit backed their words, and surely the Word spread. Fulfilled beyond their most sanguine expectations was the Master's promise of power. That promise has passed from age to age, the Maker of it being possessed of countless resources. We at the present day need that power as much as the disciples did.

The Omniscience of God.

By Rev. H. F. Cochrane (Baptist).

Whither shall I go from Thy Spirit? etc.—Psalm cxxxix., 7–12.

This passage from the 139th Psalm is a sublime description of the omniscience and omnipresence of God. It is the language of a soul conscious of abiding in the constant presence of God, and restful and happy in that consciousness. We find in it three main thoughts: 1. God knows us thoroughly; 2. He is everywhere present—we cannot escape Him; 3. We cannot hide from His eye.

1. God knows us thoroughly. This knowledge is not limited to our acts and words, which are known to our fellowmen. It takes in the smallest details of our lives; knows our "downsitting" in rest and meditation—our "uprising" to action. It extends even to our thoughts, which we might suppose were secret, if anything could be. God knows even these; for our thoughts are as words to God. He knows them even "afar off"—He has no need of a close examination to understand them thoroughly. Such knowledge is indeed beyond finite comprehension. We find in it,

a. A cause for alarm to the sinner. God cannot be mocked by any outward show. He knows fully the inmost recesses of the heart—the pride, the selfishness, the rebellion, the vileness which may exist behind the most polished exterior of boasting self-righteousness. His judgments of us will be "true and righteous altogether," because it will be based upon an infinite knowledge. Such a judgment, exercised by a holy and righteous God, the impenitent sinner cannot contemplate without alarm.

b. A cause of joy to the faithful Christian, because with this infinite knowledge God will not judge as imperfectly as man judges. He knows the sorrow over mistakes and sins, the struggles against mani-

fold temptations, the thoughts that reached out after God, the failures that were, nevertheless, prompted by pure motives and righteous zeal.

2. God is everywhere present,—we cannot escape Him. Therefore,

a. Our prayers may always reach Him. He is near us, and nothing can prevent our cries from coming to His ears. We need make no pilgrimage to shrine or mountain-top to find Him, but wherever we may be the prayer which comes from the heart will bring to us His help in pardon, peace or renewing grace.

b. Being everywhere present, His Providence guides and keeps us. Though we were to travel with the rapidity of a beam of light to the uttermost parts of the sea, still His hand would lead us and His right hand hold us.

An infidel sought to instruct his little daughter, whose heart the Spirit of God had touched. So he skilfully prepared, with beautiful lettering, the motto "God nowhere." Setting it before the child, she read it—"God now here." This "better rendering" was blessed to his awakening and conversion.

3. We cannot hide from God's eye. The darkness and the light are both alike to Him. We may hide God from us. Men often do it. A penny on the eye may shut out the light of the sun. Sin and unbelief in the heart may shut out God from us, but nothing can conceal us from Him. We may dwell in spiritual darkness, dense and daily growing denser, and, because no thought or sight of God disturbs us, imagine we are safely concealed from Him; but God sees us. Even the night shall be light about us.

But God hides His children in the secret of His pavilion. He is the strong tower into which they may run and be safe.

"Searcher of hearts! to Thee are known
The inmost secrets of my breast;
At home, abroad, in crowds, alone,
Thou mark'st my rising and my rest,
My thoughts far off, through every maze,
Source, stream, and issue—all my ways.

"Search me, O God! and know my heart;
Try me, my inmost soul survey;
And warn Thy servant to depart
From every false and evil way;
So shall Thy truth my guidance be
To life and immortality."

Divine Expediency.

By Rev. R. MacDonald, Warren Avenue Baptist Church, Boston.

It is expedient for you that I go away.—John xvi., 7.

Let us consider the subject from the disciples' viewpoint, our viewpoint and Christ's viewpoint.

The disciples saw no wisdom in His departure from them. It meant for them to be left leaderless, their work broken up, their Master away from them, no one knew just where, and sin, instead of righteousness, dominant. They expected a temporal kingdom; Christ as king, themselves His advisers. Nothing of divine expediency could they see in His sad words to them—nor can we—when our Lord was taken away.

Christ saw deeper than they; their knowledge was fragmentary, His all comprehensive. He saw the bearing of His bodily absence from them as they could not. They thought that already they understood Him perfectly, when all the while they knew Him most imperfectly. He was possessed of a double nature they could not possibly comprehend, and not until He had withdrawn Himself from them to that spiritual distance where His double nature could be merged into a single nature could they see Him clearly. In fact, by withdrawing Himself from them He was nearer to them than when bodily in their midst.

Local bodily nearness may mean real distance. Two persons may be in the same seat in church, yet as far from each other as though divided by a continent, because there is no sympathy or love between them. Thus our friends are often nearer us when locally far away—we think of them more, we plan for their home coming and count the hours when they will be back. So is God taking our loved; no divine expediency in that, we say; but often they in the unseen world are nearer us than when in the flesh. So Christ is nearer the world to-day than if He were a temporal king in Jerusalem, and we can lift our hearts to Him and pour our sorrows into His ear without leaving our work.

PEN-PICTURES OF EMINENT PREACHERS.*

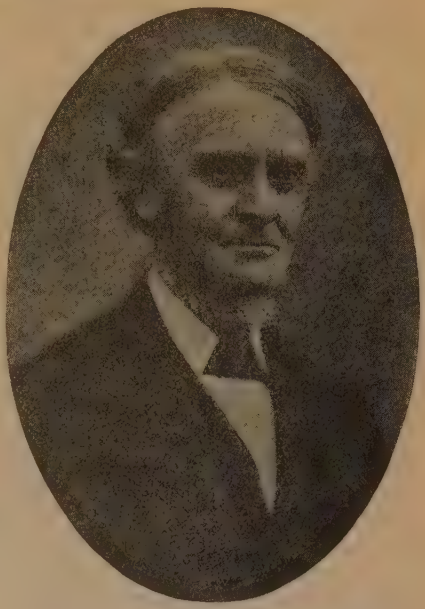
By Rev. Theodore L. Cuyler, D.D.

Dr. Alexander Maclaren, of Manchester.

Amid the dense smoke of Manchester, which obscures the sun at noonday, there shines one pulpit-light that is visible over all Christendom. Busy as the dwellers in that humming hive of industry are through the week, a crowd of them pour on every Sabbath morning into the "Union Baptist Church," on Oxford Road, to hear Alexander Maclaren. It is a fine, new, spacious edifice, capable of seating two thousand auditors. I do not wonder that people are hungry to hear a man who is unsurpassed in our times for inexhaustible freshnesss of thought, for exquisite illustrations, for sound, old fashioned orthodoxy, for keen insight into the meaning of God's Word, and for almost an absolute perfection of style. Maclaren is, in the best sense of the word, an original preacher; for he not only goes back to the original fount-head of inspired truth, but he succeeds in drawing out and passing among his fellow-men some buckets of fresh water that no other minister seems to get hold of. He is solid without being ever dull, and brilliant without ever being eccentric. Unlike most men of genius, he never loses his head.

Scotland claims him as one of her jewels, and will enroll his name in the same galaxy with Chalmers and McLeod, and Ker and Guthrie and James Hamilton and McNeill. Alexander Maclaren was born in Glasgow on the eleventh of February, 1826. The "land o' cakes" is too small to hold all her bright boys, and, this one went to London early in life and graduated at the university there. On my first visit to London—when I was twenty years old, I heard a superb sermon from the famous Dr. Thomas Binney in the old Weighhouse Chapel. Dr. Maclaren told me that he was there on that same evening—a boy of sixteen. Having been educated in England, he has remained there ever since—first as the pastor of the Portland Chapel in Southampton, and for the last thirty-two years as the pastor of the Union Church in Manchester.

* Copyright by E. B. Treat, 1891.



I had for many years greatly desired to meet Dr. Maclaren whom I had only known through a pleasant correspondence. During my last visit to England—in the summer of 1889—I received a very cordial invitation to come and see him and preach for him; which I gladly agreed to do provided that he would be in his pulpit in the other half of the day. On Saturday evening I alighted at the door of his residence on "Caryll Drive" in the Fallowfield end of Manchester. He received me with a genuine Scotch welcome. Since the death of his wife, his daughters keep house for him, and he has also a son living at home. Of course we "forgathered" at once in his study—which is about the only place where two parsons can stretch their legs at ease, and get into each other's true inwardness. My friend's study was well lined with books, and the only two portraits on the walls were those of Tennyson and Thomas Carlyle. He told me that Carlyle was his delight and an endless quickener of thought; "no man of our time stirs me like him."

The next morning before service Dr. Maclaren spent an hour in going over his

sermon; for I suspect that he lodges the larger portions of his sermons—perhaps all of them—in his retentive memory. We rode to church, and found the building full on a warm July day. As the Doctor's pulpit is a bit of a box that will hold only one person, I was glad to take a seat in a front pew; and in the evening we reversed our positions. Maclaren wears no "Geneva gown," and not even a clerical white necktie. He does not look old for a man of five and sixty; his face is thin and sharp; he has an eye like a hawk; his iron gray hair is brushed back from an ample forehead, and even long study has brought him to the need of using his glasses. So superbly intellectual a head I did not see in England after William E. Gladstone's. He read two lessons of Scripture, offered two most fervent and beautiful prayers, and gave out four hymns from a book of his own compilation, which were sung "with a will." He then announced his text from the fourteenth chapter of John—as he was delivering a series of discourses upon that marvellous and inexhaustible conversation of our Lord with His disciples. The theme was well adapted to the preacher; and for forty minutes—without a line of manuscript—he poured forth a bright, pure, clear stream of devout and quickening thought—like one of the crystal rivulets of his own Scottish Highlands. A stenographer sat near me with a busy pen, and in a few days the discourse appeared, *verbatim*, in the *Freeman*, a Baptist weekly, which prints all his sermons. I will venture to say that no alterations were required before publication; for there were no slipshod sentences that needed to be dressed over, and no shabby tags of superfluous verbiage that had to be clipped off. He never preaches but once on the Sabbath, and into that single sermon he puts his whole concentrated strength.

It was a pleasant privilege for me to address his noble congregation in the evening, and their enthusiastic singing gave me a good lift at the start. There was an organ accompaniment, but the great bulk of the congregation joined in the service of song—just as they do in the churches of Spurgeon, Drs. Allon, Parker and Newman Hall. Quartettes are no more allowed there than in Heaven. After the evening service I had a delightful stroll homeward with my beloved host, and we sat up till midnight in a free fraternal talk which certainly to one of us was abundantly fertilizing. In spite of a chronic dyspepsia, Dr. Maclaren keeps a cheerful temper, and enjoys the "good old Christian liberty of wholesome laughter." His poor health and studious habits prevent him from being a pastor, and he sees but little of his large flock except from his pulpit. In one of his playful letters to me he said, "I have never been able to do much pastoral work. There are 'diversities of operations'; but I heartily admire your power of going among people, and reaching their hearts for Christ's sake—just as I admire the (to me) equally unattainable power of composing an oratorio of which I could not put together four notes." As long as the "Union Church" of Manchester are content to have all the pastoral labor performed by an assistant-minister, we of the outside world are thankful that the greatest of living sermonizers can devote his undivided powers to his masterly discourses.

It is a curious fact that many of the finest *poet*-preachers of modern days—Guthrie, McLeod, Hamilton, Robertson of Irvine, and Maclaren—have all been Scotchmen. Maclaren has great pictorial skill, although he never attempts any grand scenic descriptions in the vein of Wadsworth or Melvill. His illustrations are usually brief; but they are faultless in taste, and always make truth more vivid to the minds of his hearers. Let no one judge of their effect in a sermon by looking over an absurd collection of them in a volume called "Pictures and Emblems"; a process about like culling a handful of bright pebbles out of a mosaic pavement. Some of Maclaren's happiest illustrations and most finished passages are to be found in his expository lectures on Colossians and the Epistle to Philemon. Oh, for an exposition of the whole Bible in the style of those two gems!

The best proof of Dr. Maclaren's prodigious power is that his discourses endure the severe test of cold type. Some

men—like Whitfield or Dr. Kirk, or Summerfield or Bishop Simpson—are greatest when they are on their feet. But to lay their printed discourses alongside of Maclaren's is like laying the magnetic speeches of the eloquent Clay beside the massive orations of Daniel Webster. The great Manchester preacher is *equally* effective in his pulpit and in his books. He has the rare knack of finding precious pearls in unexpected places. Take, for example, his sermons on "Mnason the Old Disciple," or on "Quartus a Brother," or on Tertius, or on "The Obscure Apostles." He agreed with me that he had produced nothing better than his two sermons on "David's Cry for Pardon" and "Cry for Purity," and that magnificent discourse before the National Bible Society of Scotland from the text—"It is time for Thee to work." The highest glory of Maclaren's preaching is his continual presentation, in ever fresh light and language, of the unchanging Christ.

THE LIMITS OF RESPONSIBILITY.

By Rev. Samuel Zane Batten, First Baptist Church, Manayunk, Philadelphia.

There is a series of questions which, no doubt, have often claimed the attention of every earnest Christian worker. What are the limits of Christian responsibility? How far are Christians responsible for the condemnation of lost souls? When can the worker for Christ be sure that he is free from the blood of all men? These are serious questions and call for prayerful thought. Many a Christian worker has lived along for years in a painful suspense lest the blood of souls might be upon his hands. His own life has known little else than constant torment and feverish anxiety. His own peace has been spoiled. His very anxiety for others shuts him out from any personal joy in the Christian life. What follows is an attempt to attain personal clearness of thinking on this important question. The conclusions helpful to one may be suggestive to others.

1. How far are Christians responsible for the spiritual darkness of heathen people? Here is the great world of which the major part yet lieth in wickedness. Two-thirds of our race have never beheld one ray of light from the Sun of Righteousness. Ability to its utmost limit means responsibility. No one can question that the Church of the Lord Jesus Christ has a vast amount of ability that has never become conscious of any responsibility. The presence of need lays continual obligations upon ability. The mission of the Church is plain: The good news of salvation is to be preached to every creature. Personal responsibility cannot quite be lost in this corporate responsibility. The Church is made up of individuals. All obligation, in the last analysis, is personal. The presence of need imposes a personal responsibility. To be sure all cannot become foreign missionaries. But many Christians, it is to be feared, never accept any obligation for the work of spreading the Gospel of the kingdom. To every Christian this question of outside missions should present itself in this form: Why should I not give myself to the work of missions? For according to the spirit of Christianity the presumption is always in favor of a missionary life for every Christian. Health, personal unfitness for the work, a conviction that one can best serve his day and generation in some other field of effort, are valid reasons for remaining at home. But surely every Christian should carry this question, in this form, into the inner court of the soul. There, before the Supreme Judge, it should be decided according to the counsels of eternity. That pioneer of modern missions said, "There is a gold mine in India; I will go down, but you must hold the ropes." Rope-holders are quite as essential as diggers in the mine. They share equally in the profits of the enterprise. But observation will show that not one-half of the church

members of the world are giving anything towards the prosecution of missionary enterprises.

Also, the churches are sending out a force of workers wholly inadequate to the needs of the field, wholly insufficient for the work to be done. The heathen are not going to be evangelized by men who rush through the country announcing their presence, scattering tracts, and holding a few minutes' meeting in each village. No; these lost children of the Father's house must be sought out, understood, instructed from the very beginning; they must be approached upon their plane, they must be discipled. This requires time, patience, men. We must not forget that Judson labored seven years before he saw a single convert; that missionaries spent sixteen years in Tahiti in a seemingly hopeless work; that Richards passed seven toilsome years on the Congo before the first sheaf was ripe. For work such as this the force now in the field is ridiculously small. The visible Church of the Lord Jesus has, possibly, 8,000 representatives in foreign fields, or one missionary to every 100,000 heathen. Truly, the churches are but "playing at missions."

"The King's business requireth haste." The Master has taught us to pray, "Thy kingdom come." For some reason or lack of reason men are delaying; something is keeping back the full coming of the Father's kingdom. From present indications the prayer for the coming of the kingdom will yet be offered by countless generations of believing souls. All cannot go as foreign missionaries. But all can and ought and must do something towards the fulfilment of this petition. The Christian man who spends $10,000 a year on household expenses and $250 on the cause of Christ is surely not trying to fulfil the petition which he often offers. In the face of the world-wide destitution, any luxury on the part of Christians seems almost like a new betrayal of the Master; it surely is a denial of His ownership of us. With respect to the heathen this surely may be accepted as a moderate and reasonable statement of Christian responsibility: That one has met all responsibility, who is satisfied that the Master does not want him in the foreign field; or who, if he remains at home, is giving of his means, his prayers to the furtherance of this work.

2. How far is the Christian believer responsible for the unbelief of those around him? Pastoral responsibility is often emphasized. But responsibility is common to all. The ministry carries no peculiar load of responsibility. Each Christian worker's obligation of course is peculiar to himself. But up to the measure of his endowments each is under obligation.

Here is a church with several hundred members. They have an attractive building; strangers are always welcome; the Gospel is faithfully and earnestly preached. Yet within eight squares of that church building there are hundreds of souls in all degrees of degradation and wickedness. Those who most need the church are never found within its doors. On the voluntary principle, which prevails in this country, the demand for religious privileges is least where the need is greatest, as the demand is greatest where the need is least. Now, are the Christian people in so-called Christian lands meeting and discharging all obligations to the unchurched masses around?

In one of the Master's parables the servant is sent out into the highways and hedges to compel all to come whom he should find. Compulsion was necessary because obstacles and prejudices were to be overcome. Those out in the highways and hedges had a feeling that there was some mistake; there could be no place for them in the palace of the king. On the part of many to-day there exists the impressions that the churches do not care for them. All this is a mistaken and foolish notion. But the impression exists, and must be met and overcome.

In our land many souls are living within the range of Gospel influences. But somehow they do not accept the invitations of the Gospel. Only too well does the great mass of mankind know that it is poor and wretched, and needy. May it not, partly, be the fault of the servant these days that the invitation goes with-

out acceptance? Does the servant always make the invitation plain? Have we never heard invitations that resembled rather the summons to a funeral? Have we never known the bounties of the feast to be described rather under the guise of a joyless gnawing of bare theological bones? Abstract formulas are thin fare for a starving soul. Some turn away in despair from our empty tables. Many people have a very vague idea of what Christ asks of those who would claim the name of Christian. After eighteen Christian centuries, in this favored land countless souls can be found who have wholly false and misleading views of Christian discipleship. In a sense, Christians themselves are responsible for this mistake. Many earnest church workers have been so anxious to get people into their particular churches, that they have forgotten to lead the soul first of all to the Master Himself. Jesus of Nazareth is no metaphysical riddle; His life was no theological formula; His teachings were no system of theology. Yet many people know nothing of this personal and essential Christ. To them He is an abstraction, a name, a mystery.

In this work of winning souls, Jesus Christ must be the supreme object of faith and love; all loyalty must be toward Him. The work of the Christian is to bring each soul, if possible, face to face with the personal Christ. Ah, not always has it been so. Sometimes the worker has stood between the needy soul and the Saviour of men. Any man, however pure and transparent, makes a rather opaque lens. That Christian, be he preacher or layman, who has earnestly tried to bring a soul into the presence of Jesus Christ, and has in a sense introduced the man to the Lord, has discharged his obligation toward that soul. To do this requires care and wisdom. The most effective work can be done along the line of friendship. One must employ tact; he must study and know his man. There is a zeal which often defeats its own end. It repels more often than it wins. The truest zeal is patient, watchful; the deepest love will wait until some door of access is seen. There is little use in storming the citadel of the human heart by any spiritual Columbiads. The June sun will open the rose sooner than a blazing bonfire around the bush. Paul speaks of himself as a debtor to all men. His heart burned with a consuming desire to make his Gospel known. In luxurious Ephesus, in busy Corinth, in cultured Athens, one ambition is uppermost. As he walked the streets of Philippi, Antioch and Rome, as he passed from city to city, as he stood upon shipboard, as he looked into the faces of the men he met, as he read there the soul's need, he must have felt: I owe that man the Gospel; how can I pay the debt?

INSPIRATION AND HIGHER CRITICISM.

By E. M. Snook Menlo.

The following quotation from Dr. Riddle's inaugural address is wholesome reading: "No theory of inspiration is valid which detracts from the sincerity and honesty of the human authors in their use of language; no theory of inspiration is sufficient which makes of the New Testament a mixture of divine and human elements, to be separated by our religious consciousness; no theory of inspiration accords with the laws of human thought and human speech which makes an antagonism between thought and word, between spirit and historical sense. Speech is a vital thing, not a mechanical collection of words.

"Every word, even in an address like this, has a reason for its presence, takes its place because of the thought which seeks expression through it. In the greatest of books this is not the less true; because God has spoken through and in His inspired Word, making it in the fullest sense the Word of God, it is all the more

true that every word has its reason for being there, and that the study of the thought must be through the study of the words. As a linguist, no less than as a theologian, I here express my belief and conviction that the New Testament is inspired in such a sense that every word of it is of value as the vital form in which the revelation of God has been made.

"It is not so much human and divine as divine-human in every part. The divine inspiration unites in living union God's thought and human language; and things which are alive have life in the minutest cell."

If, as Dr. Riddle asserts, the Bible is "divine-human" and not a mixture of human and divine elements, then we can see the error of the so-called "Higher Critics." Having quietly assumed that the union of these two elements is a mechanical and not a chemical one, they have made this assumption the major premise of their argument.

But if this assumption is contrary to fact, it invalidates all conclusions based upon it. Which is the more rational theory, that of the mechanical, or that of the chemical union of the human and divine elements? the inspired concept, or that there was such a divine influence exerted upon the minds of the human authors as rendered them exempt from error, both in regard to concepts and words?

Have we after all God's Word, or have we only some imperfect attempts to express some divine concepts in human language?

Surely until the "religious consciousness" of at least two or three of the higher critics can agree as to what parts of the Bible are human and what divine, the conservative ones may be excused for holding to the good old-fashioned doctrine of the plenary inspiration of the Scriptures. And we may still go to men and say: "Thus saith the Lord." But when we have accepted the theory that only the concept is inspired, we will modify our declaration to something like this: "I am of the opinion," or, "My religious consciousness tells me, that thus saith the Lord."

THE PULPIT.

Our English brethren do not take the failure of the masses to attend church quite so easily as we do here in America. They have become anxious inquirers into the causes of the absence, and are stirring themselves up with all sorts of propositions in the way of a remedy. For a series of weeks the London *Independent* run a series of articles which attempt to answer the question, "What ought the churches to do?" These articles, though able and earnest, have succeeded only in showing that there is a very strong and general feeling that something ought to be done, rather than *what* should be done. But a still more direct effort to get at the root of the difficulty has been made by calling a common meeting of church members and non-church goers, especially those of the laboring classes, and discussing the question face to face. A number of churches in the smaller cities have tried this plan. Some of the meetings attracted wide attention. As viewed from this distance they seem to have furnished an ample opportunity for every class of people who do not go to church to proclaim their reasons for their absence, and also to say all the sharp things about churches which they felt. It is almost needless to say that most of the sentiments expressed were little more than street-corner talk, and the common mutterings and sputterings dignified by the occasion. Any minister with his eyes and ears half open would have known as much before the meetings as after them. Only a very few of the speakers had the grace or the conscience to admit that they were at all to blame in the matter; and there was a still greater failure to discern the fact that the hindrances which were alleged as keeping them away could only be real obstacles where there was little or no desire to attend church. Many of these men want to go to the public houses

and they go, though there are numerous and great reasons why they should stay away. They do not want to go to church and do not go, though there are the best of reasons why they should go.

One minister, in replying to the answers given, located the real difficulty when he said that the human heart is away from God and does not naturally seek communion with Him. To overlook this fundamental fact and to search only for side explanations is little less than a waste of time and energy. If anybody knows of a time when the masses turned eagerly and cheerfully toward the churches and sought after spiritual communion with God, it might afford some relief to have the pages of history turned over until that time is found. But as the history of Christendom stands, the churches would seem always to have been engaged in the difficult task of trying to prevail upon the people to do what the majority of them did not want to do. In this aspect of the case there is nothing new in the situation. The churches are simply confronted with the old difficulty, a difficulty which was not overcome by apostolic eloquence or even by the voice which spake as never man spake.

But "the ministry is a profession for overcoming difficulties," and the question in regard to the efficiency of present church methods is certainly a very serious one. There does seem to be grave reason for thinking that these methods belong to a former time rather than to the present time, that changes have come over our cities and villages and into life generally which have not been well recognized by the churches or rightly provided for. For one thing, it is doubtful whether the old plan of a preaching service in the morning and then a Sunday-school and then preaching again in the evening, is the best way of dividing up or using the one all-important day of the week. Here and there a noted preacher draws large audiences twice a day, but for average preaching, and that means most of the preaching, the demand does not generally go beyond one service. There is need of a change. This certainly is felt, and perhaps the only reason why many churches are not making a change is because they do not know just what to put in place of the second service. In England some of the churches feel that they have solved the problem by the "Pleasant Sunday Afternoon" service. But the experiment needs further trial, and even if entirely successful, might not bear transplanting. But the spectacle of these masses of people living all around our churches and yet seldom, if ever, entering them, will probably so stir the churches that they will yet devise some more successful method of drawing them to their services.—*Advance.*

ABILITY FOR THE PULPIT.

After listening to the difficulties of certain church committees whose members have not been able even after long search to find the men they want to fill their vacant pulpits, a contemporary bemoans the lack of ability in the ministry, and suggests that abler young men be persuaded to prepare themselves for its ranks.

Perhaps we might suggest that church committees do not always know what kind of men are most needed in the ministry; that they set up before their minds an ideal which God never intended should be realized; that they are measuring ability by a certain kind of success which can in the nature of the case come only to a few, and to these only in exceptional circumstances; that it by no means follows that the man who has simply held his own amid a moving population, where the tendencies are all against him, has done more than the man who has gone with the tide, and built up a large church in a short time; that the pastor of a remote country church is often better fitted by scholarship, character, and natural gifts for a prominent pastorate than the man the church will be likely to call—in a word, that some of our church committees, instead of considering what a church is for, and what preaching is intended to accomplish, are looking for a lecturer who, by

his oratory or his peculiar way of putting things, will fill the house and rent the pews. If this is the ideal which church committees have in mind, and which our contemporary also seems to cherish, we would ask where in the New Testament are the passages which would warrant Christian parents or Christian teachers in encouraging young men to enter the ministry in order that they may some day be able to fill the pulpit of the First Church of —— at a salary of —— thousands of dollars a year? Are not men called to preach that Christ crucified who to the Greeks was foolishness—a Gospel which can no more be expected to draw now than when Paul carried it from city to city at the risk of his life? Have they always been the most successful preachers who drew the largest crowds—who were popular in the ordinary sense of that word? There are those who imply by what they write and what they say that men are strong or weak intellectually according as they attract or fail to attract great congregations, whereas the Scriptures intimate that faithful presentation of the Gospel will not draw those who seek selfish and sensual indulgence.

Men are to be urged to become Christians, to be persuaded against their will, to be won by private, personal intercourse, rather than by the influence of what are called great sermons preached by a man who is treated by some of his congregation precisely as if he were a popular lecturer hired to fill the house, no longer wanted than his stock in trade enables him to fill it. If our church committees want this kind of a man, they are quite as likely to find him practising law or medicine, or occupying a professor's chair, as in the ministry. The theory on which this search after a winning minister proceeds is wrong. It cannot fail to produce evil results, to lead young men into the ministry from motives which are foreign to its nature and purpose, and to encourage the members of our congregations to form an estimate of the ability of men by mercantile standards rather than by those which are scriptural and Christian.

What our ministers want and are praying for, we doubt not, is power—the power of the Holy Spirit, a power to produce conviction of sin in men's minds as Peter produced it on the day of Pentecost, a power that will rarely show itself to a church committee constituted as some committees now are.—*Congregationalist.*

SUNDAY SCHOOL CAUSE

LIGHT ON THE INTERNATIONAL LESSONS.

By Alfred H. Moment, D.D. (Presbyterian), Brooklyn, N. Y.

August 2, Christ at Jacob's Well.—John iv., 5–26. **1891.**

Here we have the story of a soul from darkness to light; or how our Lord converted a sinner.

I. The woman of Samaria in her sins and blind to spiritual things. Vs. 5–12. Jesus is on His way to Galilee from Judea. Passing through Samaria, He arrives, wearied and thirsty, at Jacob's well near Sychar. As He sat upon the stone, resting, this woman comes for a pitcher of water. He asks her for a drink of the refreshing beverage. This broke the silence and the two strangers entered into a spirited and memorable conversation. The woman's surprise at being spoken to by one whom she took to be a Jew drew from Jesus the strong language of v. 10. Here He speaks of another thirst than that from which He was suffering—*soul thirst;* and of another water than that contained in Jacob's well—"living water." This "living water" He called "The gift of God," by which He meant "eternal life" (Romans vi., 23), *i.e.*, salvation from sin, through grace, revealed in Himself. The woman is informed, if she knew to whom she was speaking, she would desire this "water." To know Christ is to desire His salvation. But the words of our Lord make not the intended impression.

They are carnally received. The Samaritan's thoughts are still on the "deep well" and the water there—a sinner unconscious and blind to all spiritual ideas (vs. 11, 12).

II. The woman awakened. Vs. 13–15. Failing in His first effort, Jesus tries again. Still stronger is His language: "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (vs. 13, 14). How full this Gospel! It declares that nothing earthly can satisfy or save; but *grace* can. The woman is aroused, not to the true import of the "water" spoken of; but to a desire to have what Jesus said He could give. The first point has now been gained. So it is in every conversion. The soul must be awakened to a desire for that which the Gospel offers. Great ignorance may still prevail. The water thought of may still be identified with that in "Jacob's well" (v. 15). The hopeful thing, however, is that what Jesus has the wakened soul desires.

III. The suppliant convicted of her sins. Vs. 16–25. Jesus now proceeds to point out to her the immoral life that she was leading. This He did to get into her mind the true import of the "living water." A man is blind to grace until he feels the heinousness of his own sins. This is why the woman is spoken to about her husband. Her adultery was a good point to remind her of. She confesses to her sin, by not denying her accuser's charge; but tries to waive matters by a reference to external religion: "Our fathers worshipped in this mountain; and Ye say that in Jerusalem is the place where men ought to worship." How true this is to the human heart: (1) no religion; (2) if any, then something pertaining to worship, creeds, form in baptism, externals; (3) a personal application when all outward things are lost sight of, in view of God being a spirit and must be worshipped in spirit and in truth (v. 24). How admirably Jesus urged this last point upon her. The twenty-fourth verse was the final and successful shot, laying her soul low under the conviction of sin, with all her thoughts turned to Christ for pardon and grace (v. 25). She at once fully believes, seeing that she is in His presence (v. 26). In bringing this soul out of darkness into light, our Lord spoke freely to her about Himself, about her own sins, the absolute need of her securing His grace, and the spirituality of religion. From beginning to end everything had to do with the heart and nothing with externals. We must follow this method, if we would be successful in saving the lost. All who want salvation must desire Christ, be convicted of their sins, pass beyond mere externals in religion to a personal acceptance of grace and a spiritual worship of God as revealed in Jesus.

August 9, Christ's Authority.—JOHN v., 17–30. **1891.**

I. Golden text: "All power is given unto Me in heaven and in earth" (Matt. xxviii., 18). (1) Over and over again this is declared in the Scriptures (Dan. vii., 13, 14; Eph. i., 20–23; Phil. ii., 9–11; I. Pt. iii., 22; Rev. xvii., 14). (2) The miracles of Christ show that He had all power, for they were performed in all the realm of the material and spiritual world. (3) More than once did Christ declare it regarding Himself.

II. Christ claiming authority with the Father. Vs. 17, 18. (1) In verse sixteen the Jews had accused Him of breaking the Sabbath. Instead of going into any argument as to the Sabbath, as He did in Luke xiii., 15; xiv., 5, He simply says that the Father works on the Sabbath and so does He. He has a peculiar relation to God which the Jews did not and would not understand and hence this bold declaration: "My Father worketh hitherto and I work." No mere man could use this reasoning. The necessity of rest does not exist in God; but it does in man. God works all the time; so must Christ work. At once the thought is turned from the Sabbath to the high claim which Christ makes for Himself, as being equal with the Father and hence having all His privileges and responsibilities. (2) This precipitated the purpose of the Jews to kill Jesus—because He made Himself equal with God. Never was a bolder claim made; and if Christ was not God, His claim was blasphemy! The thought that God did not rest was a familiar one to the Jews and carried with it the impression which Jesus desired to convey. What boldness we see in this reply of our Lord. The time had come for asserting Himself and He did not flinch from it.

III. His infinite power declared. Vs. 19–30. (1) "The Son can do nothing of

Himself; but what He seeth the Father do" (v. 19). It is equally true that the Holy Spirit can do n thing of Himself. We may go farther and say that the Father can do nothing of Himself. In the great work of redemption, each person of the Godhead had his work to do; but it was the united work of all that secured for the world the great blessing of saving grace. Hence each was dependent on the other. The words of verse nineteen do not place Christ inferior to the Father, except so far as the special work which the Father had to do. The Father could not have done the Son's work. (2) How fully the equality of Christ with the Father is stated in the remaining clause of the verse: "for what thing soever He (the Father) doeth, this also doeth the Son likewise." (3) The reason for this infinite power is to be found in love; which is the seat of all true power in God and in man. "The Father loveth the Son and showeth Him all things that Himself doeth" (v. 20). All this shows the perfect equality of the Father and the Son; that they are in perfect fellowship and have but one interest. (4) Whatever power He had displayed, still, Christ declares that He would do greater things. What He had done to call forth the anger of the Pharisees was the curing of the impotent man at the pool of Bethesda. The "greater things" look forward to the resurrection (v. 21) and to the judgment (v. 22). This thought He amplifies on to the end of the lesson. The whole statement is most startling and can only be understood in the light of Christ's divinity.

August 16, The Five Thousand Fed.—JOHN vi., 1–14. **1891.**

The story of this wonderful miracle is told by all the Evangelists. Observe the following points:

I. The compassion of Jesus. V. 5; Matt. xiv., 14. He anticipated the needs of the mixed multitude, and while some of the disciples suggested that the people should be sent away (Matt. xiv., 15), Jesus said: "They need not depart" (Matt. xiv., 16). This is the spirit of our beloved Christianity. It anticipates all the wants of man. It says to none, "Go away; shift for yourself"; but it invites all to come with their poverty, sorrows, sins, and be fed, comforted and blessed. Man sees difficulties in the way of doing good (v. 7). Jesus sees none.

II. Jesus must have something in man to work upon before His love and power can be effective. Vs. 8–11. Here we find He is informed of the supply on hand. Mark says, "He said unto them, How many loaves have ye? Go and see." It is the very same in all of Christ's dealings with us. He must find in us something upon which to work and this something, be it much or little, must be wholly given to Him. If we want His Bread for our starving souls, we must give a decided faith and a penitent heart. If it is comfort in sorrow we desire, then what confidence in God we have must be placed in His hands. If we desire a great, useful life, then there must be, on our part, faithful toil and an humble walk. To every work we expect from Jesus Christ there is, first of all, this question asked us by Himself; "How many loaves have ye?"

III. Jesus the source of supply for all human wants. The provision on hand was five barley loaves and two small fishes, yet they were all filled. Clearly, then, the meal came from the Lord Jesus. Here is our hope. There are infinite resources for every want of man in the goodness of God. We have only to ask. "The Lord is my shepherd; I shall not want."

IV. The completeness of Jesus' work. V. 12. All had enough and still the supply was not exhausted. This is how our Saviour does His work—in a grand, superb, glorious way. When He made wine at Cana, it was an immense quantity. He brought such a multitude of fish into the disciples' nets that they broke. In our Father's house there is bread enough and to spare—Salvation for all the millions of earth. O what a Saviour! In Him there is an all-sufficiency of grace for every man's need!

V. Economy of God's special blessings enjoined. V. 12. "Gather up the fragments that remain that nothing be lost." Observe that the fragments here spoken of were not those of ordinary bread, but of that produced by the interposition of divine power. The lesson here taught is not economy in the general, but it is of a special sort—a solicitude that nothing that comes to us through a marked manifestation of God's goodness should go to waste. Herein lies the great responsibility of the Christian. He is what he is because of a divine interposition. He owes all to grace. Such an one should economize all his talents, time, influence, money, for his

Lord. A person raised from a death-bed, as was Hezekiah, in answer to prayer, has imposed upon him a new responsibility. So whenever God in a special way blesses us, we must see to it that nothing of that special blessing goes to loss.

VI. Jesus withdraws from the multitude. Vs. 14, 15. (1) Because the people desired to make Him a king. He came not to reign over men with human authority, but to reign in men by divine power. (2) Because He needed rest and also required a season of prayer with the Father. Behold here the complete humanity of Jesus Christ.

August 23, Christ the Bread of Life.—JOHN vi., 22–40. **1891.**

Bread had been made by a miraculous act of Jesus, to feed the great multitude. On the day following He spoke to the same people, declaring Himself to be the Bread of Life. Learn from this wonderful discourse:

I. The selfishness of men regarding Jesus Christ. Vs. 22–24. The people before us, having "come to Capernaum seeking Jesus," desired Him only for a temporal benefit. This is like many in our day. They go to church, pretend to be religious, make a show of piety, because it is fashionable, profitable for trade or a convenient method of getting "bread" without toil. The pious fraud is a more dangerous enemy to Christianity than outspoken infidelity.

II. Men's selfishness in religion rebuked. Vs. 25–27. (1) By having the shallowness of their pretensions exposed: "Ye seek Me not because ye saw the miracles, but because ye did eat of the loaves and were filled." How keen-cutting these words are! And so it is everywhere in the Bible—hypocrisy is condemned with severity. Any one who would speak for Jesus must not be afraid to rebuke the pretender. (2) Our Lord's second method of chiding the carnal spirit in religion is by a presentation of the true motive: "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life" (v. 27). We must be sincere in seeking Christ as the Saviour of the soul, *i. e.*, "Everlasting Life" must be with us a deeper consideration than the life of the body. To give this Eternal Life, or Righteousness, unto the world was the purpose of Jesus' coming here: "For Him hath God the Father sealed"—*i. e.*, set apart and given authority to perform the high office of imparting to all believers the Bread of Life. To secure this salvation must be our only motive.

III. Belief in Christ man's supreme work. Vs. 28, 29. It is in the human heart to think of salvation as a matter of "works." "What must we do that we may work the works of God?" (v. 28.) The Scriptures everywhere declare that to be saved, *i. e.*, "to work the works of God," we must believe on the Son of God (v. 29). Man's good works exclude this belief. But true belief, or faith, includes good works (Eph. ii., 8–10; Jas. ii., 26). Both Jesus and Paul declare that *faith* saves the soul, James explains the *kind* of faith that saves.

IV. Man's unwillingness to accept Jesus. Vs. 30, 31. From the miracle of the loaves, the multitude would gladly have received Him as a king, but, being informed that they must believe on Him as a Saviour, they demanded more evidence (vs. 30, 31), intimating that Moses, in giving the manna for long years, was greater than Jesus, only furnishing them with one meal. Such conduct is true to all times: men are always willing to exalt Christ as a great personage—"make Him a king"—but O how reluctant to receive Him as *their* Redeemer! Yet He must be this or nothing.

V. Jesus urges this high claim. Vs. 32, 33. He admits of no comparison with any other person. As to Moses, he did not give the manna (v. 32). Moreover, that manna did not secure life (v. 49). Jesus Himself came from Heaven and He gives eternal life. "I am the bread of life" (vs. 35, 41, 48, 50, 51). Christ's Atonement reconciled God to man and secured for man the Holy Ghost to work in him regeneration or the *new birth*. To experience this second birth is to enter into eternal life. This is what Christ means when He, says "I will give My flesh for the life of the world" (v. 51). Mark His high claim.

VI. The conditions of securing Jesus as our life. Vs. 34–36. There are two: (1) The divine condition—the Holy Ghost must convict, enlighten, "draw" (vs. 37, 45). (2) The human condition—man must come of his own free will; must believe on the Lord Jesus; "must eat the flesh of the Son of man" (vs. 35, 36, 53). Salvation is a matter into which the co-operation of both God and man must enter.

VII. Jesus the executor of the Father's will. Vs. 37–40. This "will" was to secure eternal life to all that would believe on Him and would be drawn to Him by the Spirit. The Spirit strives with every man, hence all who do not take Jesus as the source of life perish through their own unbelief. All who do, are kept in *perfect safety*. This is God's will. Christ is able to execute it!

August 30, Christ at the Feast.—JOHN vii., 31–44. **1891.**

I. Christ makes converts at Jerusalem. V. 31. (1) For sometime our Lord had been preaching in Galilee, believing it wise to keep away from Jerusalem (v. 1). Eventually, however, He left Galilee and went up to attend the Feast of Tabernacles (v. 10). Many were the opinions held regarding Him there (11–13). But so wonderful were His teaching and miracles that "many of the people believed on Him and said, When Christ cometh, will He do more miracles than these which this man hath done?" These were honest people and open to conviction; hence they were assured of Jesus being the Christ. Their logic was unanswerable: "If this be not the Christ, what can the Christ do when He come, which has not been anticipated and eclipsed by this man?" In every age it has been the same; all who have been open to conviction have seen that Jesus Christ must be the true and only Saviour.

II. Christ and the Pharisees. Vs. 32–36. (1) At Jerusalem our Lord had deadly enemies, who were determined to destroy Him. Hence, when these people expressed the confidence in Him as the true Christ, the Pharisees took occasion to make a new attack upon Him. It is a sure evidence of the progress of the Gospel when the world of unbelief is on the alert to destroy it. If Christianity did not advance with power and promise ultimate success, we would not have so many bitter things said about it. One of the best evidences of the Bible being inspired is that so much is done and said to prove that it is fallible. (2) Jesus' noble reply: "Yet a little while am I with you, and then I go unto Him that sent Me. Ye shall seek Me and shall not find Me; and where I am, thither ye cannot come" (33, 34). (*a*) Here was a grand opportunity for all to avail themselves of the presence and blessing of Jesus Christ. "Yet a little while am I with you." So it is with everyone. For a "little while" all can seek and find Jesus the Saviour. How that little while should be utilized! What madness to allow it to go unimproved. (*b*) Now, as then, the time may come when Christ may be sought and not found. As His bodily presence was thus to be removed, so now men may get beyond the sphere of his spiritual power. (3) The Jews were perplexed because of Christ's sayings. They did not know the secret of His life and hence could not understand Him. So to-day the Gospel is closed to many because of the ignorance of the human heart.

III. Jesus' claim to divine fulness. Vs. 37–39. (1) It was tabernacles. The last day had come. It was Sabbath. All hearts overflowed with joy. With water from Siloam the priest came, pouring it upon the altar in the presence of all the people. That water was a symbol of salvation (Isaiah xii., 3). Seeing it, Jesus makes, regarding Himself, this proclamation—"If any man thirst, let him come unto Me and drink." How emphatic the word "thirst." It means all the needs of the soul and the deep cravings of mankind. The word "drink" is equally strong. Jesus here offers Himself as a complete *satisfaction* to man. The claim here set forth is one and the same thing with Isaiah lv., 1. The same person speaks in both places. Jesus thus declares Himself to be God, *i. e.*, the Christ. (2) The same thing is claimed in v. 38. The believer, having received Jesus, becomes himself a fountain of eternal life—rather is he a channel through which the grace of God flows to bless other hearts. This is the effect of the regenerating and sanctifying work of the Holy Spirit. This Spirit is secured for the sinful world by the atonement of Jesus Christ. The cross has two sides—one turned towards God the Father, reconciling Him to man a sinner; the other turned towards man, securing for him the Holy Ghost. Under these two aspects Christ's sacrifice is always presented in the Bible. It is to the last of these that vs. 38, 39, refer. Hence Jesus declares Himself the Christ.

IV. The people claim Jesus as Christ. Vs. 40–44. (1) Some declared that He was "The Prophet." (Deut. xviii., 15). The person here spoken of was held by the Jews to be the coming Messiah (Acts xii., 22, 23). (2) Others were bolder, pronouncing His name: "This is the Christ"

(v. 41). (3) A third party, while they seemingly rejected Him, bore a testimony to His being the true Messiah (vs. 41, 42). He had both the lineage and birthplace which they required to convince them. Only their own ignorance stood in the way. Observe: (1) It was Christ's strong claim regarding Himself that won Him confessors. So in teaching, we must present the truth in strong terms, leaving results with the truth itself. (2) A little ignorance often prevents men from receiving the Gospel (v. 42). (3) Anything for an excuse is the motto of some persons. The cry now is, "He is a Galilean!" If not this, then something else, equally untrue. (4) The plain teaching of the Word is apt to attract the attention of all and cause divisions among the people (v. 43). Nothing is talked about so much as Christianity. (5) No one can damage the truth, except so far as God gives him permission, and then it is for a wise purpose as the future will show (vs. 32–44). His hour did come; then Jesus Christ was crucified: but that greatest of all crimes secured the world the grandest of blessings!

Prayer Meeting Service

The Ethics of Prayer.

By Rev. A. Gardner, Warren, Ct.

The foundation and essence of all moral life consists in the constant direction of the heart to God, especially in prayer, which is the beginning and end of all moral activity. The Christian does not stand alone in his moral life, but in constant vital, personal life—communion with God, thereby continually deriving new moral power.

Nature of prayer. First. It is resting on faith in a personal God, with whom we enter into personal communion. It does not reveal our being to the divine knowledge, but it reveals the divine all-knowing presence to us, bringing not God down to us, but us up to God.

Second. As it exalts us to the highest moral object, in our moral activity, it becomes the highest moral act.

Third. It is the declaration of our highest moral privilege and free personality. Only to those who desire it is God's presence a blessing, and only on the part of those who love God is the loving communion of God experienced (Jas. iv., 8; Ps. cxlv., 18, 19.)

Fourth. It makes prominent our great and high destination. Here we discover our free personal relation to God, wherein consists the very life-blood of morality and all true piety.

Fifth. Hence prayer is one of the most essential moral requirements (Mat. vii., 7; Mark xi., 24; Jas. i., 5), and the injunction, pray without ceasing, Luke xviii., 1–7; I. Thes. v., 17, implies the constant aspiring of our hearts to God, whose will alone is our law, and who gives his blessings to whatever is done in His name.

The presuppositions of prayer. 1. Confession, wherein is recognized the fact that God is the unconditional Lord—as the all-knowing, all powerful, and loving Father.

2. Thanksgiving. This is seen from the fact that our heavenly Father loves us and we are conscious of it.

3. Petition. This has reference to the past and present, and also that the end of our moral effort, its realization, is not in our power, independently of God, but in the will of God, as co-operating with us.

4. Intercession. Here our true filial relation to God finds its expression, since our moral end is rational, not terminating merely on individual character. Petition broadens into intercession, thereby becoming the highest religious expression of our love to man.

The answer of prayer. A. It is not unconditional, but conditioned on the one hand, on the loving wisdom of God, which is higher than man's (Eph. iii., 20), and on the other, on the prayer-spirit of him who prays. Nor is the answer merely a seeming one, and hence superfluous, but the answer is given on the basis, and in

virtue of the prayer (Luke xi., 5–13; xviii., 1, etc.).

Prayer does not change the eternal counsel of God. This counsel is not in itself unconditional, but is determined by the all-knowing One, in view of the free conduct of His creatures, and consequently, one element of it is, that prayer is eternally destined to be answered.

And B. That prayer for particular earthly goods is not only allowed to man, but is willed by God, and with promise of answering (Mat. vi., 11; vii., 7, etc.; Phil. iv., 5, 6). The fulfilment of the petition is felt by anticipation in the prayer itself. He who truly prays is a prophet, and God is the fulfiller of the prophecy, because he is the author of the counsel. We sin in prayer by a self-seeking narrowness. To pray in the spirit of God is to pray for the kingdom of God.

C. God's promise to answer prayer is conditioned on the fact, that we pray—that we do not simply, morally appropriate, but morally form ourselves to God by a personal act. It may be entirely inward (Hannah), but there must be the going out of our active nature to Him, since the particular manifestation of God's world—government—is conditioned on prayer.

Faith in prayer, and in the answer of prayer, elevates the divine life of the children of God. Lord teach us to pray.

Mission Fields

Objections to Missions.

By Rev. B. W. Williams, Weatherford, Texas.

Every good cause has its opponents. The most sacred and holy things are subjected to discussion and criticism. It is not usually difficult to ask questions and offer objections. The propriety and utility of a given measure may be well substantiated, and yet a trifling objection often deters men from supporting it. This is notably true of the modern movement for the world's evangelization. Many persons, when appealed to for contributions to the cause of missions, offer objections, hoping thereby to make their refusal appear more justifiable. Perhaps, too, it is well to have these objections presented. They should be candidly considered, and answered with due respect. It is often the case that they afford opportunities to present important arguments in pointed form. My purpose in this article is to consider a few of the most important and most common objections to foreign missions. I shall endeavor to state them fairly and clearly, and present a brief and comprehensive answer to each. I shall aim to show that they are unwarranted and untenable, and do not justify any one in withholding his support from the cause of missions.

We are gravely told that "charity begins at home; that we have heathens enough in our own country; and that we had better save them first." By this the objectors mean that we have among us ignorant and vicious people whose mental and moral improvement is greatly to be desired. This is true; but they are voluntarily such. In this country, with our system of universal education, and our facilities for moral and religious instruction and the formation of good impressions and habits, it would seem that our ignorant and vicious classes *might* become enlightened, if they would, and acquire a saving knowledge of the Gospel. In heathen countries there are millions of people who have never had a chance to receive instruction in the truths of Christianity. In the United States there is one minister of the Gospel to every seven hundred inhabitants, and one Christian worker for every forty-eight. In China there is only about one ordained missionary to one million of people. Our "heathens at home" are such from *choice* and not from *necessity;* they have refused or neglected the opportunities within their reach. We must not allow the teeming millions

abroad to perish, because a few individuals at home "prefer darkness rather than light."

It is urged that perhaps many of the heathen will be saved anyhow, and the light of the Gospel only increases their responsibility. Now, I understand the Bible to teach that the choice of good, according to the measure of light and knowledge enjoyed, is the lowest possible form of salvation for any human being. I believe it is possible that some conscientious heathens will be saved—through the merits of Christ, of course—though they may not understand the Gospel plan of salvation. (Read Rom. ii., 14, 15.) It is true that "in every nation he that feareth God and worketh righteousness is accepted with Him"; but the extreme infelicity of the case is that few, if any, of the heathen "fear God and work righteousness." The Gospel enlarges their privileges and their susceptibilities of enjoyment. It greatly increases their probabilities of salvation, by supplying incentives to virtuous conduct and holy living. We seek out the heathen and preach the Gospel to them in order to enlighten their minds, arouse their hearts, and persuade them to do their duty. We send the Gospel abroad for the same reason that we preach it at home; the objections to the one might, with the same propriety, be urged against the other.

It is asserted that the evangelization of the world is impracticable; that heathen nations are too vast and populous, and the minds of their people too full of superstition and error to be changed; and that it is folly to spend so much money and labor in the vain attempt. To this I reply that the Gospel is "the power of God unto salvation to every one that believeth." It can melt and renew the most depraved heart, and enlighten the most benighted mind. It applies equally well, and with the same blessed effect, to the humblest son of toil and sorrow in Asia or Africa as it does to a Newton or a Locke. *Facts* afford the most convincing proof. The fruits of mission work already seen in the South Pacific islands and in portions of Asia and Africa show that it is not a visionary scheme. The Earl of Shaftsbury said, "During the latter part of these (eighteen) centuries it has been in the power of those who hold the truth, having means enough, having knowledge enough, and having opportunity enough, to evangelize the globe *fifty times over*." Dr. Arthur T. Pierson expresses the belief that the world might be evangelized before A.D. 1900, if the Church would do her whole duty.

THE TREASURY IN THE FAMILY.

Gems from Dr. Maclaren's Sermons.

There is only one thing that promises less than it performs and which can satisfy a man's soul; and that is cleaving to God. Go to Him; let nothing draw you away from Him. Let us hold by Him in love, thought, obedience; and the lies that tempt us to our destruction will have no power over us; and we shall possess joys that neither pall nor end, nor leave behind them a bitterness upon the lips. "Even in laughter the heart is sorrowful, and the end of that mirth is heaviness." Better what Christ offers in the cup which He drank off, whereof, though the taste may be bitter at first, what remains is His own joy, perpetual and full.

Brethren, do not trust yourselves to a hope that is less than certitude, nor grovel along those low levels concerning which the warning is always to be repeated, "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth," but aspire and lift your hope to Heaven that you may be sure that "to-morrow shall be as this day and much more abundant."

It is very hard for a man to have riches, and not to trust them. So Jesus said to His disciples once, "How hardly shall they that have riches enter into the kingdom," and when they were astonished at His words He repeated them with the sig-

nificant variation, "How hard is it for them that trust in riches to enter into the kingdom of God." So He would teach us that the misuse and not the possession of wealth is the barrier; but so, too, He would warn us that nine times out of ten the possession of them in any more than an ordinary measure tempts a man into confidence in them.

Only when we keep firm hold of Christ as the gift of God and the Explainer of all that God does can we face the darkness, the perplexities, the torturing questions that from the beginning have harassed men's minds as they looked upon the mysteries of human misery. If we recognize that God has given us His Son, then all things become, if not plain, at least lighted with some gleam from that great gift; and we feel that the surrender of Christ is the constraining fact which shapes after its own likeness, and for its own purpose, all the rest of God's dealings with men. That gift makes everything believable, reasonable, possible rather than that He should spare not His own Son, and then should counterwork His own act by sending the world anything but good.

When you fathers and mothers forgive your children, what does it mean? Does it not mean that your love is neither deflected nor embittered any more by reason of their wrong-doing, but pours upon them as of old? So God's forgiveness is at bottom—"Child, there is nothing in my heart to thee but pure and perfect love." We fill the sky with mists, through which the sun itself has to look like a red ball of lurid fire. But it shines on the upper side of the mists all the same, and all the time, and thins them away, and scatters them utterly, and shines forth in its own brightness on the rejoicing heart. Pardon is God's love, unchecked and unembittered, granted to the wrong-doer. And that is a divine act, and a divine act alone. Pharisees and Scribes were perfectly right. No man can forgive sins, but God only.

The resurrection of Christian men and women is put upon a different platform from the resurrection of others. It comes on a different principle, it arises from a different source, and it results in a different gift and a different destiny. "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." Whatever may be the case with others the resurrection of those who had Christ in their hearts here is but the last step in the completion and manifestation of the process which began with the faintest throb of faith and the smallest answering trickle of a drop of the life to the inmost heart.

Men pit the Old Testament against the New; the God of the Old Testament against the God of the New. They sometimes tell us that there is antagonism. Modern teachers are wanting us to deny that the Old is the foreshadowing of the New, and the New the fulfilment of the Old. My text (Rev. xv., 2–3) asserts in opposition to all such errors the fruitful principle of the fundamental unity of the two; and bids us find in the one the blossom, and in the other the fruit, and declares that the God who brought the waters of the ocean over the oppressors is the God that has mercy upon all, in Jesus Christ, His dying Son.

I want to protest, in a sentence, against confusing the issues about this question of the Resurrection of Jesus Christ in that fashion, which is popular nowadays when we are told that miracle is impossible and that therefore there has been no resurrection. That is not the way to go about ascertaining the truth as to asserted facts.

Let us hear the evidence. The men who brush aside the testimony of the New Testament writers in obedience to a theory, either about the impossibility of the supernatural, or about the fatal and final issues of human death, are victims of prejudice in the strictest meaning of the word; and are no more logical than the well-known and proverbial reasoner who, when told that facts were against him, with sublime confidence in his own infallibility, is reported to have said, "So

much the worse for the facts." Let us deal with evidence, and not with theory, when we are talking about alleged facts of history.

The new science of comparative religion has been made by some of its adepts to bear witness unfavorably to the claims of Christianity. A far truer use of it would be this: Wherever men have worshipped at an altar, and wherever there has been an altar, there has been on it a sacrifice offered by a purged hand that symbolized moral purity. And all these are witnesses that humanity recognizes the necessity which my text (Heb. vii., 26) affirms has not been in Christ. Some people would say, "Yes! and your doctrine of a Christ, who is Sacrifice and Priest, has precisely the same orgin as those altars many, smoking with cruel sacrifices to tyrannical gods." But to me the relation between the faiths of the world and the Gospel of Christ, in reference to this matter, is much rather this, that they proclaimed a want and Christ brings the satisfaction of it; that they with one voice cry, "Oh! that I knew where I might find Him! How shall a man be just with God?" and that the Cross of Christ answers their longings, and offers the means by which we may draw nigh to God. "Such a High Priest became us."

Feeling in Religion.

By Joseph Parker, D.D.

Feeling is of just as much use in religion as steam is in an engine—if it drives the engine, it is good; but if it does not, it is not good for anything but to fizz and hiss and buzz. There are some people that seem to be like yard-engines, that never go anywhere, but keep puffing and blowing and hissing, and running up and down side-tracks, doing nothing, going nowhere. Feeling in religion is of no value at all if it does not propel us along the track of duty toward our final destination—God. Fine feelings, glorious feelings—we all have them after our measure; but fine feelings, quick responsive sensibilities—do you not know that they have been the occasion of the ruin of some of the greatest geniuses that God ever gave to the human race? Feeling is a miserably cheap substitute for duty. It takes more than being happy on Sunday in church to be religious.

My friends, religion never stops short of holiness. It means that, first and last. Religion does not stop at feeling; religion does not stop at tradition, or at respectability, or at ecclesiasticism, or at painted windows, or at spacious cathedral aisles, or eloquent preaching, or delicious music; religion means, always has meant, always must mean, the actual communion of the human soul with God in righteousness and holiness. And that kind of religion costs; it takes the best there is in a man to be religious that way.

The Ideal Home.

We may build a house, enter it, and call it home; but unless it is the place above all others for soul culture and mental growth, it seems almost sacrilegious to give it that endearing name. An ideal home may be in an unpretending cottage as well as in a palace. In either case love must be the pivot on which the intricate machinery of home duties turns. If we desire a model home, we must be willing to work for it—with brain and heart as well as hands.

Children should receive their first lessons in usefulness around the family hearthstone. Very early should they be taught that their own desires must be made subservient to the comfort of the family. Were this rule generally followed, there would be fewer selfish exactions, and the home-life would be largely filled with generous, disinterested deeds.

If more time and pains were taken to make homes—*homes* worthy of the name—the wrong-doings of sons and daughters would not so often plant thorns in the pillows of their parents during their declining years.

Though the mother should take a certain portion of her time for social duties, as a rule she should be found at home to welcome husband and children when they

return from the cares and lessons of the day. Everything seems dreary and cheerless when mother is away. There are no sweet smiles and loving words of welcome; no one to inquire about the successes and failures of the work undertaken. The remembrance of a loving word or smile will often gladden the whole day. Mother-tact will do much towards inventing ways and means to interest the little flock growing up around her; but to have a real home, the father must contribute his part towards making the house in which his family dwells more than a mere shelter from the summer's heat and the winter's cold. His leisure hours belong to his wife and children; and no matter how dull the home-life may be, it is his duty to help share the burdens and cares of the one he has promised to love, cherish, and protect.

If parents would take more interests in the amusements of their children, there would be less danger of them entering forbidden paths of pleasure when they are called to leave the home that has sheltered their childhood. Young people must have recreation of some kind. It is natural and necessary, and needs much thought and care.

People sometimes wonder why the sons and daughters of religious parents so often go astray. But until more of the "spirit" and less of the "letter" of Christianity is manifested in our home discipline, we must not expect ideal homes or model children. As we sow, we shall reap.—*Rocky Mountain Christian Advocate.*

HELPS IN PASTORAL WORK

The Lever in Preaching.

By Rev. W. W. Willard.

The objective point in preaching is the will. How shall we then get a purchase upon that which we would move? Speaking in the language of mechanics, three factors we conceive as requisite to the desired result: the power, the lever and the fulcrum. Let these three duly co-operate and the weight must move. Let us then glance successively at these three factors.

The power we nominate "conviction," which we conceive to be the central subjective element in effective preaching. Whatever else a man may possess as an equipage for his profession, this is the *sine qua non.* Ignoring in no wise the numberless affluents, natural and otherwise, which contribute their effect to preaching, the central spring whence issues the main stream of motive power is conviction. After giving due emphasis to everything else, it remains true that it is belief alone which engenders belief. Conviction, like the living germ, will so incarnate itself by its inherent energy as that its form shall be a fitting and effective vehicle for the truth. It is not the "all," but is the essence, the protoplasm out of which develops, and the centre around which must crystallize, all else of strength and beauty that ministers to the power of pulpit utterance.

Conviction is potential eloquence. Without a genesis in belief, speech can attain nothing higher than bombast. Conviction also is the element that wins. An audience, I believe, will take anything from a man when he speaks from downright conviction, when they know that he means to the bottom just what he says, and that he is not influenced by the personal equation. The insidious "I" too often insinuates itself into our sermons. Our motives are centripetal and our words are wasted.

Conviction, deep and dominant, we do believe is the power without which we shall do little more than he who fires paper balls at an iron citadel, but the power with which, exerted at the end of the lever resting upon a fixed fulcrum, we shall be able to move the most stubborn will. No pulpit technics can take the place of molten ideas in the breasts of men.

If the power, then, is conviction, the

lever is revealed truth. This it is that finds men. The sermonic text to-day, if not obsolete, is in many pulpits obsolescent and is tolerated rather in deference to precedent and as a venerable, but effete, relic of the past than because it has any inherent power or possesses any special pertinence to what follows. A sustained generic relation between revealed truth and preaching is too often one of casual coincidence rather than of habitual purpose.

Furthermore, as to apologetic preaching. A fair question it is whether we do not apologize too much for that which needs no apology; whether we do not too often try to prove that which it were better to affirm and whose mightiest effect resides in its self-evidencing power; whether, instead of telling a man we've got a gun, we should not proceed to shoot him. Upon professional skeptics apologetic preaching seldom produces any good effect. To the believer it suggests difficulties never before imagined. To the honest doubter it may possibly be the means of enlightenment. Our function is not so much to parry as to thrust.

A work-a-day sort of a man, speaking of modern preaching, remarked to an acquaintance of ours, "Preachers nowadays take a text and say something about it." As a commentary from the lay standpoint we have not heard this surpassed. It is the Word duly incarnate in human speech that is the sword of the Spirit and that is to be, not demonstrated, but declared. A message that is already written in broad outlines upon the heart, and needs but to be vividly presented to be recognized and received, this is the lever by which we are to move men's wills. It is a bar tempered for the purpose and which, with an adequate power, bearing down upon an adequate fulcrum, cannot fail to be effective.—*N. W. Presbyterian.*

The Sermon for the Masses.

By Rev. John L. Brandt, Denver Col.

The sermon should be brief, simple and full of heart power and conscience.

It should be delivered without the use of manuscript. I regard the pulpit or desk, in which, or behind which, the preacher stands, as a nuisance and great hindrance to the force of his delivery. It obscures a portion of his body which should be used in every discourse, to add emphasis to the delivery. When preachers call on the members, they do not get behind a pulpit in order to talk with them. A neat rostrum with a small flower stand on the side, upon which to place the Bible and hymn book when not in use, are far preferable to elaborate platforms and pulpits.

When the speaker is not hampered with a monstrosity of a pulpit, a thirty pound Bible and a bundle of scribbled foolscap, he can stand before the congregation with freedom of body, healthful and graceful carriage, head more firmly set, chest more expanded, limbs more strongly marked and decided, and with a living and heart-speech he can send the truth home to the hearts of the hearers. Christ and the Apostles spoke without the use of manuscript. It is almost certain that Origen, Chrysostom, Augustine and many other Gospel advocates, during the primitive days of Christianity, spoke without manuscript The whole air of their sermons is that of the extemporaneous preacher.

When speaking to a select audience, who are trained to closely follow a written argument, it may not improperly be read; but the average congregation is more advantageously instructed, comforted and controlled by that freedom which follows extemporaneous speech; they need its dash, challenge, fire, hesitation and impulse. The average hearer prefers to hear a preacher whose eye and body can always be seen. By determination, hard study, and practice, the manuscript can be dispensed with. It is better to make a few blunders and omit some good points, than to read the sermon. This perfect freedom of delivery enables the minister to grasp his subject, and control his audience; it stimulates his thought; it presents the argument without detail; it saves him from obscuring it in rhetoric; it makes his sentences more pungent; it gives him full play of passion and appeal; it gives him every power that accompanies the eye, the hand, the voice, and the limbs; it attracts

to the house of worship many who otherwise would not come; it makes them feel that what is said comes from the heart, and consequently it is read in the heart.

The sermon should be positive.—There are too many in our brotherhood who have a habit of tearing down without building up again. The most telling preaching is not that which destroys, but that which constructs, not the argument against error, but the affirmative doctrine. The sun does not wait till we have pulled up all the weeds before he brings up the grass. It is that which you get men to believe and to do that saves them. Every time that the negative side is present it should be closely followed with the positive. Reforms are brought about not merely by exposing error and sin, but by recommending and advocating that which is better, that which is right. Paul says, Walk in the spirit, and you will not fulfil the lusts of the flesh. Doing good keeps one from doing wrong. A proper amount of negative preaching is commendable, but the constant habit of condemning and fighting, with but little or no constructing, should be avoided. When the barns of sin are pulled down, erect in their stead mansions of love and goodness. "Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you, with all malice, and be ye kind and tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Sermons should be full of Christ.—The world wants a Christ who gives pardon, sympathy and comfort. Technical phrases and hair-splitting theology have no business in the pulpit. People are dying for Christ to lead them, love them, pardon them. They are hungering for Christ's Gospel. Men are drawn by His Word. No one will accept Jesus unless he hears that Gospel which is the power of God to salvation to every one that believeth. The minister must bring this power to bear upon the sinner. The more of it that he gets into the hearers' hearts the more good he will accomplish. Christ as a living, loving personal Saviour should be set forth in all preaching.

Sermons should be practical.—They should teach men how to be industrious, punctual, honest and virtuous. Their power should be felt in the factory, shop and store, and on the ship and the farm. "Whenever the devil tempts men to sin, there the voice of the pulpit should be heard." Webster said, "I want my pastor to come to me in the spirit of the Gospel, saying, 'You are mortal; your probation is brief; your work must be done speedily. You are immortal, too. You are hastening to the bar of God; the Judge even now standeth at the door.' When I am thus admonished, I have no disposition to either muse or sleep."

The sermon should teach women on Gospel principles how to preside over the home, how to educate the children and make home happy. The abilities, the businesses, the education and peculiarities of the people in the congregation should always be kept before the preacher in his study. If he grow eloquent, let it be over that which will make the people dare and do. If he weep, let it be for their sake and interest. Let every sermon be practical and unaffectedly real? If he have zeal, earnestness and enthusiasm, let these be brought into the sermon. If he has the gift of wit, let that be brought to God's service. The age demands the whole man in the pulpit. The whole body and life and soul must be in the sermon. He must not speak real things as if they were imaginary. Every sentence must be woven into his own heart and a part of his very life.

To do these things, he must live near to God, model after Jesus, study diligently, and pray most fervently.—*Christian Standard.*

He who tries to live in the spiritual sense alone, or in the moral sense alone, must fail in his effort, for the two were bound together. We, therefore, ought to let no insistence of men on the doing of the simple duty as the sum of life blind us to the relations in which we stand to God, and we ought to let no sublime associations of the way in which man may hold communion with God make us shut our eyes to the imperiousness of the daily duty we owe to our fellow-men. —*Bishop Brooks.*

Beautiful Thoughts

We must perforce grow to be like one whom we devotedly love.—*Prof. Momerie.*

"God may accept our prayers, and yet not grant us the very things we pray for."

One man pins me to the wall, while with another I walk among stars.—*Emerson.*

He who possesses Him to whom all things belong possesseth all things.—*Krummacher.*

Death will be the funeral of all our evils, and the resurrection of all our joys.—*Mason.*

Your rank as a living creature is determined by the height and breadth of your love.—*Ruskin.*

The Bible is the only book that can prove the inspiration of the Bible.—*Dr. Joseph Parker.*

When we cannot do what we would in religion we must do as we can, and God will accept us.—*Henry.*

Love is the refreshing water; the law is the channel for it to flow in; and the spring is the bosom of God.—*McCosh.*

Never think that God's delays are God's denials. Hold on; hold fast; hold out. Patience is genius.—*Buffon.*

Christ will not cast water on your smoking coal; He never yet put out a dim candle that was lighted at the Sun of Righteousness.—*Rutherford.*

He that has a pure heart will never cease to pray; and he who will be constant in prayer shall know what it is to have a pure heart.—*La Combe.*

Sin never ruins but where it reigns. It is not destroying where it is disturbing. The more evil it receives from us, the less evil it does to us.—*Secker.*

It is hard to say whether God discovers more love in preparing heavenly mansions for the soul than in preparing the soul for heavenly mansions.—*Secker.*

Keeping Christ's commandments keeps the eye clear and the temper sweet and the will submissive and the affections pure; in these lie rich reward.—*Cuyler.*

It is only a greater condemnation to see our duty, to assent to it, and yet not to do it. And it is worse than useless to do it at all unless we do it thoroughly.—*Pearse.*

In that great day how insignificant shall appear the offices of honor, the wealth and comforts of earthly life, compared with the crown which shall be given to those who have conquered souls for Christ.—*Bishop Simpson.*

A life hid with Christ in God is like a tree planted by the rivers of water, fed from exhaustless unseen springs, bathed in the boundless sunshine, nourished by earth and heaven.—*Faunce.*

God's treasury, where He keeps His children's gifts, will be like many a mother's store of relics of her children, full of things of no value to others, but precious in His eyes for the love's sake that was in them.—*Fenelon.*

Some things flower invisibly, and hide away their fruit under thick foliage. It is often only when the winds shake their leaves down, and strip the branches bare, that we find the best that has been growing.—*A. D. T. Whitney.*

Not every soul can extend its influence right and left, but every soul can extend its progress upward. "It's a small piece of ground," said a householder of his building lot, "but I own all the way up."—*Sunday-school Times.*

In days to come you will bless God for the clouds and the darkness, since through them your tried faith grew into strong faith and your strong faith ripened into full assurance. Doubtless faith will make our nights the fruitful mothers of brighter days.—*Spurgeon.*

Perhaps you have a great mind; perhaps you have an eloquent tongue; it may be you have a large purse, and can glorify God and bless mankind with that; but perhaps you have nothing in the world but a kind, sweet smile; then let that fall upon some poor life that has no smile in it. Remember that a dew-drop glistening in the sun is just as beautiful as a rainbow.—*Rev. C. H. Parkhurst, D.D.*

Destitution is not necessarily linked to depravity. Because a man or woman is in want it does not follow that he or she is wanton. A man may be penniless without being profligate. Rags are not an infallible sign of either moral baseness or mental inability. Scandalous deeds have been done by those who have cloaked their infamous practices by imposing raiment. Whilst some of the sublimest thoughts have been conceived, some of the noblest actions performed, and some of the purest and most Christ-like lives led by men and women clad in seamy, seedy, tattered garments.—*Dr. H. Hitchen.*

16. Scripture Mysteries.—MATT. xiii., 11.

It is related of the eccentric John Leland that when he was asked to explain how the doctrines of God's sovereignty and man's free will could be made to harmonize, he answered by telling the story of a little girl who sat at her grandmother's knee learning to read. When the child came to a word she could not pronounce she was told to spell it. But she finally reached a word she could neither pronounce nor spell; and when the grandmother had tried her skill at it and failed, she handed the book back to the child with the order to "skip it."

---

17. Exposure to Calumny.—MATT. xi., 19.

Some years ago, I went to see the lighthouse, which, standing on Dunnet Head—the Cape Orcas of the Romans—guards the mouth of the Pentland Firth. On ascending the tower, I observed the thick plate glass windows of the lanthorn cracked—starred in a number of places. I turned to the keeper for an explanation. It appears that it is done by stones flung up by the sea. The wave, on being thrown forward against the cliff, strikes it with such tremendous force as to hurl the loose stones at its base right up to the height of 300 feet. So are the great light-bearers, by the exposure of their position, and in spite of the elevation of their characters, liable to be cracked and starred by the violence of the world.—*Dr. T. Guthrie.*

---

18. Living for Others.—ROM. xiv., 7.

A little while ago the mother of a family of children was taken sick and died. The eldest daughter, a girl of thirteen years, took her mother's place so far as she could, comforting her father in his sore bereavement, and caring for her younger brothers and sisters; but the care and labor over-matched her strength, and she, too, was laid on her death-bed. When her Sunday-school teacher visited her one day, a week or two ago, and shortly before her release from pain and weariness, the teacher talked with the child about her hope for the next life. "I'm afraid to meet Jesus," said the child: "I have done so little good in the world." "Don't be afraid," replied the teacher; "Jesus knows how you have worked for your loved ones." The little girl had no thought that work for her own was work for Jesus, who "came unto His own," and she was comforted.—*New York Christian Advocate.*

19. Heaven's Roll-call.—PS. lxxxvii., 6.

An incident is related by an army chaplain. The hospital tents had been filling up fast as the wounded soldiers had been brought to the rear. Among the number was a young man mortally wounded, and not able to speak. It was near midnight, and many a loved one from our homes lay sleeping on the battlefield that sleep that knows no waking until Jesus shall call for them.

The surgeons had been their rounds of duty, and, for a moment, all was quiet. Suddenly this young man, before speechless, calls, in a clear, distinct voice, "Here." The surgeon hastened to his side, and asked what he wished. "Nothing," said he; "they are calling the roll in heaven, and I was answering to my name." He turned his head and was gone, gone to join the army whose uniform is washed white in the blood of the Lamb. In the great roll-call of eternity will your name be heard? can you answer, "Here"? Are you one of the soldiers of Christ, the great Captain of salvation?

Atonement

20. Christ the Way.—JOHN xiv., 6.

Years ago a striking incident is said to have occurred at Paris. In a back street of that city a fire broke out at night. It was in a narrow court, and the houses were built with the upper stories overhanging, so that the top stories almost touched. In the midst of the night, a father sleeping with his children was suddenly awakened by the smoke. In a moment he jumped out of bed, swept away the framework of his window, and the next moment was safe across through the window of the opposite house. But he had forgotten the children. When he saw their terrified faces, without a moment's hesitation he placed his foot against the sill of the house where he was, launched his body forward and grasped the window of the burning house, thus making himself a living bridge between the two. One by one his children crawled over his body to the other side, but as the last one was passing, his father cried, "Quick, quick, I can't hold much longer." No sooner did the cheers of the crowd announce that the last child was over, than the father's hold relaxed, and he fell a lifeless corpse—a faint illustration of that salvation that comes to us poor, helpless sinners, through Him who bridged the chasm, though it cost His precious life.

Patience is a necessary ingredient of genius. —*Beaconsfield.*

An obstinate man does not hold opinions, but they hold him.—*Pope.*

Monthly Survey

Seventy-five years ago the islands in the Pacific did not contain a single Christian. Now they have at least 60,000 believers.

England proudly boasts that the sun never sets on her dominions. The United States may say as much, for when the sun sets in Alaska it is an hour high in Maine.

The income of the Society for the Propagation of the Gospel during the last financial year was larger by $196,700 than ever before. More than 11,000 missionary boxes were issued during the year.

The recent proposal to the Pope of the Catholic Emigration Society of Europe to colonize Catholic emigrants to the United States, so that they shall retain their native languages in schools and in public life, illustrates one of the perils which menace our liberties. Every participator in such a scheme ought to be excluded from our shores.

There are few trades and professions now in Great Britain which women have not entered. The last census gave a return of 347 women blacksmiths in the United Kingdom, over 10,000 women bookbinders, over 3,000 women printers, about 124,000 women teachers, about 2,300 civil service women clerks, over, 1,100 women painters, nearly 38,000 women engaged in medical work, nursing, etc., nearly 500 editors, compilers and authors, and more than 1,300 engaged in various departments of photography.

According to recent statistics the number of students in the twenty-one universities in the German Empire amounts to 30,000. The four most popular universities are those of Berlin, Munich, Leipsic, and Halle, which have respectively 4,781, 3,551, 3,177, and 1,626 students. Law and medicine flourish most at Munich and Berlin, theology in Halle, where nearly half the students are theologians, and philosophy at Berlin. There are nearly 700 professors and tutors at the three universities of Berlin, Leipsic and Munich.

Roman Catholicism is active and spreading in Canada. It is strong in membership and in churches and institutions. According to recent computations, the Romish Canadian population amounts to 2,048,800, and extends over 1,157 parishes. Guiding and controlling these millions are 1 cardinal, 5 archbishops, 22 bishops, 4 suffragan bishops and 2 350 priests. The churches and chapels number 1,914. There are 317 mission stations, 17 seminaries, 3 universities, 53 colleges, 324 convents, 166 academies, 3,243 schools, 69 hospitals and 48 asylums.

It is something that American missions alone now occupy more than 4,000 stations in unevangelized lands, with 2,350 missionaries sent from this country, and more than 10,000 native helpers; that there are at these stations more than 2,700 churches, with nearly 237,000 communicants, of whom 26,000 were added last year; and that $4,000,000 are contributed annually in our country to carry on the work. It is something, certainly, that all Protestant missionary societies have now 46,000 missionaries and helpers in the field, ministering to nearly 700,000 communicants and to more than 3,000,000 adherents to Christianity, and expending every year at least $12,000,000 in the distant and costly work.—*Dr. R. S. Storrs.*

During the last decade more than five millions of foreigners came to this country. In Hungary, Poland, and Russia agents are busily engaged, not in the interest of American industry, politics, and prosperity, but solely for the profit of steamship and emigrant companies, to attract and dispatch immigrants to our shores. American laws are passed to reduce the chances of employment of workmen in Europe, and so to invite them to America. This is not a system of natural immigration. It is the abnormal stimulus of an abnormal immigration. This is the question, and not whether intelligent, thrifty, skilful, and worthy people will be welcome.

The present system tends to bring to this country the most worthless people, who have no capacity to become useful and desirable citizens, and whose coming is a just reason for public anxiety. Even should they go at once to some part of the country where they might find employment, they would not be necessarily a gain, unless the mere increase of numbers, wholly irrespective of character or capacity, is a gain. A republican government cannot be wisely controlled by a miscellaneous and heterogeneous multitude of people who have no common language, faith, traditions, customs, or intelligence, merely because they have been dumped upon the American continent. Constitutional liberty is to be maintained only upon certain conditions. Republican government was possible in this country a hundred years ago, when it was organized here. But it would not have been possible in central Asia. The question of the regulation of immigration is a question to be determined by facts and reflection, not by saying that desirable immigrants are to be desired.—*Harper's Weekly.*

Book Department, Etc.

LITTLE THINGS IN EVERY-DAY LIFE. New York: Thomas Whittaker, 2 and 3 Bible House. Price, 25 cents.

There are six classes of "Little Things" discussed in this booklet—viz.: little duties, kindnesses, efforts, cares, pleasures, sins. Each class is treated by the anonymous author in a clear style, with good judgment, and in all respects well adapted to instruct and profit.

SECRET PRAYER. By H. C. G. Moule, M.A. New York: Thomas Whittaker. Price, 40 cents.

The difficulties and necessity of secret prayer, with methods and helps, simplicity in detail, confession of sin, adoration, self-consecration, and confession of faith, intercession and prayer without ceasing, are the topics treated with great simplicity, power and persuasiveness in this book which should be in every household.

WHAT'S THE USE OF GOING TO CHURCH? By Robert A. Holland, S.T.D., Rector of St. George's Church, St. Louis, Mo. New York: Thomas Whittaker. Price, 10 cents.

The question forming the name of this pamphlet is well answered on its pages—answered directly, crisply, faithfully, in a style that attracts immediate attention, with a force that must convict the non-churchgoers of a guilty neglect; and that will tend to confirm the church-goers in their godly habit. It is a real "hit."

THE DANGERS OF THE APOSTOLIC AGE. By the Right Rev. James Moorehouse, Bishop of Manchester. New York: Thomas Whittaker, 2 and 3 Bible House. Price, $1.25.

The dangers specified and discussed in this book are three: The Galatian Lapse, The Colossian Heresy, and The Hebrew Apostacy. The learned author has entered with a large knowledge into the treatment of his topics, has set them clearly before the mind of the reader and has clearly shown the bearing of these dangers upon the present age, and the need of Christians watching lest at any time they be drawn away from the simplicity there is inChri st.

THE GOSPEL OF SPIRITUAL INSIGHT, BEING STUDIES IN THE GOSPEL OF ST. JOHN. By Charles F. Deems, D.D., LL.D. New York: Wilbur B. Ketcham, 2 Cooper Union. Price, $1.50.

Dr. Deems has done a real service to spiritually-minded people in the production of this book. The slightest dip into any of its pages will be rewarded with an overflowing cup of crystal spiritual "concepts" expressed in lucid style. Moreover, the book is a very convincing demonstration of the truth of the Saviour's own words, "If any man will do His will, he shall know of the doctrine, whether it be of God." None but a good man could have such insight, as to write "The Gospel of Spiritual Insight"; and the reading of the book with comprehension will be to every reader a test of the reader's spirituality. May the book be the means of classifying the vision of many readers.

HELPFUL LITERATURE IN OUR EXCHANGES.

[Space will permit us to only name the articles in the various magazines on our table which will be of special interest to our readers.]

THE HOME MAKER, June, 1891. Indian Girls in Indian Schools, *E. Goodale*. The Little Wives of India, *E. B. Ryder, M.D.* A Woman Architect. Boating for Women, *E. Legarde*.

ATLANTIC MONTHLY, July, 1891. Underground Christian Rome, *R. Lanciani*. The Old Rome and the New, *W. J. Stillman*. Plantation L fe in Arkansas, *O. Thanet*. College Examinations, *N. S. Shaler*. English Railway Fiction, *A. Repplier*.

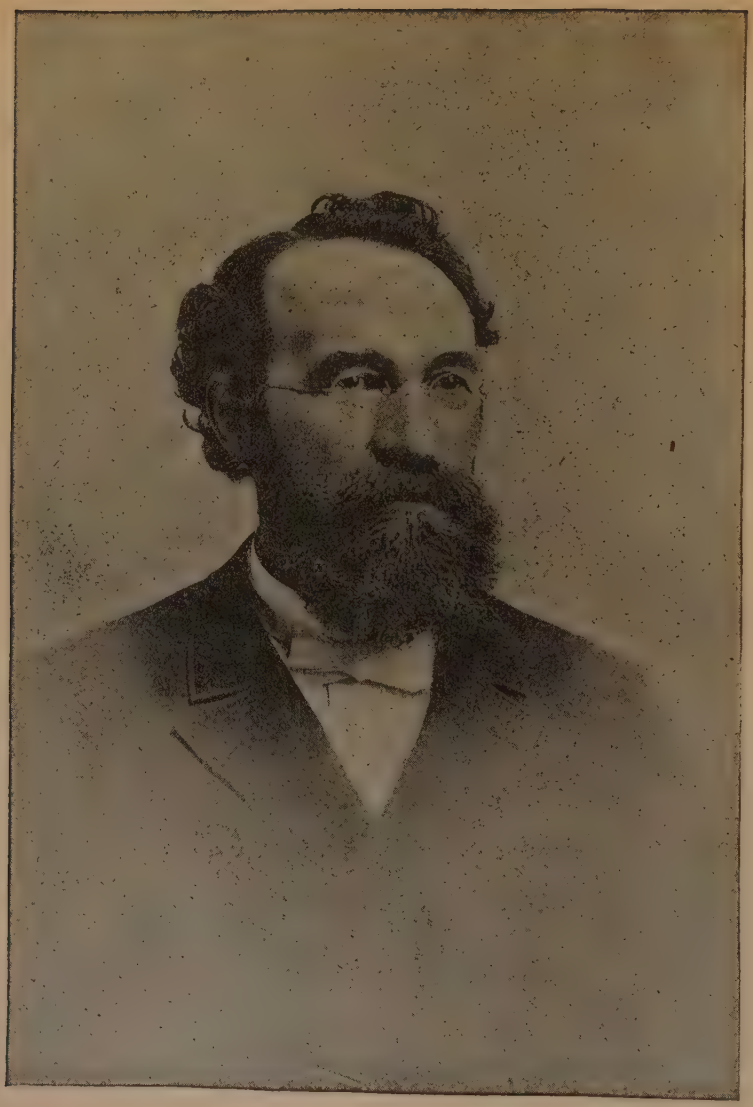
PHRENOLOGICAL JOURNAL, June, 1891. Frontispiece, Field Marshall Von Moltke. William Black, the Novelist. Religion, Theology, Phrenology, *E. G. Bradford*. Necessity for Moral Education. Simple Treatment of Nasal Catarrh.

THE ECLECTIC. Frontispiece, Landseer and his Connoisseurs. The Warfare of the Future, *Archibald Forbes*. The Science of Criticism, *H. James, A. Lang, E. Gosse*. Some Very Noble Sayings, *Lieut.-Col. Knollys*. A Basis of Positive Morality, *P. G. Hamerton*.

HARPER'S MAGAZINE, July, 1891. Frontispiece, Oliver Wendell Holmes. Christianity and Socialism, *Rev. J. M. Buckley, D.D.* Briticism and Americanism, *Brander Matthews*. Oliver Wendell Holmes, *George William Curtis*. London—Saxon and Norman, *Walter Besant*.

THE QUARTERLY REVIEW OF THE UNITED BRETHREN IN CHRIST, July, 1891. Is the Bible an Open Question? *Prof. W. J. Zuck*. English in Our Colleges, *Rev. S. D. Faust*. The Gentile Preparation and the Coming of Christ, *Rev. J. I. L. Resler*. Heart Power, *Prof. J. N. Fries*.

THE FORUM, July, 1891. Emperor William II., His Character and His Policy, *Prof. F. H. Geffcken*. The Census and the Colored Race, *Pres. F. A. Walker*. Are our Immigrants to Blame? *O. Ottendorfer*. Home Life in France, *P. G. Hamerton*. Why we Need Cuba, *Gen. Thomas Gordon*.



Copyright, 1891.

By E. B. Treat.

John T. Wills

Engraved from a photograph for THE TREASURY.

THE

TREASURY

AN EVANGELICAL MONTHLY

FOR PASTOR AND PEOPLE.

VOL. IX. NEW YORK, SEPTEMBER, 1891. No. 5.

SERMONS

THE FAITHFUL UTTERANCE OF THE DIVINE WORD.*

BY JOHN T. WILLS, D.D., PASTOR OF FIRST PRESBYTERIAN CHURCH, GREENWICH, CONN.

The prophet that hath a dream, let him tell a dream; and he that hath My Word, let him speak My Word faithfully. What is the chaff to the wheat? saith the Lord.—JEREMIAH xxiii., 28.

"ALL Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction and for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." Although the Word of God was given for man's moral and spiritual instruction, to teach him the way of righteousness—the way of everlasting life, yet there have been those in every age of its history who have set themselves to question and to throw discredit upon the authority of the Bible as the Word of God. It is a humiliating fact that the Book sent to bless mankind should find, not a welcome, but the deepest hatred and the most determined opposition from those it was designed to bless. While others, claiming to be its friends, have endeavored to change or soften its teachings so as to make them acceptable to man, forgetting that the change that is needed is in man, and not in the Word, for "the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Consequently man is not willing to accept the teachings of God's Word in its simplicity, until, by the grace of

* Reported by Mr. F A. Southwick, stenographer, Stamford, Conn., May 17th, 1891.

God, his heart has been changed and brought into harmony with that Word, so that every attempt to change the doctrines of the divine Word to meet the pleasure of the carnal mind which "is enmity against God" must utterly fail; while at the same time it is perversion of the truth; and every true minister of the Word is grieved at such an attempt and also at its results, for instead of leading men to God, they only lead them farther astray from the right and from God. If the false teacher were always known as an infidel or an atheist, there would not be so much cause for alarm, because there would not be so much danger; but it is too often the case that men appointed and ordained to preach and teach the pure Word of God, lead souls after them into doubt, darkness and despair, and for this reason the Church, and all who love the truth, should guard themselves against the influence of such false teachers and their doctrines.

There were false prophets in the days of Jeremiah, and by their professing to speak by divine authority, while they spoke lies, they deceived the people and led them into sin, and Jeremiah was sent by God Himself to announce the approaching judgment of Jehovah against Judah, and when he entered upon the work of his mission he found that his most pronounced antagonists among those to whom he came were those who had been educated as prophets. They stirred up the people against the prophet of God, and made it appear by their contradictions that the Word spoken by Jeremiah was not true and claimed that they were sent to speak the true Word, calling themselves prophets, while they prophesied lies, in the name of the Lord, saying, "I have dreamed, I have dreamed." "Very well," said Jeremiah, "Let them tell their dreams, but let them tell their dreams as dreams and nothing more." "The prophet that hath a dream, let him tell a dream;" let him tell it as a dream, that is the proper rendering of the passage. "And he that hath My Word, let him speak My Word faithfully. What is the chaff to the wheat? saith the Lord." One seems to see the flash of the prophet's eye, the tremulous emotion, the indignant scorn upon his lip, as the question bursts from his vehement soul, "What is the chaff to the wheat?" But let them tell their dreams as dreams, no one will hinder them.

Here the prophet yields them the right of free speech, while they should be careful not to arrogate to themselves divine authority simply because they have dreamed a dream, for Jehovah had said that He had not sent them, and that their credentials were forgeries, and that they were simply dreamers and false teachers and their credentials should be taken from them. Although these words were applicable at first to Jeremiah, the days in which he lived, and the purpose for which he came, yet they may be so extended as to include the whole Word of God and be made applicable to all time. In the words of the text, we have this morning to consider:

I. A Comparison Instituted and Illustrated.—"What is the chaff to the wheat?" The comparison is instituted between the pure authorized Word of God, and the vain fancies and delusions of men, called here "dreams."

But what are dreams, in the sense in which the term is used here and for

our present use? We must be careful lest we call things by wrong names. We are not to suppose that the term "dreams" is to be attributed to the discoveries of science. Whatever is discovered in the world of the sciences is discovered as a fact, and a fact is never to be called a dream; look out into the world around you, and see how the mysteries of nature have been, and are still being, unfolded by the sciences; the hand of science is turning over leaf after leaf of God's first volume of His revelation to man; by reading those silent characters, it is constantly bringing to light the hidden things of nature, and so proclaiming great truths of God's works of wisdom and power to the world. Every fact brought to light is engraven on the pages of nature forever, and every fact being in complete correspondence with God's truth everywhere helps us to understand, while at the same time it is a confirmation of that truth as revealed in His Word. No, no! when we think of the dreams of men, as distinguished from the Word of God, we are not to attribute that name to those grand, useful, and timely discoveries, by those men of scientific penetration, who have given to the world the result of their research. They are not dreams, but eternal facts revealing eternal truths, which have been hid for ages, but are now being made manifest unto us.

But dreams are those vague speculations of men, who profess to be trying to find something new in the world of religion, about God, man, and the future life, while at the same time they depart from the truth; they are philosophers, falsely so-called; wanting to find a clearer revelation of God, and a better way to Heaven; sometimes calling themselves new lights, and seekers after truth, at the same time turning away from the truth. Their endeavor seems to be to comfort and cheer those who are anxious about spiritual things, and the future, by throwing doubt upon the old teachings, and they cry, "Peace, peace, when there is no peace." But the sure Word of God tends to arouse men, to quicken their consciences, and show them what they are within themselves. It is as a light shining in a dark place, revealing their inner life to men, causing them to turn away from self, to God, with true repentance, to lead a better—a godly—life; and so strive to glorify God in this life, and enjoy Him forever. The dreams of men may resemble the truth, and may sound very plausible when uttered, but when you take into consideration the aim and the result of both, a wonderful contrast is seen.

The comparison is illustrated by the prophet, or, rather, by the spirit of the living God through the prophet, by a figure taken from nature, in the question, "What is the chaff to the wheat?" The chaff is only the husk—the shell, in which the grain, the kernel, is made perfect in the process of development, but in the winnowing process it is separated from the wheat and is of but little consequence but to be burned up. So the dreams of men are simply as chaff, when separated from the wheat; they are empty and vain and cannot stand before the breath of God's mouth, and are fit only for the withering blast of His truth, or His Word, which is like fire upon such empty dreams.

What is the chaff to the wheat? For all the purposes for which wheat is intended, it is useless. Chaff can never satisfy an hungry man, he may

attempt to feed upon it, but it gives him no nourishment, so when you look at the vain speculations of men, as compared with the Word of God, they are only as chaff, and can never satisfy the longing desires of the human soul for spiritual and divine things; but when man turns to the Word of God, hungry and thirsty, with his longings after something to satisfy those cravings, he finds at once a responsiveness between his own spirit and the spirit of truth, and is satisfied with a living principle which to him is the true nourishment, which imparts new spiritual strength and life.

The dreams of men are empty negations, God's Word is positive truth, and that its influence is that alone which is adapted to the regenerating of the human heart, the changing of the life, the transforming the world, and the bringing of the race back to God, is everywhere made manifest. What is the chaff to the wheat? or what are the dreams of men when compared with the Word of God? When applied to the great work of reforming the world, in lifting it up, out of the darkness of sin and misery, into purity, and light, and liberty and happiness, "What is the chaff to the wheat?" It has been tried in this very direction, and what has it accomplished? If you take the highest style of human dreams, commonly called human philosophy, independent of the influence of divine truth, what has it done to save, to purify the world? For an example, for one moment go with me to ancient Greece where you will find the purest kind of human philosophy, a philosophy so wonderfully developed that her philosophers are constantly quoted as authority and examples of purity. Yet, in the midst of proud Athens, the stronghold of philosophy, we find gods without number; at the same time we find corruption and vices, too indelicate to be mentioned in this presence, practised not only among the ignorant, but also among philosophers and among the most refined of society. Leaving Greece, come with me to Rome, and here we find all the philosophy of Greece and her own in addition, and yet at the commencement of the Christian era crimes not fit to be named among us were common in the Roman empire, and common, too, among the respectable and civilized, among philosophers and poets, orators and statesmen. "Professing themselves to be wise they became fools." Philosophy did nothing for them, by the way of saving them, except relieving them from one bad rule by substituting another, but not a better. If the highest type of human philosophy has proved itself so inadequate to the great task of regenerating the world, we may as well turn away from all other human dreams and endeavor to apply the Word of God, the Gospel of Christ, to the same mighty task and see what it has done and can do; and while philosophy had to contend against corruption, superstition and idolatry, Christianity has had to contend against all of these and against philosophy besides. Yet it has proved itself to be mighty in the pulling down all opposing influences, showing itself to be "the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek."

Revelation is a light streaming from the throne of God upon our dark world; where its beams shine, the night of Pagan darkness retires, the spectres

of ancient superstition depart, and errors which had enslaved the mind for ages melt away; there Truth erects her throne and bestows the blessings of her reign; she breaks the iron sceptres of despotism, throws open wide the putrid dungeons of oppression, removes the fetters of the slave, awakens the torpid powers of the mind, erects the prone savage into a man, transforms the man into a saint, and fits him to dwell with the angels of God.

Shall we then surrender the Word of the living God for the vain fancies and philosophic speculations and dreams of men? Nay, nay! "What is the chaff to the wheat? saith the Lord."

Shall I press the question a little closer to the heart and life of the individual? In the time of sorrow, when life is darkened with affliction and bereavement, what are the dreams of men then when compared with the Word of God? said a man sometime ago, who had not gone to the Word of God for his comfort and hope in times of trial, but he had tried to find comfort and hope in the philosophy, falsely so called, of human reason; finding, as he thought, a refuge in agnosticism; but when his beloved daughter died, and when he saw the corpse prepared for its last resting place, his heart was sad, for he saw nothing beyond; in his philosophy he could find no help, not a ray of light to lighten the gloom, and there was nothing to soothe his sorrow, until from the lips of the man of God standing by the side of the casket he heard the words that seemed to drop from Heaven for him: "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you." "And we know that if the earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands eternal in the heavens." "Then," he said, "whilst the tears were not dried, and the sorrow for the present loss, yet remained, yet through the tears I could see a light breaking through the darkness, and above the sorrow a fountain of joy, which would be eternal, and I rested upon the Word and found peace." What are the dreams of men in times of sorrow when compared with the divine Word? "What is the chaff to the wheat? saith the Lord."

The Word of God has proved itself to be wonderfully adapted to meet the spirtual wants of men of all climes, of all ages, of all grades and in all circumstances and conditions of life; and all who have listened to its voice, with a sincere desire to learn the truth, have found it to be "more to be desired than gold; yea, than much fine gold; sweeter also than honey and the honeycomb," and that it alone is the sure word of prophecy which is able to make men "wise unto salvation, through faith which is in Christ Jesus."

But we have also in the words of our text this morning,

II. An Admonition to Ministers, Urging them to Faithfulness in the Delivery of the Divine Word.—"And he that hath My Word let him speak My Word faithfully." Let him maintain its divine authority. Let him hold to the truth and proclaim the word, that has the "thus saith the Lord" behind it. Speak it not as the Word of men, but as the Word of God. Let the dreams of men be told (if they must be told) as dreams, but let the

faithful minister proclaim the Word of God with all faithfulness and earnestness. Let him speak it correctly. Keep close to instruction, neither add to nor take from, bring no corrupt glosses, but receive it at the mouth of God, and deliver it pure and unadulterated to the people. God says, "Preach the preaching that I bid thee." It should be spoken explicitly; the trumpet should give no uncertain sound, but make it so plain that there shall be no mistake; and speak it fearlessly; suppress no part of the truth for fear of men. Although the word may sometimes be as a fire kindled in the very soul, and may seem to consume the very spirit of the hearer, nevertheless, "Let the prophet that hath My Word speak My Word faithfully, so as to quicken the conscience and lead to the putting away of sin, and so transform the life as to make it a witness of the power of truth." The Apostle Paul, as the best representative of the faithful ministry, spoke grandly when he said, "Therefore, seeing we have this ministry, as we have received mercy we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness nor handling the Word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God." Think of that, "In the sight of God"; that word gives the minister courage. "In the sight of God," that impels him to be faithful, while tender and gentle. "In the sight of God," that helps him to persevere with all earnestness, while he will not exhibit the spirit of perverseness and intolerance. Yes, that thought hallows the life and gives grandeur to the work of the ministry of the Word.

This is an important point also, that the minister shall know that he has "received mercy." When thoroughly convinced of the truth himself, the minister can speak it with an emphasis that will touch and awaken the consciences of others. But the truth must first be incarnated in the minister's life, before he can do this. Hear again the words of the Apostle, "commending ourselves to every man's conscience," the life of the minister expressing the truth, living out the truth; his life is to be an admonition, and a living epistle known and read of all men. Commending himself, and yet not himself, but the truth as it is in Jesus Christ; but he must first have that truth in himself, before he can commend it to others; and that is the secret of faithfulness, the truth as it is in Christ transmuted into conviction, and then that conviction uttered as a living experience becomes a power that fastens the truth upon the hearts of those who hear, convincing them that it is the truth, and not dreamy speculations of men. This then is the mission of the pulpit of today. God says to every minister of the Gospel, "Preach the Word," "Preach the preaching that I bid thee." "The prophet that hath a dream, let him tell a dream, and he that hath My Word, let him speak My Word faithfully. What is the chaff to the wheat? saith the Lord."

But there is also, I think, in the text a word or suggestion for the hearers, as well as for the preacher. They should take heed how they hear, and should never indulge in the desire for human speculation instead of the Word of God. It is your right and your duty to demand and expect, from the preacher, the truth as it is in Jesus Christ, and accept nothing else in its

place. It is because people have itching ears, that there are so many unfaithful ministers in the world to-day, all the worse for the ministers it is true, but human nature is often weak. But let the people demand the pure unadulterated truth in its simplicity, and they can get it. So, my hearers, it is your right to demand from this pulpit the Word of God preached faithfully, and it is your duty to accept nothing short of it; the truth, nothing more and nothing less, and then you should hear it with faith, and with an obedient compliance to its gracious requirements, inclining your feet to run in the way of God's commandments.

But there is another thought before we close. Some of you are anxiously wondering what will be the result of the present agitation in the Christian world. As we look into the great centres of thought and civilization, we see one and another who are appointed to teach the truth stepping aside from old received doctrines, or throwing doubt upon the old standards, and many lovers of truth are anxious about it, and fearing the result; but we have nothing to fear, the truth cannot be destroyed; and the result will be simply this, that all the dreams of men will be proved to be nothing but dreams, and when the dreamers shall have laid themselves down upon their last cold pillow, and their dreams shall have died with them, the Word of God will continue the same. The Word of God must live forever, "One jot or one tittle shall in no wise pass from the law, till all be fulfilled." If in the Bible there is, as some claim, something of the chaff of human mistakes, which has got into it through mistranslation, or misinterpretation, we have nothing to fear for the truth, from the winnowing process of "higher criticism," the higher the the better so long as it be honest criticism. If the Lord Jesus Christ shall see fit to use such a fan to thoroughly purge the floor of His Word, and so drive out the chaff that may be in the Bible, then let it be so; I do not think that there is the least reason for alarm, for God has guarded it in the past, and so He will in the present agitation. The chaff may be driven out, but the wheat, the pure kernel of God's truth, will remain upon His threshing floor. "The Word of the Lord endureth forever; and this is the Word which by the Gospel is preached unto you."

Hold it, then, to your hearts; give it full sway over your hearts and lives; let it be your only rule of faith and practice, that it may guide you into all truth; turn a deaf ear to the dreams of men; and give heed to the voice of God. "Hear, and your souls shall live," and my prayer for you this morning is in the language of the prayer of the Master, "Sanctify them through Thy truth; Thy Word is Truth."

TRUTH.

Speak the truth! for God is true,
And your voice is heard;
He is watching over you,
Marking every word.

Pray to Him, for by His might,
And by that alone,
Every sin with which you fight
Can be overthrown.

—*Countess of Jersey.*

THE INDIVIDUAL NOT OVERLOOKED IN THE MASS.

By Rev. W. E. C. Wright, late Professor in Berea College, Kentucky.

But in every nation he that feareth Him (God), and worketh righteousness, is acceptable to Him.—Acts x., 35.

This is not an answer to the question, Are there few that be saved? It only states the conditions of being acceptable to God. Whether there were thousands of Roman soldiers as devout as this centurion, or whether Cornelius was a rare exception among thousands that feared not God nor regarded man, it was in either case equally true that his relation to God was determined not by his race, not by his education, not by his companions or his occupation, but by his character.

This is not a saying which the profane and prayerless may take comfort in, for it speaks of the acceptance only of those who are reverent toward God.

It is not a message of peace to any who are selfish, unjust or immoral, but to those only who work righteousness toward their fellow-men.

It does not say there is no difference between religions; that Christianity and the worship of heathen temples are just alike in the sight of God.

It simply says that God is indifferent to national lines, and accepts an obedient heart and life in one nation as readily as in another. It does not follow that men are just as likely to be devout and righteous in one land as in another. Race, training, associations, occupation, may influence character,—do influence character. But if an individual rise out of his surroundings, his service of God shall be quite as acceptable for being rendered against adverse conditions. "God is no respecter of persons, but in every nation he that feareth Him, and worketh righteousness, is acceptable to Him."

God never overlooks the individual in the mass of which he is a part. God regards biography more than history. This is another way of saying, He is a Father. If your son or daughter has gone to some new region or strange city, you are more concerned in your child's welfare than in the history of the place. Other places may have as rapid growth, as intense public life, as interesting annals, but the spot where your child lives is the one you watch with chief interest. What is the general interest of the world in Chicago's wonderful development, either her prosperities or her disasters, her libraries or her crimes, to the intense personal interest with which friends and kindred in all parts of the world watch the affairs of those they love in that city?

General and individual forces appear everywhere interworking in human life, yet can be broadly distinguished everywhere. History and biography are distinct classes of literature. History occupies itself with general movements under the impulse of physical conditions, or tides of public feeling. Biography is concerned with the development of individual character in the midst of these general forces. They describe the same events from such different points of view as to make quite different pictures.

History is vaster than biography. It moves among the forces of nature

Soil and climate, the direction of rivers, the height of mountain chains, the breadth of desert wastes, these are its familiar elements which so generally have in great degree determined the bounds of nations and their relative growth. It speaks of harvests or of gold mines only as they affect general commerce. Frosts, floods, and winds it passes by unless they bring famine or pestilence in their train. With a line or a paragraph for the inventor or discoverer, history gives pages or volumes to the results of a discovery like that of America, or an invention like that of the steam-engine, or the cotton gin.

To history as contrasted with biography belongs also the consideration of the social forces which sweep through human life like Gulf Stream currents, and whose power appears in race migrations of Goths and Tartars, in the development of civilizations as distinct as the Chinese, the Hindoo, the Babylonian, the Egyptian, the Greek, the Latin, the nineteenth century, or in the consolidation of nations as we have watched the process in Europe in this generation and in our own country during and since the days of war. We cannot resolve this part of history into a multitude of biographies. The surging of a mob, whether in terror or in passion, is more than the sum of deliberate purpose in the members of the throng. The forward movement of a disciplined army is incalculably more momentous than the skirmishing of the same number of men as independent fighters. Social life makes individuals part of an organization. History is more and other than the sum of the lives of its actors, as a twisted rope has more strength than the sum of its strands. History is vaster than biography.

Yet on the other hand we cannot explain the character and lives of individual men and women by the social and physical conditions into which they are born and among which they develop. The individual is a living unit, and plays his part among the forces that surround him. The grain of wheat or of barley can come to nothing upon a rock, but shows itself to be a living seed when given soil, moisture, and light which it can use to bring forth the blade, then the ear, then the full corn in the ear of its own kind. There have been historians who would explain all history by the effect of physical forces upon the population of particular physical areas, as Dr. Draper in his history of our Civil War undertook to account for it all by the difference in climate north and south. Which is something as if one should say the difference in soil between two fields were the reason wheat grows in one and barley in the other. The seed was different in the two. The Puritan of New England and the Cavalier of Virginia were not identical, and the civilizations of north and south were diverse from the very germ.

In the later centuries, at least, race has been a stronger element than climate in determining the course and development of history, the English stock showing its superior vigor in all the zones, though not, it must be confessed, in all the arts.

The superiority of race to physical conditions is not, however, the highest point of man's dignity. Peter saw a more glorious sunlit summit of truth when the Holy Spirit was poured out upon the family of the Gentile Cor-

nelius. He saw that the individual is more even than race and environment, more than the fated development of inherited characteristics under the influence of these or those external conditions. It was startling to Peter, bred in the intensest period of Jewish exclusiveness, to perceive that even among heathen nations,—Greek, Barbarian, Scythian,—the individual man may be acceptable to God by fearing Him and working righteousness.

With all the development in recent politics of the idea of equality before the law, and in spite of the growth of individualism, we still are commonly surprised whenever single men rise out of their surroundings; when a negro or an Indian does great deeds; when a drunkard emerges from the debauched throng of his companions and becomes a foremost champion of temperance like Gough; when the children of scoffers become honored and useful Christians. Why should we be surprised, when we believe in man's free will and moral nature?

Each soul is a living unit, responsible to God and under God's particular regard. Race, climate, and the movements of surrounding life affect every individual. Yet is the individual supreme. Though history is vaster than biography, biography is more intense than history. In every race, clime, and state of society the individual may shape his own destiny and be acceptable to God whether others help or discourage.

Shall Joseph because he is in Egypt say, It avails nothing to worship the God of my fathers in this strange land? If Joseph had taken the color of his surroundings, where had been his honor as the deliverer of his people, and who had saved Egypt from the famine?

If Moses had become a courtier in Pharaoh's court, or a hermit in Arabia, who had led Israel out of Egypt? If the captives in Babylon had said, Why worship Jehovah? His altar has been overthrown by the armies of Babylon; let us worship the Gods of Babylon; the name of Daniel had never come down to us, nor the story of the three that were cast into the fiery furnace. Though their nation had so grossly apostatized that God swept it out of the promised land with the scourge of the heathen, yet these individuals knew the faithfulness of God and still served and trusted Him. So in earlier generations, when Ahab married a heathen wife and brought into Israel the abominations of Sidonian worship, Elijah stood fast for the Lord, though he thought himself like a solitary rock, beat upon by all the waves of mid-ocean. At the same time there were other prophets that were hidden away in caves, and there was in the king's household an Obadiah who fed them in their hiding places; and, scattered through the kingdom, seven thousand that had not bowed the knee to Baal. These were not kept by each other's sympathy, for they were ignorant of each other's faith, and even Elijah knew not of them except by special revelation. They were kept by their personal relation to God. Each individual of them was superior to his times, and though the times were out of joint, and judgment was hastening on against the nation, each of these faithful individuals was acceptable to God. The Heavenly Father knows and loves His children everywhere.

That God is thus a Father and never overlooks the individual in the mass, is a truth of the greatest practical importance to us. We need to dwell upon it in our thought till it becomes a vital part of all our feeling and action.

God never uses men as a chess player does his pawns—to win a victory for himself without regard to the pieces used. The chess player moves his pieces here or there for the sake of the game. God rules and overrules the affairs of history for the sake of individuals. The earth was made for man. Soil, climate, vegetable and animal life, all the variety and divisions of the earth and its productions, were made by God and pronounced very good, because fit environment for human character to develop in.

Institutions, as the family, government, and the like, have been established of God not for their own sake but for their share in promoting the welfare of individuals, as it is written,—The Sabbath was made for man and not man for the Sabbath. In the individual centre the interests of moral character and conscious happiness that are precious in God's sight. He rules in history, not intent on its vast panorama, but on the living individuals whose biographies are enacted amid the scenes of history.

The United States with its sixty millions was but a spectacle a year ago to thousands of Europeans to whom now all its affairs have become matters of warmest interest, because their near friends have mingled themselves in our multitude, and will find their happiness or disappointment in our national life. No nation is a panorama to God, but He sees in the multitudes of every nation His children, on whom He looks down with a Father's pity. Righteous individuals will not be swallowed up in the just ruin of even Sodom and Gomorrah. God is discriminating always in His judgments. The fact that the catastrophes of history are often undiscriminating, and towers fall on those who are not sinners above their generation, and Jeremiah and Daniel and Ezekiel suffer with the wickedest when their nation is carried captive for its sins, only forces on our minds the necessity of a future life to make plain and open things that are hidden from us here.

No individual need ever be in despair because the drift of life about him is toward evil and the multitudes are swept on by the current toward ruin. Fear God and work righteousness, and you shall be acceptable to God.

The evil drift of life about us is never a sufficient excuse for evil living or neglect of Christian duty on our part. We may not be responsible for the general tendency of life in our time or community, but we are responsible for the way we individually behave in the current. The ship-master must sail for his port whichever way the currents run. The more adverse the currents, the more resolutely must he hold the helm. The chance for a Cornelius to be acceptable to God, while in the brutal army of Rome, lay in the individual power to be different from his surroundings.

It does not signify much in respect to individual character to be swept along in general movements, whether of religious fervor, of temperance enthusiasm, or of patriotic zeal. What most signifies both in manifesting and developing character, is the individual movement apart from that which is

general. We are of such high estate in God's image that every individual can be more than his surroundings. The best growth of Christian experience and life is that which appears in the steadfast devotion and patient continuance in well doing of those who are faithful in evil times. It is just in such times that righteousness most shines out in contrast with evil-doing and the strength of reverent faith grows stronger by the very lack of anything short of God to cling to.

The hope of religion in the world, the hope of every reform and of all progress, lies in the superiority of the individual soul to its surroundings, in the vital power of individual character. If men must be formed by their surroundings, no generation could ever break away from the corruptions of the past. But men are individual centres of power. Though Luther and his comrades were reared in monasteries, the very centres of superstition and priestcraft, they grew into free, strong spirits that led the great movement of the Reformation. They did not make the movement, but they led it, as the pressure of a foot may determine which way a mountain lake shall seek the sea, or down which valley the suspended snows shall rush in avalanche. It may be more our responsibility than we are aware, if the general drift of things about us is wrong. The bringing in of a better day may hinge on our fidelity to truth and righteousness. It was not Neesima's fault that all his father's house and the whole nation of Japan were heathen. Yet when he feared God, and, in the face of laws that threatened death, sought a Christian land to learn more perfectly how to work righteousness, this Japanese lad was acceptable to God. And his brief life became more than a biography. The providence of God made him one of the forces of history in the renovation of a nation, like Ulfila among the Goths, or Augustine in Britain.

So you and I are called to fear God and work righteousness, whether others hear the divine call or forbear. We may make our own calling and election sure, and we may by God's blessing turn the current of the time to piety and righteousness.

THE DEATH OF CHRIST AND ITS OBJECT.

By Rev. Oliver P. Galloway, Ph.D., Presbyterian Church, Prairie-Home, Illinois.

Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God.—I. Peter iii., 18.

Jesus Christ, the Lord of Glory and the Only-Begotten Son of God, in the fulness of time, came into this world and dwelt with men and they looked upon His glory—the glory of the Only-Begotten of the Father, full of grace and truth. He came in the flesh; John tells us, "The Word—Jesus Christ—became flesh." He was born of woman as a man, for Paul says, "God sent forth His son, born of woman, born under law," and further he says, "Verily He took not on Him the nature of angels, but the seed of Abraham." Jesus Christ was God "manifest in the flesh," etc., to take away sin—"The Lamb

of God which taketh away the sin of the world." For this end, "Christ also hath once suffered for sins, the Just," etc.

I. Let us treat the fact stated, "Christ also hath once suffered for sins, the Just for the unjust." This is the great fact of the Gospel of Jesus Christ. Both Peter and Paul delighted to preach it—it was the burthen of all apostolic preaching I observe (1) that the Lord Jesus Christ was a perfectly just man, holy, harmless, and separate from sinners. "The Just" is translated in the revised New Testament, "The Righteous." The testimony of all—both friend and foe—sustains this affirmation. The wife of Pilate sent to her husband, saying, "Have thou nothing to do with that just man." And Pilate himself declared, "I am innocent of the blood of this just person," and "I find nothing in Him." Peter writes, "Christ who did no sin, neither was guile found in His mouth," etc. Paul wrote, "For He hath made Him to be sin for us, who knew no sin," etc., and "He was in all points tempted like as we are, yet without sin." Jesus asked, "Which of you convinces of sin, but no one," etc. He was the "Good Master,"—the Good Shepherd—the Great Teacher come from God. (2) Our Lord Jesus Christ was violently put to death—even the death of the cross. The sacred historian tells us that the Jews clamored for His blood and "Pilate scourged Him and delivered Him to be crucified, and they crucified Him between two malefactors, one on either side of Him, and the sun was darkened," etc. The enemies of Christianity confirm this testimony, as Josephus, Tacitus, Pliny, etc. Pliny says that the Christians were wont to meet together and to pray to one, Christ who was crucified, as to God. Paul says that "He was put to death." Peter, "They crucified the Lord of Glory—the Just for the unjust—Jesus Christ the Righteous." (3) Jesus Christ—the Lord of Glory—the Prince of Life—died for sinful men—died for sinners. The text reads, "the Just for the unjust." Peter says again that "Christ hath suffered for us in the flesh." Paul declares, "Christ died for us—for the ungodly—He tasted death for every man." The "for" in these scriptures means "instead of—in the place of," as a substitute for another. Jesus Christ died for all men, but especially for the believer in Jesus. Hence Paul tells us, "He was made sin for us who knew no sin, that we might be made the righteousness of God in Him," and "Therefore, being justified by faith let us have peace."

II. The design of Christ's suffering—that He might bring us to God—making peace by the blood of His cross to reconcile us, etc. I affirm (1) that the "us" of this scripture signifies all the people of God. They are brought to God through Jesus Christ. Our Lord taught, saying, "I am the Way," etc. "There is none other name," etc. "No man can come to the Father but by Me" Christ is the Way to God. He is the only Mediator between God and man. (2) The distance that intervenes between God and men is the whole diameter of sin. The great gulf of rebellion—transgression, sin and iniquity—against God lies between God and men. Men are totally fallen away from God, etc. (3) The Way of return to God for man is in Jesus Christ by faith, repentance and obedience—through

the Gospel of God. Paul said to the Ephesian elders, "I kept back nothing that was profitable to you," *i.e.*, profitable to lead them back to God and to salvation, "testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." This is the only way. "Repent, believe, and one is saved in Christ." Peter, as I have said, "There is none other name under," etc. (4) The saving sight of Jesus Christ is the saving sight of God, the Father. To find Jesus Christ is to find God. For our Lord said, "Whoso hath the Son hath the Father. For I and the Father are one. I am in the Father and the Father in Me. He that hath seen Me hath seen the Father also." This is eternal life. For, "He that hath the Son hath life." O that all might know Him—that all might His salvation see, etc. How do we, each of us, appreciate the glorious truth—"Christ also hath once suffered for sins, the Just for the unjust"? "That Christ died for us—the ungodly." Do we value it properly? Have we seen Jesus, and in seeing Jesus did we see God, and in faith and penitence and obedience receive Him into our hearts unto eternal life in God? "So that our life is hid with Christ in God, and when Christ—our Life—shall appear, then we also shall appear with Him in glory." For He came to "bring us to God."

EXPOSITORY LECTURES

THE STORY OF ZACCHEUS.*

By Rev. Charles Bonekemper, Reformed Hope Church, Manitowoc, Wisconsin.

And Jesus entered and passed through Jericho, and behold there was a man named Zaccheus, who was chief among the publicans, and he was rich, etc.—Luke xix., 1–10.

The Zaccheus story has for ages been the Gospel for dedication of new churches, and for anniversary memorials of that dedication, and has been chosen for to-day's consecration of our church. It is found in the Gospel by St. Luke, in chap. 19, v. 1–10.

Perhaps no Biblical story has so many salient points as the Zaccheus story. I will analyze the whole, break it up into fourteen component parts, put at the head of each division the very words St. Luke gives us, and then I shall take for analogies many other Biblical stories as they were suggested by the division of the text.

"Jesus entered and passed through Jericho."—Matthew shows on the first page of the New Testament that Jesus (the Greek form of the name Joshua) entered the world as the great-grandson in the forty-sixth generation of Sal-

* Prepared for the dedication of the Reformed Hope Church at Manitowoc, Wisconsin. The reader will bear in mind that this homily is written in English by a Russo-German, who was advanced in years when he learned the English language, which will account for peculiarities in the idiom.

mon and Rahab. Jesus, the Eternal One, the everlasting "I am," was from eternity, is to-day, and will be in all eternity, the same. This Jesus was, before His advent into the world, worshipped by Joshua in Jericho. Through Joshua He snatched His great-grandmother Rahab and her household as brands out of the fire of Jericho. The scarlet line from the window was for the destroyers of the fortress the sign to pass over that house, as the blood on the door-posts in Egypt was for the angel destroyer the sign to pass over the blood-marked houses. The soul of Rahab was branded with sin, red as "scarlet," but was blanched whiter than snow by the blood of the true Paschal Lamb. By the faith of the children of Israel in Jehovah, and by Rahab's truly Israelitic faith, the walls of Jericho fell. Her live faith (James ii., 25), working by a life-venturing act of love, brought her, along with the spies, into peace (Heb. xi., 31). Retrogressively considered, the forty-seventh grandmother of our blessed Lord, always distinguished in the whole Bible by that infamous surname, is, excepting Sarah, the only female in the "cloud of witnesses" that is mentioned in Heb. xi. That cloud, beginning with Abel, has irradiated, like a galaxy of brilliant stars, the horizon of the faithful for nearly six thousand years.

"Behold, a man named Zaccheus was chief among publicans."—In the course of 1500 years old Jordan had been rolling torrents of water into the Dead Sea when the new and true Joshua took possession of "Immanuel's Land," the Land of Promise, and, of course, of Jericho, which had been rebuilt in spite of the tremendous curse threatened by Joshua of old. Joshua brought Rahab down the wall and preserved her in Israel's camp for the scarlet line of the Messiah's ancestry. The Messiah Himself drew likewise Zaccheus down from the sycamore tree with the scarlet line of His love, Zaccheus being as notorious a sinner in Israel's Jericho as Rahab was in the Jericho of the Canaanites. Our Lord's word, "Publicans and harlots go into the kingdom of God before you," is thus verified in both Jerichos, the ancient and the new. Most Biblical names are significant: Rahab means "widely spread"; Zaccheus means "clean, pure." Their names were realized in their life-stories. This realization holds good, even if the names are interchanged. Each fits for the other. The impurity of both of them is as widely spread as is their cleansing. According to Micah vii., 19, the scarlet sins of this scarlet woman were, so to say, thrown upon the bones of Sodomites into the Dead Sea (see II. Peter ii., 6; Jude, verses 7 and 8). Rahab's soul was made pure and robed with the white wedding garment of her eternal Bridegroom. The older of the two Jericho tales, the harlot hanging a scarlet line out of her window, and the later one of a rich little man climbing a tree to see a poor son of man, who descended from that ancient harlot, have been told and retold through thousands of years to untold myriads of men. On that day, when the earth shall be replenished (Gen. i., 28) and the heavens pass away with a great noise, the earth and her works be burnt up, the mind of the whole world will be replenished with both of the Jericho stories, the first seemingly as base as the second is seemingly trivial.

"And he was rich."—Abraham, the friend of God, was rich; he loaded ten camels with presents and jewels for the future bride of his son. God said to Abraham: "Thou shalt go to thy fathers in peace." This promise was to nim a divine pledge, that by grace the camel had passed the needle's eye. Solomon was rich. He made silver in Jerusalem to be as stones, and cedars as sycamores. But his life's evening reminds us rather of four rich fools mentioned by Luke: (*a*) Christ's parabolic farmer fool; (*b*) Dives; (*c*) the lawyer, who it is to be feared entered into "eternal sorrow," instead of entering into eternal life, and (*d*) Zaccheus, before Christ visited him. Rich and wise Solomon did not make the holy use of his treasures as did Abraham and the Magi of the Orient, Mary of Bethany, and Joseph of Arimathea, along with Nicodemus, after the death of Christ. By and by we shall see that the Son of Man brought personally rich Zaccheus through the "needle's eye."

"And he sought to see Jesus who He was."—John, Andrew, Nicodemus, the Greeks, in John's glorious Gospel, and Zaccheus, with whom, among Christ's biographers, only the "beloved physician" makes us acquainted, were merchants seeking goodly pearls. Having found the Pearl of Great Price, they exchanged for it nearly the whole of their property.

"And could not pass for the press."—How delightful it is for the Christian that Christ's invitation, "Come unto Me all," was responded to by thousands and thousands of people! We read in the Gospels, in order to let down the paralytic they had to uncover the roof. Again, "a small ship waited on Him, lest they should throng Him." Again, "rising a great while before day, He departed into a solitary place." Yet even thither the crowd followed Him, crying, "All men seek for Thee." Again, Peter says, "The multitude press Thee, and Thou askest: 'Who touched Me?'" Again, "when in the even the sun set, the whole multitude sought to touch Him, for virtue went out of Him that healed them all." In consequence of such scenes, unique in their immensity, the high priest, being a "whited sepulchre," became terrified at the prospect "that all men would believe" in this High Priest, and "the whole world go after Him."

"Because he was of little stature."—The antediluvian giants, the gigantic children of Anak, the kings Og and Saul, and the Goliaths, left no blessing to posterity; but this little shepherd-king, with his penitential psalm (Ps. li.), thrills the heart with compunction and consolation, and will thrill the latest sinner saved and sainted by the great Shepherd-King. The little publican made himself on the tree taller than all the giants of the world, but the son of David brought him down to his knees to the level of King David, when, with excruciating pangs, he wrote that penitential psalm.

Both little men will live on earth among men to the end of time. David on account of his elegy played on the harp, taken, as it were, from a tree, even the weeping willow; the other little man, Zaccheus, climbing a tree to see the "son of David."

"And he ran before."—In chap. xvii. of Luke, Christ warned the people to remember Lot's wife, who, when urged by the angel to flee for her life,

retrograded faster with her lustful heart than she advanced with her feet. Zaccheus, inspired, though yet unconsciously, by the fire "Christ came to send on earth," ran as rapidly up the tree, and as joyfully down the tree, as Rahab down the city wall, warned by the ancient "pillar of salt," in her vicinity.

"And climbed up into a sycamore tree to see Him."—Doubtless the rich publican was unwilling to expose himself on the tree as a target for fun. Imitating his first parents in paradise, he hid himself behind the foliage, and thence intensely gazed at the Central Figure of the group, seeking to imbibe as much of Christ's appearance as the Lord's swift passing-by would allow.

"When Jesus came to the place He looked up and saw Zaccheus."—The first feeling when the "fire-flaming eye" of the Son of Man caught the publican's eye must have been similar to the feeling of Adam and Eve when called from behind their foliage, and of Bar-Jona, when pierced through by Christ's eye in the palace-court. But the winsome Good Shepherd's calling His sheep "by name" immediately calmed all his perplexity.

"And said unto him, Zaccheus, make haste to come down. I must abide in thy house."—As Christ was in haste, why did He not say what He had to say to the publican publicly, for the benefit of all? Because Christ Himself had given the commandment: "When thou prayest be closeted with thy Father, Who is in secret and looketh into the secret." The top of a tree is a most inconvenient place for the purpose of confessing one's sins. Moreover, it would be incongruous for a sinner to look *down* upon the Redeemer. Even their outward positions toward each other must be inverted; Zaccheus must descend bodily, as well as spiritually, to the blessed "valley of humility." The Redeemer, long before that, had to come down Himself from the highest heights and had to descend into the deepest depths in order to elevate Zaccheus to heavenly heights in blessed eternity.

The first Adam, the gardener of Paradise, "looked up" for the fruit of the tree that was to make him God-like. Alas, for his dire disenchantment! That fruit proved to be a Sodom's apple. In it were hid poisonous "eggs of the dragon" and the "venom of asps." The second Adam whom Magdalene took for the gardener was a gardener indeed. For three years He "did for the fig tree in His vineyard" "all that could be done." But the tree remained barren, notwithstanding the Gardener's thousand days of prayerful work and the abundance of tears He shed during many a night. Then in the symbolical fig tree He cursed the chosen people of God, "O, Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, but ye would not."

"He made haste, came down and received Jesus joyfully."—Did the joy proceed from a presentiment that he was to be called out of his spiritual grave, as Lazarus was called out of his natural tomb? Thus far Zaccheus "did the lust of his father, the devil." Christ's tempter in the wilderness, the "murderer from the beginning," stripped and wounded the wayfaring Zaccheus in Jericho's wilderness, and left him not only half, but wholly, "dead in sin and transgression." "Priests and Levites passing by" despised him, only be-

grudging his wealth. Jesus, to whom the "sons of Abraham" said: "Thou art a Samaritan and hast a devil," acted the good Samaritan, dressed the wounds of the soul of Zaccheus in his own "inn" at Jericho, and cared more tenderly for his eternal welfare than the Samaritan cared for the body of the half-dead man.

"And when they saw it they all murmured, because He was gone to be a guest with a sinner."—If they, who are sinners themselves, despise a sinner, then his sin must be much more heinous than their own, reminding one of Rahab's sin, and that of the anonymous woman in Simon's house. Zaccheus, confessing to Christ his wrongful exactions, therewith endorsed the judgment his townsmen passed on him. Jeremiah says: "The heart is deceitful above all things and desperately wicked." That this dire heart-picture fits the heart of Zaccheus is proved by Him, who "tries the heart and the reins." Characterizing Zaccheus with the Greek term *απολλολώς*, which He also applied to the prodigal, He certainly painted his character as black as the Greek language will permit.

Gehazi coveted one talent of silver; in lieu of it he received two talents, but along with them also the leprosy of the Syrian, to "cleave unto him and his seed forever." Gehazi's greed for silver corroded the heart of Zaccheus. This was the leprosy of the farmer fool, of the unjust steward, of the young lawyer, and of Dives. In its last most desperate stage of incurability, we find this leprosy in Judas Iscariot. The college of the Apostles, it seems, was wholly composed of Galileans, excepting Judas. He hails, as does his Master, from the tribe of Judah. Judas inherited his name and disposition from Judah, the fourth son of Jacob, his and Christ's common progenitor. Judas "was in the loins of his father" Judah, when that Judah made the proposition to his brethren: "Of what profit is it if we slay Joseph; let us sell him." They got twenty pieces of silver for Joseph; but when Judas sold the lion of the tribe of Judah, he got ten pieces of silver more. Judas bore already in his lifetime the name of the whole nation, as he does now. The characteristic feature of his race is "the love of money," and Judas was the incarnation of that love. Judas, the betrayer of our Lord, was the organ and mouth-piece of the Jewish nation; the slaying of the Redeemer was not caused but was occasioned by Judas's greed of money. This woe-begone Jew was more enchanted by thirty pieces of silver, than charmed by the love of the "Son of Love," and by the seat of an apostle on the throne of glory in the regeneration.

"They all murmured."—How dreadful is the contemplation of the "few saved" over against the many that "die in their sins!" Noah, the "preacher of righteousness," condemned the world! Lot, the fire-brand, stands nearly alone over against the plain of Paradise, now covered by the Dead Sea. Joshua and Caleb,—over against the 599,998 carcasses that "fell in the wilderness!" Rahab,—over against the smoking furnace of cursed Jericho! Elijah,—over against the "apple of the eye" of Jehovah, whoring after Baal. Immanuel—the "light of life"—snatches in Jericho a brand out of the fire

and passes with him through Jericho; but the "lovers of darkness rather than light" despise both the Redeemer and the redeemed. The "Still-Small-Voice," sitting as it were under the juniper tree, asks even His Apostles: "Will ye also go away?" John Huss was sent into the flames by Cæsar, and by a John Gerson, and by all the heads of the whole western Christendom; whereas the head of heads, the arch-devil of a pope, John XXIII., dies on his bed! * So-called Bohemian brethren of the "brotherhood" of cremated Huss deputed twice, A.D. 1486 and 1489, others of their Bohemian brethren (*cheshti bratrzhi*) into Oriental and Occidental Christendom, to spy out experimental Christians, *i. e.*, such as they were themselves, called by the Psalmist, the quiet in the land. In 1486 they found none. In 1489 they found some Waldenses and the friends of Jerome Savonarola, who, ten years later, was himself burned, as had been Huss and Jerome of Prague. The fifteenth century of the Christian era is probably the darkest of all Christian ages. Yet carried in its embryo three morning stars, ushering in a new era: Christopher Columbus (both his names are highly significant, the first means Christ-bearer, the other means Dove, reminding one of the olive leaf in the dove's mouth), Nicholas Copernicus and Martin Luther. In the fifteenth century Sebastian Brant wrote his satirical "Narrenschiff" (Ship of Fools, or, Ship of the Crazy), in which he scourges the morals of a dead Christianity in dead Christendom. The steerers of the ship crazy, her crew and passengers laughed to scorn the few Christian "watchmen" that were awake. Narrenschiff's crazy ones, blinded by the "God of this world," only mocked, as did Sodomitic sons-in-law of Lot when warned by him; and as did these blind murmurers at Jericho. The few watching watchmen (St. Mark xiii., 67) were by grace transferred from the ship of the crazy to the ship of the Apostles with Christ in their midst, that had to brave many a storm. Christ, looking through the vista of the ages to come, to the Day of Judgment (*Dies irae, dies illa!*), asked: "When the Son of Man cometh, shall He find faith on earth?" Instead of an answer the Saviour pointed to Noah's water deluge and to Lot's fire deluge.

"Zaccheus said unto the Lord, 'Behold, Lord, the half of my goods I give to the poor.'"—The Samaritan woman at Jacob's well knew from the law that God forbids adultery. She expected the Messiah "to tell all things"; but she was so immersed into gross carnality, that nothing short of Messiah's omnipotence could open her eyes to see a spiritual God, "seeking spiritual worshippers." Christ proved to her His Messiahship by telling her all her dark deeds of days gone by. Then the grand hour had struck, ushering her into that day whose sun will never set. Likewise Zaccheus knew that the Lord had said, "Silver and gold is mine." But nothing short of the almighty word of Christ: "To-day I must enter thy house, and thy heart, and examine thy purse,"—could flash a lightning into his woe-begone life, awaken his conscience, seared by hellish fire, and eject out of the burning pocket nearly all the contents.

* As there never was a pope Peter, so there never shall be a pope John XXIV., nor an Alexander IX. Why? Let the scarlet college of cardinals give the answer.

Let us look now for the effect of Christ's visit and be overwhelmed with astonishment! Now, think only! Aside of the sins against chastity of which we are reminded by Rahab of Jericho, nothing is so assiduously concealed by men before the eyes of their fellowmen as the amount of property they possess. Often this is not disclosed by the father to the son, by the mother to the daughter, yea, not even by the husband to the wife, and *vice versa*. People have been known to have sewed up their money into their shroud with the injunction to treat the shroud as *nolli me tangere* after death. Here Zaccheus makes the stranger, Jesus, at once a confidant of his heart and purse with the first word he utters to Him. A rich Jew, probably informed that his visitor drew his first breath in a stable; that He is now more destitute than Jericho's foxes and fowls, and though He never had a mite of His own, is apparently well fed and clothed: this Jew Zaccheus is by the sight of Jesus Christ so spell-bound, so ravished to ecstasy, that on the spot he resolves to out-Herod Herod, part with the half of his wealth's realm, in favor—not of a dancing royal strumpet,—but in favor of the poor, excepting Jesus Christ, his guest—the poorest of all the poor—and yet the majesty from on high! But this rich majesty emptied himself of divine riches in order to make rich Zaccheus poor, yet rich in God for eternity. The publican, now realizing that his mammon is not his own, but God's, bestows on the poor the half of his goods, in view of the eternal tabernacles, thus "making friends with that mammon," which from the beginning of the world has been the chief source of enmity.

Zaccheus, divested in his purse and in his heart of the camel-load of money, passes safely through death's needle-eye to Lazarus in Abraham's bosom; whereas the farmer fool, the lawyer and Judas had before them the inevitable prospect to be soon with Dives in the flames of Hades, beyond the great fixed gulf, and to hear out of father Abraham's mouth: "Son, remember thou didst receive thy good things in thy lifetime!"

"If I have taken anything by wrongful exactions, I restore it fourfold." —The law requires simple restitution of theft. From the moiety left after the donations, he had resolved to return the "wrong exactions" fourfold: how much then was left for him? Even if nothing, then Christ was left, even the Christ who in the temple called the disciples to show them that widow that put her last mite into God's treasury. The publican's sin was as public as the vice of the woman in Simon's house. The repentance of both of them was as public as their viciousness. Christ, who had purged the temple, purged also the temple of their hearts.

When then did the Saviour begin His great work of salvation in Zaccheus? From his ardent yearning for a look on Jesus we may conclude that saving grace had previously drawn him to John the Baptist, who baptized at Bethabara over against Jericho. Zaccheus may have been among the publicans that asked John, "What shall we do?" and the latter may have shown them the lamb of God, which taketh away their sins, on condition that they bring forth fruits worthy of repentance. "Repentance unto life" granted unto

Cornelius was proved to be genuine by his offerings. "Thy alms came as a memorial before the Lord."

"And Jesus said unto them: 'This day is salvation come unto this house.'" —The order of grace preached by John the Baptist, and by the Lord Himself, and by all the Apostles is "godly sorrow," contrition and change of heart, then the appropriation of Christ's Gospel, which, if genuine, always leads to works of holy love. The genuineness of both, of repentance and of faith, is proved by the new fruits of the changed tree. The works will also be the criterion for the ultimate sentence on the Judgment Day. A converted heart must inevitably convert the purse, inasmuch as the purse is generally the thermometer of the heart. The Lord said, "It is more blessed to give than to receive." Our Saviour hungered for the "poor in spirit," for those sick of sin, to shed abroad by the Holy Spirit His own love and that of His Father into them. He did not look on the tree for a sycamore fruit, but for a soul, yearning for salvation. Forsooth Christ did enjoy meals in social circles. The words: "I must abide in thy house," and the other, "He is gone as a guest," imply that He partook of at least one meal with the family of Zaccheus. Matthew himself relates of a feast he gave, where the Lord sat amidst publicans and sinners; both represented in the one person of Zaccheus. Paul joined "food to gladness" as two witnesses for God. That most wonderful colloquy, which set the two itinerants to Emmaus aglow, was concluded with a meal. One pentecostal feature was: "They ate meat with gladness and singleness of heart." The jailor at Philippi washed the blood from Paul's back, whereupon Paul baptized him with water, blood and fire, and the meal of joy in jail transformed midnight into a celestial spring morning. On that eternally memorable day, when Jesus, the "Bread of life," blessed the bread in the family circle of Zaccheus, the Lord was the Host, and they were His guests, pondering His blessed words, "To-day is salvation come to this house." Did not they in that love-meal they took with the Saviour substantially receive what He gave after to the Apostles in the Holy Eucharist? Tradition makes Zaccheus a bishop, who, of course, participated in and distributed the Lord's Supper. How wonderfully must their hearts have been glowing when at the communion altar, even at a common meal, they seemed to behold that "Great Physician" who once supped with them!

Only a few days after the visit of Christ the caravan started from Jericho to the Passover at Jerusalem, the greatest annual feast of the Jewish Church. Could Zaccheus in whose heart the "first love" was burning keep aloof from this Easter festival? The "new heart" went after the newly found treasure. If he did go, he must have been present at Golgotha. Imagine Zaccheus now upon Mt. Calvary, on the great Day of the Atonement. Imagine the consternation when they met again each other at the tree. This time the situations are inverted. Zaccheus "looks up" to the Son of Man on the tree, who even is riveted to the tree, perhaps a withered sycamore or fig tree. "A sword pierced through His soul also" as it did through the soul of Mother Mary, standing by Him.

"Forsomuch as he (Zaccheus) also is a son of Abraham; for the Son of Man is come to save that which was lost."—That day, when Jesus—the eternal Love-Joy—visited Zaccheus, was certainly the happiest day of his life; whereas the day that dawned on the crucified Christ, dying between naked murderers on Golgotha, was the most dreadful, the most ghastly day he ever saw. Christ, the Sun of Righteousness, eclipsing Himself in the night of death on Golgotha, eclipsed the sun in heaven, thus transforming mid-day suddenly into midnight. This sudden change from light to darkness appeared to the publican as suggesting, though in reversed order, the wonderful change which had taken place within himself, when the day-spring from on high sent its first rays into his benighted heart. But the death of the Prince of Life killed all the "dead works" of Zaccheus that proceeded out of his "dead faith." In this sudden mid-day midnight a new light was shed into his soul, showing to him the whole of the Scriptures in a new and stupendous light. Now he understood more fully the immense distance between his own dead works proceeding from a dead faith and the living works of his father Abraham proceeding from a living faith. There the publican stands facing the death of the true King of Righteousness and Peace, the second Melchizedek, who had been typified by that ancient mysterious Melchizedek, by whom Abraham was blessed, and with him all the nations of the earth. Here on the most sacred spot of earth, ages ago, Abraham, the father of all the faithful, did "not spare his son," but lifted up the sacrificial knife over him. This son's life was not taken on Moriah, but the other son of Abraham, who had declared that "God so loved the world, that He gave His only begotten Son," slowly bled to death before the publican's eyes. Here before his eyes that "man" is dying, with whom father Jacob wrestled until the break of day, and was blessed by him as "Israel." The fiend, that in the serpent beguiled Eve and killed her, was also in the fiery serpents that killed many Israelites. Moses lifted up on "the pole a brazen serpent," and whosoever, bitten by the fiery serpent, looked to the brazen image—lived. Before Zaccheus' eyes is the mysterious counterpiece of that serpent, is the Christ, "made to be sin" and "curse" for us. For "cursed is every one that hangeth on a tree," in order that every one bitten by the "old serpent" and looking up to the dying Saviour might be healed. How venomous that bite is, and how desperately reprobate a man might become through it, was witnessed by the publican. The lost sons of Abraham even the one crucified, blasphemously called on Christ "to come down from the cross," using the same words (in the original) Christ used in calling down Zaccheus from the tree. But he heard also the King of the Kingdom of Heaven, cheer the repenting, believing thief on the tree with similar words the Redeemer used when calling Zaccheus from the tree. He heard also Christ's expiring words, "It is finished." The veil of the temple was rent in twain. The high priest entered into the holy of holies, offering unto the Father his first fruit, namely: the soul of a murderer —propitiated. Among the many mansions (abodes) Christ prepared in Heaven, there was one for Zaccheus, because the Son of God had already

made within the publican His abode along with the Father in the Holy Spirit. With what transport, with what exultation may Zaccheus have seen the Risen Saviour, who on that unique and incomparably solemn spring morning had come forth from the tomb in the garden, victorious over death and the grave! The publican may have been among the "five hundred brethren," and also among the "one hundred and twenty" on the Mount of Olives, that were blessed by the ascending Redeemer. Yet the whole weight and scope of the salvation Christ brought to his house he was only enabled to appreciate on the day of Pentecost, when the Holy Spirit came down in cloven tongues of fire upon the three thousand, making them to be of "one heart and one soul."

"When the Lord with a shout shall descend from heaven," surrounded by angels with whom there was joy even over repenting Zaccheus, and when Christ's saints shall be "caught up in the clouds in their Christ-like resurrection bodies to meet the Lord in the air"; the Lord, who was the guest of Zaccheus in Jericho near the Dead Sea, will welcome him to His own home in golden New Jerusalem on the Crystal Sea, "to enter into the joy of his Lord." Heaven is represented as a great meal of joy, the King making a wedding supper to His Son, with Abraham, Isaac and Jacob sitting in heavenly glory. John describes thus in the Apocalypse the heavenly hosts: "Behold, a great multitude, which no man could number, out of every nation, tribe, people, and tongue, standing before the throne and before the Lamb, arrayed in white robes and palms in their hands, and they cry with a great voice, 'Salvation unto our God and unto the Lamb!'" There we leave Zaccheus until we shall be with him.

Every adult that has come to the consecration of this church has lived thousands of days, the older ones of us tens of thousands of days; days that have receded into the boundless ocean of eternity. All these days have been lived under the eye of the Holy God, and are chronicled in the book of God. Besides the Divine Majesty, these days are partly known to ourselves, partly to living men, partly to men that have passed into a blissful or into a dreadful eternity. These, our past days and nights, are also wholly known to Beelzebub, and to good and to wicked angels! How many days are yet in store for every one of us? God only is in the secret of that. We shall die! When shall my supreme hour come? Where shall I meet the solemn hour of death? When the last sand drops in my hour-glass shall I hear that blessed Voice say unto me, "Amen, I say unto thee, this day thou shalt be with Me in Paradise"?

The ultimate end of this church will be the same as the end of the temple in Jerusalem; not one brick shall rest upon the other; be this before the catastrophe of Christ's coming, or at the time of it. How many worshippers will ascend in this "Hope" church on Jacob's ladder from Sabbath to Sabbath higher and higher and enter the church triumphant?

Would to God that no minister who has not first somewhere ascended a sycamore tree, to see who Jesus is, might ever ascend this pulpit! May he,

who from here shall, proclaiming the "eternal Gospel," break the bread of life, ever bear in mind that the Lord has placed him here as a day and night "watchman," and given him a trump into his hand to warn His people. For if he warn them not, God will "require their blood from his hands"!

May many a Zaccheus, in times to come, make this "Hope" church his sycamore, seek here Jesus, "who He is," and hear from the Saviour "that salvation has come to his house" and his heart! May here many a heart be set aglow by the words of Him who said: "Heaven and earth will pass away, but My words will not pass away!" May the members of this church, when the "valley of the shadow of death" is before them, pray: "Abide with me, for it is toward evening and the day is spent," and hear from the Lord the reply: "To-day thou shalt be with Me in Paradise." Amen.

PROPHESY AS COMMANDED.—This is what Ezekiel did. That is the right spirit, and that is the right method. This is all we have to do. Ministers do not make their own sermons; if they do, the people never hear them, or at once forget them. They do not get down to the heart's great needs, they have no sphere in the valley of dry bones. Such sermons have no music for shattered lives, and broken fortunes, and dead souls. The prophet does not invent his own prophecy. He is entranced, filled with enthusiasm, divinely infatuated, mad; and when he reads he wonders, he often weeps. Only materialists know what they are doing as to its beginning and its ending. Men sometimes prophesy under distressing circumstances. The valley was "full of bones," and the bones "were very dry," and Ezekiel prophesied as he was "commanded." We are not to be disheartened; we are to speak to the deadest men as if they could hear us; we are to address bones as if they could reply; in the churchyard we are to find an audience; among the dead we are to constitute an assembly of eager listeners. It is not for us to constitute the circumstances, and to say, Give me a fit audience, give me a kingdom for a stage. It is for us to prophesy according to the bidding of God—in the village, full of dull heads and lifeless eyes, and weary, dispirited hearts; in the city, mammon-driven and mammon-cursed; among the ignorant, who have no sublime ambitions; among the rich, who are trusting to uncertain riches; among the atheists, who have said, There is no God; wherever our field is appointed there we are to prophesy in gladness of heart. God will do the rest. "My word shall not return unto Me void" is an assurance that goes ringingly through all the winds that circulate round the globe, breathing their blessed inspiration upon every sick-visitor, every Sunday-school teacher, every missionary toiling under difficult circumstances, every pastor and preacher and prophet. If it were man's word it would go forth void and come back void; it is God's word and therefore it cannot fail. What then is our hope amid the dry bones, the shattered fortunes, the fatal diseases, the moral pestilence of the world? What is our hope? Our hope is the hope of Ezekiel. That God who has brought him to see the reality of the desolation will make him the instrument through which shall come the rush, the surging life, the resurrection—immortality.—*Dr. Joseph Parker.*

LIVING ISSUES DISCUSSED BY EMINENT COLLEGE PROFESSORS.

LIBERTY OF THOUGHT AND ITS LIMITATIONS.

By Prof. Theodore W. Hunt, Litt. D., Princeton College, New Jersey.

We are living in the days of free discussion. From the time of Lactantius and Lucretius down to the present, men have insisted, with more or less earnestness, upon looking at the multiform questions of life from their own point of view and reaching conclusions in their own way. Whenever, for any reason or for any length of time, such freedom of debate has been denied, serious results have followed, taking the form, at times, of political and religious revolution. It was so in Europe, after the repressive influences of the middle ages. It was so in the stirring days of the Protestant Reaction and Reformation. It was so in English politics, in the reign of King John; in the Revolution of 1640, and in that of 1688; as, also, in France and America, in the civil commotions of the eighteenth century. Such a history of English thought as that given us by Leslie Stephen or that by Dr. Draper, in his "Intellectual Development of Europe," is a signal confirmation of this spirit of agitation so germane to the nature of man and so essential to all true progress.

Hence, we notice, first of all, the right and duty of free inquiry. We may call it by various names—the right of private judgment, freedom of thought and speech, the claims of personal opinion. By whatever designation it is known, it is assumed to be an inalienable possession, involved in the nature of man as man, becoming more and more pronounced as the questions and interests with which it deals deepen in their significance. In theology, philosophy, literature and morals; in matters of social and economic import; in the multiplied topics that emerge from the daily evolution of individual and public life, intelligent men may think, and ought to think, for themselves just to the degree in which they are intelligent, and recognize their status as rational and accountable beings. The Biblical statement, that "every man must give account of himself to God," is not confined in its application to the day of final judgment, nor, indeed, to the special sphere of moral conduct in this life, but covers a scope as wide as the area of human relationships. Personal accountability applies to our intellectual as well as to our ethical judgments. In this sense, every man should be a Protestant, taking just exception to any code or class that seeks to seriously invade his personal privileges, and oblige him, at all hazards, to argue and conclude along the lines that others have laid down. So Milton reasoned in his "Areopagitica," with respect to freedom of speech and political theory, and in his "Christian Doctrine" with reference to religious truth. He had determined "to swear in the words of no master," however high in repute; never to follow blindly any course proposed just because it was proposed, and to carry his natural right

of private judgment into every matter that came before him for investigation. So D'Aubigné and Chillingworth and Bishop Burnet contended in their defence of Reformation principles against the assumptions of the Papacy, and so have all contended who either for themselves or their generation have revealed the fallacies of existing errors and opened out the way to sounder and safer beliefs. Upon such a freedom of thinking, mental and moral vigor depends, as also national and personal self-respect. By such insistence of private right are men and nations saved from becoming the dupes and deputies of others, and place themselves in right relations to God and the world. Never has there been a time when, with all the boasted independence of scope and view, it has been easier to be led and misled than now, so that even while we deem ourselves the most fully free in thought and action, we may be the veriest servants of others. No man can afford to unman himself in the interests of others, be the interests what they may. The duty of assent or of dissent is as important as the right, and he is the likeliest to place a proper estimate upon that freedom of discussion and belief that belongs to others who sacredly guards it as a privilege belonging equally fully to himself. All this is true, but it is not the whole of the truth, and, in a sense, not the most significant. The prerogative of private judgment carries with it, when properly interpreted, its own conditions and restrictions, without the acknowledgment and enforcement of which such a liberty defeats its own ends and becomes the occasion of the direst results. It is just because we are living in an age of open discussion that it is essential to state and apply these conditions, and most especially, within the domain of religious truth. Liberty of opinion is one thing, license or mental lawlessness is another; scope for fair and full debate is one thing, unlimited range of means and methods is another; to raise the question, What is truth? every man has a right as a man; in the final settlement of that question, every contestant must admit the validity of certain well-established limitations under the governance of which he must conduct the controversy. Religious thought involves, in the very nature of the case, what Dr. Mansel has called the limits of religious thought. To some of these limitations or conditions we may briefly refer:

1. The Acceptance of Postulates as a basis of Argument.

We may call these, axioms in morals, ethical and mental intuitions, first truths, fundamental ideas, or by other terms. They stand as logical postulates without which, or something like them, it is impossible to proceed with the discussion. Without them discussion is forestalled. A starting point there must be; some things must be assumed. There is a sense in which all reasoning within the sphere of morals and religion, as in mathematics, must have an *a priori* element in it. What the earlier Scottish school called the common-sense philosophy is a philosophy and form of logic far older than the Scottish school and far wider in its range. If we are to begin discussion with the so-called creed of the agnostic with knowing nothing and believing nothing and accepting nothing till proved, and insist that the presump-

tion is always against the possibility of truth and reality as at present existing —then the debate begins and ends at the same point, and freedom of thought is free to a fault and caught, at the outset, in its own meshes.

2. Deference to the History of Opinion.

There is such a thing as a consensus of view, a concurrent testimony, strong and vital because it is concurrent and so pronounced in its character that no discreet debatant can afford to ignore it. The right and duty of private judgment does not, at this point, stand by itself, and could not if it would. It must, unwillingly or perforce, concede the existence, at least, of public opinion and listen to what it says. It is so in all spheres—mental and moral; in all departments of inquiry, philosophic, linguistic and literary. Due account must be taken of what others have thought upon the same subjects; what conclusions they have reached and how they have reached them, while the individual inquirer, in the purest and fullest mental liberty, is bound to ask himself why he is called to depart from such conclusions already attained. Certain it is that, if there is such a departure on his side, he is bound logically to justify it and to show that he cannot be true to his own convictions and the accepted principles of reasoning and think as others have thought. This is not servility in any sense, nor does it call for a craven endorsement of what others say, but is an intelligent, conscientious and manly procedure, demanded alike of the claims of other thinkers and of the general interests of truth. It invites candor and unselfishness; makes a ready surrender of prejudice and pride of opinion for the mere sake of opinion; concedes the element of fallibility in the wisest of men and lifts the entire discussion that may be pending to the plane of a dignified and an earnest exercise of mind.

3. The Desire and Purpose to reach the Truth.

Just here is one of the crucial tests of ingenuous procedure. Argument for the sake of argument, or a discussion which does not even contemplate securing a definite issue is disingenuous, when men are supposed to be contending for truth and right. Scholastic practice in the way of debate and as exemplified in the educational training of young men may justify itself on forensic grounds, in aiming at the practice itself as the final end of the exercise, but not so outside the preparatory drill work of the school-room, when the gravest questions are in hand for examination and settlement. It is thus that Carlyle speaks of "jesting Pilate, asking, What is truth?" and significantly adds, "Jesting Pilate had not the smallest chance to ascertain what was truth. He could not have known it had a god shown it to him." Precisely so, the Pharisees and scoffers of Christ's day could not reach the truth as declared by Him and embodied in Him simply because it was not their sincere and serious purpose to reach it. Hence, all nice distinctions of casuistry for the sake of the distinctions, all subterfuge, evasion, quibbling and twisting of the truth; all intentional ambiguity and sophistry and double dealings in the use of mean and ends, is directly counter to the spirit of honest discussion, and a gross abuse of that freedom of thought which is one of the

highest privileges of man. Such freedom, properly interpreted, is a trust and a moral responsibility, making it incumbent on every one who possesses it to take heed how he uses it, lest he justly forfeit it.

Such are a few of those limitations or conditions which form a kind of guard-line around the inherited right of personal liberty of thought, lest that liberty trespass upon the rights of others, and thus transgress the very principle that characterizes it. No one can carefully observe the manner in which such a natural privilege is exercised without seeing the frequent violations of these conditions, and, most especially so, within the realm of religious truth. Long established postulates, which have been seen to be trustworthy, and are supposed to lie at the basis of all fair discussion, are either ignored, or, if accepted, accepted but in part. With such reasoners there is no such thing as a "faith once delivered"; no such thing as fundamental and known truth on which to rise to something higher, and, as yet, unknown. In the exercise of a supposed liberty devoid of all restraint, the only method, it is urged, is to begin with denying all; to bring what is called an absolutely unbiased mind to the discussion and to accept nothing save perforce. Moreover, a captious and suspicious spirit takes the place of honest investigation. Lessing's famous preference of the "search after truth" to the truth itself becomes the guiding impulse; questions historically settled and so accepted are re-opened and revoked or modified without the presence of any new evidence to justify it, and, if so be any truth emerges outside the limits of the material and natural, it is thereby regarded as untrustworthy. As Professor Mansel has tersely expressed it, all such reasoning is "speculative, not regulative," a lawless application of free thinking, with no practical ultimatum in view, and the more vague and visionary the better. Hence, hypothesis takes the place of history, and imagination that of reason, and no progress is made in the discovery of truth. By such a false conception of what freedom of opinion is many have come, at length, in theological issues, to have no opinion at all. What Professor Bryce has termed "an age of discontent" is thus induced, and not a few are pleased to have it so. Even the sea is, at times, at calm, but in the wild waters of agitation for the sake of agitation, there is no peace. An endless round of question and answer becomes the ideal condition. In the onward course of life there is no period or full stop, nothing but interrogation or exclamation or parenthesis or dash, and so this moral history repeats itself without cessation, bringing in the reign of rationalism and then of naturalism, and then of pessimism—each for himself and all for the worst. The Seekers and Levellers are not confined to the days of Cromwell, but are now busily at work, under the plea of freedom of thinking, undermining all ethical distinctions, all existing moral institutions. To explain truth is not the object, but rather to explain it away; not to reach it so as to diffuse it, but to uproot and destroy it and bid every man think as he pleases despite all precedent, condition and possible result.

Personal liberty of thought under well-adjusted limitations is one of the urgent needs of the time, so as not to run athwart the laws of God and the

rights of men and the interests of truth. The spirit of intellectual humility in the pursuit of truth is another need equally urgent, so as not, once again, to commit the personal sin of usurping God's place in the universe as the source of all wisdom and knowledge. Personal pride of opinion is at the basis of a large part of the religious scepticism of the day; the right of private judgment carried to so gross and revolting an extreme as to provoke the righteous wrath of God and all good men and ruin the souls of those who indulge it.

There are some things in the realm of thought and truth which even German specialists in theology do not know; some things too high even for the highest criticism; and the first thing for these modern wiseacres to do is to get down upon their knees in the dust with Job and confess that they were not personally present when God laid the foundations of the earth and outlined its moral order. The spirit of humility and discipleship is the spirit that we need, in the world and in the Church. The theory that we know or can know everything is as false in philosophy and religion as that we know and can know nothing. It is an abuse of personal liberty. God alone is unconditionally free.—*N. Y. Observer.*

THE TENDENCIES OF HIGHER CRITICISM.—The state of Protestantism in many parts of Germany clearly gives warning of that to which the higher criticism method of dealing with Scripture must lead. In large portions of Protestant Germany the Bible has become an almost unread book, and the churches are deserted. In a Protestant town of 7,000 or 8,000 people, where I attended the university for a time, the only Protestant church, which might have held 2,000, was attended by from 100 to 200 at the one service in the week—on Sunday morning. On Easter Sunday it might be filled, but on other days it was almost empty, and there was no other church to attend. It is well known that the proportion attending places of worship in Berlin and most of the other cities and towns of Germany is infinitesimal in relation to the Protestant population—scarcely above one or two per cent.—while the theatres, etc., on the Sundays fill to overflowing. It is so also in most parts of Protestant Switzerland. Many of the preachers don't believe in the authority of the Scriptures. There may be two roads to infidelity—the road of superstition and the road of scepticism, but the latter certainly is the shorter and more direct. The Church of Rome may practically make the Bible a sealed book to the bulk of her people, but she does not treat it as the bundle of fables, frauds, and forgeries that some Continental Protestants represent it to be. She may strain the bow of faith perhaps too tight, and produce a reaction in some cases, but she never leads her children into infidelity by the road of higher criticism.—*Rev. Gavin Carlyle.*

A NEW EVANGELICAL MONTHLY.

The Treasury for Pastor & People

Conducted by a corps of eminent Clergymen.
J. SANDERSON, D.D., MANAGING EDITOR.
E. B. TREAT, Publisher,
5 COOPER UNION, NEW YORK.

Vol. IX. SEPTEMBER, 1891. No. 5.

Yearly, in advance,	$2.50
Clergymen,	2.00
Single Copies,	.25

FREE, to Clergymen as follows: For a club of three new subscribers (Clergymen, $2.00, Others, $2.50), we will forward THE TREASURY one year FREE.

These rates include postage in the U. S. and Canada.

We are responsible for remittances when made by any of the following methods: Express Money Order, Draft, Post Office Order, or Registered Letter.

Preaching to Children.—Every pastor needs to cultivate his talent for making gospel truth simple in idea and style, and attractive to the youthful mind. The lambs of the flock must be fed, fed with the sincere milk of the Word and fed at frequent intervals, "here a little and there a little," if these lambs are expected to grow in the knowledge of the Good Shepherd and to be induced to shelter permanently in His fold and to feed with His flock. Whoever, therefore, occupies the position of an undershepherd should be instant in season and out of season in gathering materials from which he can prepare suitable food for the lambs, so that he can give a portion of meat to each in due season. Many excellent books have been published by men who have been eminently successful in interesting and instructing children, from which many hints can be drawn; but of these books none excels in the fulness and variety of its topics, in the simpel beauty of its language, and in the freshness and aptness of its illustrations the excellent work by Dr. J. R. Macduff entitled "Hosannas of the Children." We do the readers of THE TREASURY a great favor in directing their special attention to it, and in announcing that it is published at the office of THE TREASURY for Pastor and People.

ANNOUNCEMENT.

The promoters of "The Treasury" take pleasure in announcing that the

REV. T. L. CUYLER, D.D.,

will write for this magazine this year a series of articles entitled, "Pen Pictures of Eminent Preachers."

The ninth, entitled

REV. C. G. FINNEY,

will appear in the September number, and each successive issue will contain one of these pen-pictures.

The series of articles on "Living Issues," which has been so popular and beneficial during the past year, will be a prominent feature of "The Treasury" during 1891. See advertising page for further inducements.

Christian Work.—This is always in order. It is always needed and never out of place. The agents for taking part in it are almost innumerable and greatly varied in gifts and methods. But while this is true, it should be kept constantly before the mind of the workers, that all will avail nothing without they are clothed and filled with the Spirit. In spiritual things no true, permanent, effective work can be done by machinery or by an external instrumentality. These may be used for attracting the attention, and illustrating, it may be, some of the great

truths propounded, the work needed to be done, and the results sought to be attained. The methods employed by the Salvation Army are especially of this character, and are effective only in so far as they attract the masses to hear the words of the Lord. These advertising schemes do not and cannot reach the seat of man's disease, the virus that is within; that can only be reached by God's Spirit with or without the use of His Word, just as it seems good in His sight to use it or not. That God has honored the means employed by this Army in drawing men to listen to His Word and to seek and find the only Saviour of the soul, there can be no doubt. These methods, however, seem only adapted to certain classes of men and of minds, and to those in special environments. But other well considered plans should be used vigorously in seeking to win others. The good seed should be sown beside all waters and by all methods, that the Word of the Lord may grow mightily and prevail, and that Jesus may see of the travail of His soul and be satisfied.

Make it Plain.—No motto is more important than this for the teacher, preacher or professor. It is a waste of time and means and many other things to occupy the place of a professed conveyer of ideas when the language in which they are clothed is ambiguous or doubtful or of *double entente.* The individual who professes to have clear ideas and yet fails to embody them in transparent words is not fit to occupy the position of a teacher. He is either an incompetent, or a charlatan, or an imposter, or one who puts on airs for the purpose of bewildering his fellow mortals, whom he deems are not capable of grasping his wonderful "concepts" or of understanding the mystical language in which he clothes them. Such a method of pretended teaching should be expunged from all those devised by any system of pedagogics, and if practised at all, should be practised only among the mystics. Well does Milton describe such a teacher when he writes:

> "What have been thy answers, what but dark,
> Ambiguous and with double-sense deluding."

God gave the prophet Habakkuk a command the spirit of which every one who speaks for God should heed: "Write the vision and make it plain upon tables, that he may run that readeth it."

Back bound volumes of "The Treasury": a limited supply can still be had in uniform binding fully indexed, $3 each. To current subscribers, $2. Postage 25 cents. Uniform cases for binding will be mailed on receipt of 25 cents.

DR. GUTHRIE'S WORKS. A new edition is in the press of the publisher of "The Treasury." Price, $1 per vol. Formerly published by Carter Bros. at $1.50 per vol.

The numerous serial articles, and special papers on Homiletics, Pastoral Theology and much other valuable material, the copyrighted property of "The Treasury," published during its eight years, would make ninety-six ordinary 12mo volumes. Subscribers can secure the eight yearly volumes for $16, or any single volume for $2. Contents of the eight yearly volumes sent on application.

See second page of advertising for form of certificate and conditions of membership of "The Treasury Purchasing Agency."

FIRST PRESBYTERIAN CHURCH, GREENWICH, CONN.

The church was organized April 16th, 1881; Purchased the present site in March, 1882, and worshipped in a small wooden building which was on the property and had been used for several purposes and converted into a chapel till the completion of the present building, which was begun in July, 1886, and was dedicated October 25th, 1887. The cost of site and building, $28,000. J. C. Cady, Architect.

Rev. Jno. T. Wills, Pastor.

NOTED PREACHERS

Rev. John T. Wills, D.D.

By Rev. James H. Burlison, Ph.D.

Greenwich, Connecticut, is one of the most beautiful suburbs of New York, being within twenty-nine miles of the city, and is the summer residence of many of the business men and capitalists of the metropolis. The place is noted for its pleasant homes, its well-equipped schools, and elegant churches. The Presbyterian Church is one of the most beautiful buildings in the place, and is ministered to by the subject of our sketch, Rev. John T. Wills, D.D.

Dr. Wills is English by birth, and is of pure Anglo-Saxon blood; he was born April 21st, 1840. He was the subject of deep religious impressions during his childhood, being brought up in a godly home, and at the early age of sixteen was received into the full communion of the Church. He enjoyed the best educational opportunities the country afforded, which were improved by diligent study, and in March, 1860, he was licensed to preach the Gospel and continued his studies under the direction of private tutors for four years; then, after a brief experience in business, he removed to California, was ordained in San Francisco in December and served important churches in Los Angeles, Oakland, and San Francisco, while in the latter city he was chosen moderator of Presbytery and commissioner to the General Assembly. Thence removing to New Jersey, at the earnest solicitations of his friends, he entered the evangelistic work for six months. Hundreds were converted and added to the churches as a result of his labors. A correspondent of the *New York Evangelist*, speaking of his work in one place, says: "These (the converts) include all ages, from the youthful members of the Sunday-school to those who have passed the ages of threescore and ten. The work has been free from any undue excitement. Dr. Wills' preaching has been all that could be desired; he possesses," says the correspondent, "a rare faculty of presenting the Gospel in a clear and practical way. It has carried conviction to the heart of the sinner, and solved the doubts of many who hesitated to take the final step. The influence of this revival has been widespread throughout the community. The stores have been closed in the evenings that all might have an opportunity to attend the services."

At about this time the Presbyterian Church of Aurora, N. Y., the seat of Wells College and Cayuga Lake Military Academy, selected him as a suitable person to occupy this important field. A writer, in making note of this fact, says: "We congratulate this church on securing one of the most admirable evangelical preachers of our time. The testimony of the churches in which he has labored is, 'We have never been so spiritually built up by any preaching.' Dr. Wills is an earnest, eloquent, finished speaker—has the faculty of clearly, freshly elucidating and deeply impressing the truth which evidently wells up out of his own spiritual insight and experience—the great essential of power. He has also a wonderful tact in personal effort with the unconverted, even in most difficult cases, and magnetic influence with the young. In winning to Christ and building up spiritual character of great promise among the youth in the Aurora educational institutions at the very forming period of their lives, Dr. Wills, we believe, will be found to be peculiarly chosen and called of God to a sphere of vast usefulness, in addition to his special fitness as preacher and pastor for one of our principal churches."

After three years of successful labor in this field, during which more persons were added to the church than at any time for forty years, during the same length of time, he received and accepted a unanimous call to his present field. The church was in great disorder and required the most strenuous efforts

to lift it out of these troubles and place it in the front rank. Since the present pastorate began, less than two years ago, many have been added to the Church, the congregations, Sunday-school, and prayer-meetings have been greatly enlarged, and an elegant manse erected on the church lot at a cost of $8,500, all of which money has been raised by the personal efforts of the pastor, and so his work has been honored of God in building up the Church.

As a preacher Dr. Wills is noted for clearness, spirituality, and simplicity. The profoundest truths are presented in a light which leaves none in doubt as to their meaning. No manuscript is used, but eye to eye, face to face with his hearers he pours out with unction and deep feeling the subject-matter of his sermons. In the preparation of his sermons his plan is to select the subject and text in the early part of the week, then draw up a plan, think it over with earnest study during the week, and on Saturday revise the plan, and the sermon is ready for delivery. The sermon appearing in this issue was taken by a stenographer as it fell from the speaker's lips. Greenville and Tusculum Colleges conferred the honorary degree of Doctor of Divinity on him in the year 1884.

As a pastor Dr. Wills is deservedly popular; he mingles freely with all classes. The rich and poor, the saint and sinner, the young and old—all know that the pastor is a true, earnest Christian friend, anxious for their welfare. His activity in all lines of church work, his skill in the manipulation of church finances, his ability to push the work and yet avoid all difficulties, would cause him to be a success in any parish, even if he did not possess in a pre-eminent degree the other qualifications essential to a Christian pastor.

LEADING THOUGHTS OF SERMONS

God's Mysteries.

By Canon H. P. Liddon.

Stewards of the mysteries of God.—I. Cor. iv., 1.

Shakespeare, after his wont, claims for the word "mysteries" its nobler sense, when he speaks of those mysteries which Heaven will not have earth to know, but like other words it has lost caste in popular usage since his day. It is one of many words which Paul baptized, enriching them with new meanings not inconsistent with their old associations. It is in the New Testament used to describe always a truth, but one which has been, or is, more or less hidden. On some truths the mind's eye rests directly, while it is assured of the reality of others by seeing something else which satisfies it that the truth is there. Mysteries in religion are of the latter class; we only see the ray which implies the sun behind the cloud. We know that One Being only is eternal—God. If anything distinct from Him shared eternity, there would be two Gods; therefore matter cannot be eternal. Thus far the spirit of man gazes directly upon truth, and then infers that at some time that One Eternal must have summoned into existence the material universe, but no sooner do we try to imagine the process than we are in the presence of mystery, a truth certain to us, but behind a cloud. Regarding Christ, how can the same Being be both God and man, finite and infinite? We know it must be so, but are again in the presence of mystery—a truth behind a cloud.

Again, nothing is more insisted on in the sacred Scriptures than the unity and indivisibility of the Godhead—Three in One and One in Three, and yet we feel that this truth, certain to faith, is still a truth behind a cloud. Why should there be in religion this element of mystery? Is the world around us, however, so entirely free from it? What is watching the growth of a flower, or witnessing the effects of gravitation, but to be in its presence? Breaking through the be-

numbing effect of long familiarity, we realize the mystery of speech. Science does not exorcise mystery out of nature; it only moves its frontier a step further back. Suppose religion were wholly divested of mystery, should we not ask, "Is it really a message from the higher world? Is it not too obviously an accommodation to our dwarfed conceptions? Does it not carry the trade-mark of human manufacture?" We may resent mystery, but it is the robe of a real revelation, and though the great truths of Christianity shade off into regions where we cannot hope to follow, this is only what must be expected if Christianity is what it claims to be. All these centre in one divine mystery, which says less to our speculative faculties than to our hearts: the mystery that God so loved the world that He gave, for its sake, His only begotten Son. Poor, indeed, and inadequate must any powers appear for the exacting claims of this awful stewardship; how easy to forget that account which, of all men, the steward of God's mysteries will one day have to give.

The Resolve of Faith.

By C. H. Spurgeon.

I said, I am cast out of Thy sight; yet I will look again toward Thy holy temple.—Jonah ii., 4.

Whatever the circumstances, faith always comes to the front. In this instance faith seems submerged, yet instantly lifts up its head again, saying, "Yet will I look towards Thy holy temple." Faith may be crushed and ground, but every fragment lives. Jonah's position was unique, and singularity often seems to be the sting of sorrow, but here faith was present. Like the figure on a Manx penny, whichever way it may be turned it always stands on its feet. The verdict of sense, that he was cast out of God's sight, comes first. Unbelief must have its say, and blabs out all its silly soul. If we cry as soon as sorrow comes, it is almost always in words we afterwards have to eat. Therefore hold thy speech, or do as Jonah did, speak to God. The verdict of sense is apparently correct; did it not look as if he was now cast from God's sight? Yet this was not true, and I beg those who have been judging of God by what they saw and felt to revise their judgment. Jonah had tried to flee from God, and was it not proper, therefore, that he should be cast out of His presence? Still it was very bitter. If thou art not happy with thy God, thou art doomed to be happy nowhere. But no soul that longs for Him is wholly cast off; if content without Him, then thou art lost indeed! But Jonah's position was a standing evidence of God's presence. There was a text Jonah had never heard, and which I commend to my hearers against the time they got where Jonah was: "Him that cometh unto Me, I will in no wise cast out." That promise had not been given, but the promises of God work backward; knowing it would be, He kept it as if it already had been given.

Notice, secondly, the result of faith. An ugly kind of saint, this Jonah, but his rough shell concealed the wondrous pearl of faith! He had hitherto taken the management of himself into his own hands; he had not prayed for God's blessing on his voyage, but in the fish's belly he begins to pray. Some who have the least time and opportunities for prayer pray most, and those who have most opportunities and everything congenial often pray the least. There are no less than seven extracts from the Psalms in Jonah's prayer. I like a faith that loves the Bible. If we cannot come to Christ as saints, let us come as sinners; if not with broken hearts, then for broken hearts:

> "Just as thou art, without one plea,
> But that His blood was shed for thee."

The Wonderful Dignity.

By David MacEwen (Presbyterian).

Now are we the sons of God, and it doth not yet appear what we shall be.—I. John iii., 2.

It was with feelings of wonder that the Apostle John evidently regarded the higher honor of sonship. Many Christians hardly realize it in the same way. A man must be himself in the light, to know what a wonderful privilege it is to see. To feel aright the high dignity of sonship is itself a mark of grace. The

son of a king cannot be expected to feel like one, if his conduct and pursuits would shame a peasant or the meanest of the people. If we do not realize the high honor and dignity of being "sons of God" we should inquire if the fault is not in ourselves.

I. The nature of Christian sonship. The right or title was lost in Adam, and it is recovered for us in Christ. No one has it by nature. We are all God's creatures by nature, and in that sense "His offspring," but have not the right or title of "sons," except in and through Christ. Faith in Christ procures for us not only the title, but also the character or disposition of true sonship. This character is produced in us by the indwelling of the Holy Spirit. None can call God "Father" but by the Holy Ghost.

Sonship also implies distinction on the part of those who have it. They are distinguished in God's favor and in the blessed consciousness of that favor.

II. The privileges of Christian sonship. There is the freedom of access to God which belongs to sons. They have liberty to approach God as their Father. There is the claim of help and support from God which belongs to sons. They have the privilege of claiming from Him as a Father all they need as His children. There is the enjoyment of family fellowship which belongs to sons. They belong to a glorious brotherhood, the family of God in Heaven and on earth, with whom they have the privilege of intercourse. And there is the heirship which belongs to sons—for they are all begotten to an incorruptible and unfading inheritance.

III. The spirit of Christian sonship. It is distinguished by filial reverence, worthy of God as our Father, filial love in harmony with the love which He displays towards us, filial confidence and obedience such as dutiful sons ever show towards a father whose character entitles him to receive it; and filial submission such as children will ever cherish towards parents whose aim in all they appoint or impose is the best welfare of their family.

IV. The prospects of Christian sonship. "It doth not yet appear what we shall be." The prospects were too high and glorious for the Apostle to describe. One thing is certain—we shall be like Christ, and we shall see Him as He is. To this likeness let us aspire—for this beatific vision let us prepare.

Liberty and Law.

By E. P. Goodwin, D.D. (Congregationalist), Chicago, Ill.

Stand fast, therefore, in the liberty wherewith Christ hath made us free.—Gal. v., 1.

All things which have life and being have liberty only in so far as they obey the laws which govern their actions. There is a general impression among men that the Bible stands for tyranny. Says one, "I may do as I please." That is true to a certain extent, but if a man transgresses any one of the laws of nature or of the state there is a penalty which is bound to follow. Men cannot live in any other way than in obedience to the conditions of their being. A man can change his conditions of life no more than a flower or an oyster can. Man's liberties are in all cases under restriction; everything he does is under law.

The liberty of a man out of which he gets satisfaction is a liberty that has become a part of him. If one gains proficiency in any profession or trade, his liberty in his specialty is proportionately increased. The law of mechanics becomes a part of the mechanic, the law of music a part of the musician, and when performing their functions there is apparently no great effort on their part. But one who does not understand mechanics or music has not the liberty to undertake feats in those departments. When one becomes accustomed to certain lines of action there is an increase of power and liberty. Obedience to law brings happiness, for all law was meant for the welfare of man. It is impossible to escape the governing influence of law. If a being is transferred from one state to another he becomes subject to a different set of laws.

The application of the law of liberty to the issues which confront the American to-day is simple. The first question to ask in determining a line of political

action is: "Does it meet the best interests of society?" It is a truth which cannot be contradicted that the reading of the Bible in public schools was intended for the best interests of society by the founders of the Republic, and has yielded fruits which warrant a continuance of the custom.

Suppose I wave before your eyes an old torn and ragged battle flag, and ask you which of its stars or stripes you would have removed. You would not consent to the removal of one. Yet I say that all these stars and stripes might better be stricken out than that the Bible should be taken from the children who receive instruction in the public schools. If foreigners are not willing to stand under the same banner with us and worship the same God, let them stay at home.

The law is not made by single individuals, but by the community. No man shall be allowed to teach anarchy in the United States, and the same principles which apply to the teaching of anarchy will apply to those who would remove the Bible from the children.

The Preachers and Their Preaching.

By Rev. George Fairclough (Baptist).

And some of them were men of Cyprus and Cyrene, which, when they were come unto Antioch, spake unto the Grecians, preaching the Lord Jesus, etc.—Acts xi., 20-23.

I. The preachers—men of Cyprus and Cyrene. Their names are not recorded, they held no office in the Church, were not appointed to preach, and were probably quite unknown to the Church at Jerusalem. A band of nobodies. But they loved the Saviour whom they had trusted, they knew the Gospel, they believed in the Holy Ghost, they felt the constrainings of the love of Christ, and had compassion for the lost and perishing. Their manner of preaching is described in the words, "They spake"; no grand orations, but plain, earnest, loving statements and appeals.

They preached the Lord Jesus. As the expression of God's love to sinners, holy hatred of sin, and righteous wrath against sin. They preached the Lord Jesus in His person, life, death, burial, resurrection, ascension, glorification, and coming again. As Priest, Altar, Sacrifice, Saviour, and King.

The hand of the Lord was with them. No apostolic hands had been laid upon them in ordination; but they were the Lord's ordained ones, for His hand was with them—with them to guide, support, protect, and to add power and blessing to their message.

A great number believed and turned unto the Lord. They believed the message. They turned to Jesus Christ as Lord; a number did so; a great number did so.

II. The mission and ministry of Barnabas. The good news travelled as far as Jerusalem. It reached the Church there just at the time when, having forgotten the Master's command "To go into all the world and preach the Gospel to every creature," they were debating whether they ought to send the Word of Life to any save the Jews only. Here the thing is done, and their ears tingle with the story of Gentiles receiving the Word of God. They don't know whether to believe or disbelieve it—to approve or disapprove. So they sent Barnabas to see and to report.

What he saw. "The grace of God." Not mere excitement—a got-up sensation; but a real work of God. He saw changed men—changed women—changed homes—changed lives. He saw those who had been licentious and degraded heathen, through the preaching of the Gospel and power of God made pure, righteous, good, and worshipping the Lord and His Christ.

The effect this had upon him. "He was glad." He found nothing to reprove or correct. He had no jealousies or heartburnings. No petty, half malicious faultfindings, because God had used such instruments to do His work. He was glad in the Lord; for the work was manifestly His. He was glad because of those in whom the Lord had wrought.

He threw himself into the work. He exhorted them to cleave unto the Lord. The word cleave means tarry, abide, continue. You have come to Christ, tarry

with Him; you are in Christ, abide in Him; you have trusted Christ, continue to trust Him. Do it with purpose of heart; with whole-souled, not weak-kneed, allegiance.

The effect of this. The good work was deepened and extended; and (v. 24) much people was added to the Lord.

The Perfect Law of Liberty.

By Rev. John Lewis (Congregationalist), Wales.

But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.—James i., 25.

James, an Apostle, constitutionally and supernaturally fitted for the discharge of his great commission, discharged it with fervor, and with authority. It was to present the human and practical side of the same doctrine as Paul preached. It was to show the practical power of faith as the best evidence of its reality in the soul. A mere hereditary, logical, passive faith is of little value. The whole thing must be set in motion. I. There is here a particular designation given to the Gospel; "The perfect law of liberty." II. A particular conduct toward the Gospel described—"looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work." III. A particular assurance made to him who maintains that conduct toward the Gospel, "This man shall be blessed in his deed."

I. A particular designation, &c. The Gospel is called a law—the royal law, the law of liberty, the perfect law of liberty. Compare it with natural laws—the laws founded upon discovered facts in the material universe—with Judaism, with human enactments. Modern legislation is very largely a history of repeal—the repeal of unjust laws; and this will go on until all inequalities and injustice are swept away. The Gospel is perfect. You cannot improve it. You may improve the Bible, in a few things but not the Gospel.

II. A particular conduct toward the Gospel, etc. The looking here is significant. It is earnest, concerned, like the look of the eager disciples into the grave of their risen Lord; like the look of the angels into the wonders of redemption. It is a persistent, childlike look of a trustful, obedient child. The spirit of faith is here, and such, according to our Lord's assurance, shall know of the doctrine.

III. A particular assurance made, &c. "This man shall be blessed in his deed." "Virtue is its own reward;" so is obedience in this case. It is a principle in God's government. "Them that honor Me I will honor," "And he shall be like a tree planted," &c. God is as if eager to bless us at once—"in his deed." The blessing is not delayed.

Experience and Hope.

By Rev. George A. Gordon, Boston.

They let go four anchors from the stern, and wished for the day.—Acts xxvii., 29.

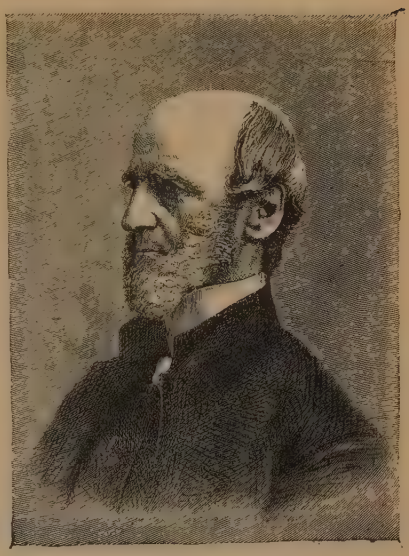
Is there any picture of the tried but victorious spirit in its first and final relation to Christ? Is there any comprehensive illustration for Christian truth and the struggling human soul? Is there any sign for the things of faith and our changing and advancing life under them?

Is there any symbol for the divine reality and all manly preparations for it, all noble attainments in it, all legitimate anticipations of it, all heroic advances for its sake? All this we have in the text, "They let go four anchors from the stern, and wished for the day." That is the symbol for the powers of experience and of hope: for what a man can get out of the present and out of the future. That island of safety was not reached without loss. The ship was a total loss. There is no escape from death. We all know this. This is the sublime pathos of life. We let go our anchors from the stern, and wish for the day. When day comes we cast away our anchors and make for land. But that cannot be without loss. The ship must be run aground, and we all escape safe to land. May it loom upon us as we struggle among the great waves, and draw near to the loss of the ship on the Island of the Blest. Meanwhile the idea of the text must bring us good cheer. It matches life so completely.

PEN-PICTURES OF EMINENT PREACHERS.*

By Rev. Theodore L. Cuyler, D.D.

Dr. Stephen H. Tyng.



When I came to New York as pastor of the Market Street Church, in 1853, the most conspicuous minister in the city was the rector of St. George's Episcopal Church on Stuyvesant Square. Every Sabbath the superb and spacious edifice was thronged. It was quite "the thing" for strangers who came to New York to go and hear Dr. Tyng. Even on Sunday afternoons the house was filled; for at that service he preached what he called "sermons to the children"—but they were not only sprightly, simple and vivacious enough to attract the young, they also contained an abundance of strong meat for persons of older growth. He was an enthusiast in Sunday-school work—had 2,500 scholars in his mission-schools, and possessed an unsurpassed power in nailing the ears of the young to his pulpit.

Dr. Tyng was the acknowledged leader of the "Low Church" wing of Episcopacy in this country, both during his ministry in the Epiphany at Philadelphia, and in St. George's at New York. He edited their weekly paper, and championed their cause on all occasions. He was their candidate for the office of Bishop of Pennsylvania in 1845, and the contest was protracted through a long series of ballotings. It was urged, and not without some reason, that his impetuous temper and strong partisanship might make him a rather domineering overseer of the diocese. He possessed an indomitable will and pushed his way through life with the irresistible rush of a Cunarder under a full head of steam. His temper was naturally very violent. One Sabbath evening he was addressing my Sunday-school in Market Street, and describing the various kinds of human nature by resemblances to various animals, the lion, the fox, the sloth, etc.: "Children," he exclaimed, "do you want to know what I am? I am by nature a royal Bengal tiger, and if it had not been for the grace of God to tame me, I fear that nobody could ever have lived with me." There was about as much truth as there was wit in the comparison. His congregation in St. George's knew his irrepressible temperament so well that they generally let him have his own way. If he wanted money for a church object or a cause of charity, he did not beg for it; he demanded it in the name of the Lord. "When I see Dr. Tyng coming up the steps of my bank," said a rich bank president to me, "I always begin to draw my cheque; I know he will get it, and it saves my time."

His leading position among Low Churchmen was won not only by his intellectual force and moral courage, but by his uncompromising devotion to evangelical doctrine. He belonged to the same school with Baxter, John Newton, Bickersteth, Simeon and Bedell. In England his intimate friends were the Earl of Shaftesbury, Dr. McNeill and others of the most pronounced evangelical type. The good old doctrines of redemption by the blood of Christ, and of regeneration by the

* Copyright by E. B. Treat, 1891.

Holy Spirit were his constant theme, and on these and kindred topics he was a delightful preacher. It was a rich treat and inspiration to listen to him; for that silver trumpet never gave an uncertain sound. As a pastor he was most assiduous and lovable. In the sick room, or the house of sorrow, the lion became the lamb, and most tenderly did he deal with bruised spirits and bind up broken hearts. By his combination of pulpit and pastoral qualities he became, during the decade from 1850 to 1860, not only the most popular preacher, but the model preacher of New York. He lived to the ripe age of eighty-five.

Strong as he was in the pulpit, Dr. Tyng was the prince of platform orators. He had every quality necessary for the sway of a popular audience—fine elocution, marvellous fluency, piquancy, the courage of his convictions and a magnetism that swept all before him. His voice was very clear and penetrating, and he hurled forth his clean-cut sentences like javelins. So fluent a speaker I never heard; not Spurgeon or Henry Ward Beecher could surpass him in readiness of utterance. On one occasion the Broadway Tabernacle was crowded with a great audience who had gathered to hear some celebrity; and the expected hero did not arrive. The impatient crowd called for "Tyng, Tyng"; and the rector of St. George's came forward, and on the spur of the moment delivered such a charming speech that the audience would not let him stop. For many years I spoke with him at meetings for City Missions, Total Abstinence, Sunday-schools and other benevolent enterprises. He used playfully to call me "one of his boys." At a complimentary reception given to J. B. Gough in Niblo's Hall, Mr. Beecher and myself delivered our talks, and then retired to the opposite end of the hall. Dr. Tyng took the rostrum with one of his swift magnetic speeches. I leaned over to Beecher and whispered, "That is splendid platforming, isn't it?" Beecher replied: "Yes, indeed it is. He is the one man that I am afraid of. When he speaks first I do not care to follow him, and if I speak first, then when he gets up I wish I had not spoken at all." Some of Dr. Tyng's most powerful addresses were in behalf of the temperance reform; he was a most uncompromising foe both of the dram-shop and of the drinking-usages in polite society. He also denounced the theatre and the ball-room with the most Puritanic vehemence.

Dr. Stephen H. Tyng's chief power, like many other great preachers, was when he was on his feet. He should be heard and not read. Some of the discourses and addresses which enchained and thrilled his auditors seemed tame enough when reported for the press. In that respect he resembled Whitfield and Gough and many of our most effective stump-speakers. The result was that Dr. Tyng's fame, to a great degree, perished with him. He published several books, of a most excellent and evangelical character, but they lacked the thunder and the lightning which made his uttered words so powerful, and probably none of his many books are much read to-day. The influence of his splendid and heroic personality was very great during a ministry of over fifty years, and the glorious work which he wrought for his Master will endure to all eternity.

Newburyport, Massachusetts, in which the bones of Whitefield lie buried, was the birthplace of Stephen Higginson Tyng. His father was a lawyer; he was himself a merchant's clerk for two years after his graduation from Harvard; he studied theology under Bishop Griswold, and was ordained to the ministry in March, 1821, when he was just twenty-one years old. His first parish was in Georgetown, in the District of Columbia. There he made his first attempts at extemporaneous preaching. He told me that some eminent political characters were in his audience, and he got so confused, that by the time that he had floundered through his crude performance, his pulpit gown was soaked with perspiration. On their way home his wife said to him, "Stephen, you had better give it up now." "No, I won't," he replied. "I won't give up *extempore* preaching if I die for it." Such was the inauspicious start of the man who became one of the greatest masters of off-

hand eloquence in America! He was wise enough to both cultivate his speaking-gifts by constant and careful practice, and also to store his mind by indefatigable study. He devoured books at a most omniverous rate, and kept himself abreast of all the freshest thought of the age.

My memories of my beloved old friend are most delightful. His impetuosity and occasional rashness of act and utterance was mingled with a rare sweetness of affection for his friends, and a most loyal devotion to his divine Lord. He wrought a magnificent service for evangelical Christianity until his over-worked powers gave way, and his vigorous intellect became overclouded with infirmity. He fought the good fight; and in spite of all opposition, he kept the faith as unflinchingly as that great Apostle whom he kept ever in his eye as the model of preaching "Jesus Christ and Him crucified."

THE BIBLE AS DISTINGUISHED FROM ALL OTHER BOOKS.

By Rev. Moses T. Runnels.

The first point of distinction I wish to mention is the fact of its containing so much more of God than any or all other books which are not virtually reproductions of the Bible itself. This would hold true in respect alike to the attributes, the character, the claims and the titles of the Most High. Let us confine our attention, just now, to the last—the *titles* or *names* by which the Great Jehovah, Father, Son or Holy Spirit is designated in the Bible, as in no other book.

Several years ago, when painfully impressed with the thought that most secular books, especially the scientific and educational, leave out the name of God altogether, and that many of them seem to take particular pains to do so, I resolved to commence a course of Bible-reading for myself, simply with the view of ascertaining how much more than in other books by way of contrast I could find of God, *i.e.*, of the Triune Deity, in His adorable *names* and *titles*, in all parts of the sacred volume. I, therefore, began with the first chapter of Genesis, placing a figure on the margin where every name of the deity was employed, and thus numbering the times that these same names were found in each chapter. I also indicated on the margin of every chapter, by means of little dashes (—), the number of times that any pronouns, standing in the place of names of the deity, were used. Both these—names and pronouns—being summed up at the end of each chapter, were drawn off upon a little slip of paper, and the sum total for each book was thus ascertained. This, besides being, so far as known, an original, was also a very delightful and spiritually profitable, way of perusing the Bible. The rule was made never to insert a marginal number at a name of God, or a little dash at any pronoun referring to Him, except with a thoughtful, reverential spirit. This entirely obviated a merely *mechanical* method of perusal.

Now, after twelve or fifteen years, I have at last completed the reading of the sacred volume in this way; and my investigations are embodied in the table below. Among other interesting items are the following: That the various names of the Divine Being, Father, Son and Holy Spirit, are found in the Old Testament 9,909 times, and in the New Testament 4,278 times, making for the whole Bible 14,187 times; that pronouns referring to the Divine Being are employed in the Old Testament 11,773 times, and in the New Testament 6,336 times; or, in the whole Bible, 18,109 times. What a contrast is thus afforded between the Bible and all other literary productions!

The name, *i.e.*, some name of the deity, is, of course, found in the book of Psalms more frequently than in any other book of the sacred canon,—1,269 times. The book of Deuteronomy stands next, affording 906 instances of the Sacred Name's being employed thus; Jeremiah, 851; Isaiah, 676; II. Chronicles, 525; Exodus, 524, complete the six highest numbers in the Old Testament books.

In the New Testament, John's Gospel

takes the lead, using the name, or some name, of deity 628 times. Then Matthew, Luke and Acts are very nearly together, at 428, 427 and 423, respectively; and Romans 324 times. Pronouns referring to the deity are found most numerous in the Psalms, to the vast number of 2,939; but John's Gospel stands next, at 1,708. The three major prophets, with Luke and Matthew, have over 1,000 each; Job over 500, and Exodus and Deuteronomy between 400 and 500 each.

My table also indicates the chapters in each book of the Bible containing the highest numbers of the divine names and pronouns. The single chapters of the whole Bible which have the greatest number of the names of deity are Deuteronomy iv., John vi., and Romans viii., each of which has the sacred name fifty-three times repeated. Psalm cxix. has the greatest number of the sacred pronouns, 264; John viii., coming next, with 168, and I. Kings viii. (Solomon's prayer) with 145.

Another interesting fact, brought out by this investigation, is, that the only two books in the Bible which contain no direct references to the name of Jehovah (though there is a great display of the divine providence and grace in both) are the books of Esther and Solomon's Song. The book of Esther alone employs no pronouns referring to the Most High.

To show, also, how widely and uniformly the Sacred Name is diffused through the Bible, the statement may be added that out of the 1,189 chapters of the whole Bible, only 47 fail of containing some name of the great Jehovah; while, out of the 260 chapters of the New Testament, in only one (the thirteenth of I. Corinthians) is the name wholly wanting. Also, in only 202 chapters of the whole Bible is there a lack of pronouns referring to the sacred name of Jehovah.

Contrasting these and other points of investigation and comparison which might be educed from this table, with what we find in other books, we are enabled to see very clearly how much more of God there is in this sacred volume than in any other book not directly derived from it.

The argument, of course, is greatly strengthened when we consider the truth and subject-matter, or the sentiments and doctrines of the Bible as having so much more to do with God than any or all other books of mere human composition. Thus, comparing this sacred book with the great majority of man's books, upon worldly themes, from which book the name of God and the thoughts of God are so sedulously shut out, the point of distinction at which we are aiming is most evidently established.

A few general points of distinction in the Bible over all other books may be added: (1) Its design, scope or purpose is so superior to that of other books as having "salvation for its end, and truth, without any admixture of error, for its subject-matter." Its contents, as a whole, surpass in variety, dignity and grandeur those of any other book, or, as Sir William Temple has said, "I am of opinion that the Bible contains more true sensibility, more exquisite beauty, more pure morality, more important history and finer strains of poetry and eloquence than can be collected from all other books, in whatever age or language they may be written." (2) The fruits or effects of the Bible are everywhere proved more marked, more salutary, more serviceable to the highest interests of mankind, than those of any other book, sacred or profane. In proof of this we have only to point to the high Christian civilization of those nations where the circulation of the Bible is most free, and its use most general. (3) Another point of distinction is found in the fact the Bible admits of such a use as no other books in the world can command. It will bear reading and re-reading, and the interest enkindled only increases with its continued perusal; as thousands of witnesses could testify; while it also admits of being "caught up" with interest and profit at "snatches of opportunity," in any part of the house, or at any time of the day, in a way that cannot pertain to any other book. (4) And finally, God in His providence has dignified the Bible, as He has no others of the alleged "sacred books" of the world, by allowing it to be translated into nearly three hundred of

the different languages and dialects of the world's population.

Thus is the infidel slur effectually disposed of, which carries the idea that the sacred books of other nations,—like the Vedas for the people of India, the writings of Confucius for the Chinese, and the Koran for the Mohammedans,—are just as good for those nations as are the Holy Scriptures for Christian nations, as their sacred book. Those other books find no demand, as does the Bible to-day, for translations into so many different languages. If translated, they are merely regarded as "literary curiosities," and are not sought for, like the Bible, by the people of all lands.

Events are now coming to light, almost with each passing month, which seem to designate the Bible as approved of God to be no other than *the* sacred book of the world! The Bible, in other words, is for all nations. It claims this for itself, and just now, in God's providence, it seems to be emphatically asserting that claim. The world is Christ's; and the Bible's Saviour, or the Bible itself, with Christ as its Light, is fast becoming the "Light of the World."—*Vermont Chronicle.*

THE LIMITS OF RESPONSIBILITY.*

By Rev. Samuel Zane Batten, First Baptist Church, Manayunk, Phila.

No. II.

The Christian is not responsible for the condition of men's hearts. Christ did not blame Himself for every hard heart in Capernaum. His own parable of the sower illustrates this. With impartial hand the seed was cast forth over the ground. The sower did his work faithfully; the seed was in all cases good. The fate of the seed was determined by the condition of the soil. This parable gives us Christ's sad insight into the fate of the Gospel message. But the Master did not hold Himself responsible for every stony heart among His hearers. A man went to sleep under Paul's preaching and fell out of a window, but no one blames Paul for that man's sleep and disastrous fall.

Christ did not hold Himself responsible for men's treatment of His message or of Himself. In the crowds that gathered around Him were many rebellious hearts. Many a man who came indifferent went away angry. The Master set the truth plainly, attractively, convincingly before men. He forced the indifferent man out of his indifference. He drove the soul into a corner and compelled it to make a decision. He tried to make it impossible for a man to be indifferent. He so appealed to the conscience of His hearers that every heart felt the appeal. He so plainly set forth the issues that no one could be without excuse. But for the decision made Christ did not hold Himself responsible. No doubt hundreds of people who heard Christ speak died unconverted. He did all that could be done to bring them back to God. But by force He would not break down any human will. In the course of time Paul goes out upon his first missionary journey. He comes to Antioch of Pisidia. The Jews there had their own ideas of things. They rejected the testimony of Paul, they ignored the evidence to be found in their acknowledged writings. "Then Paul and Barnabas waxed bold and said: It was necessary that the Word of God should first have been spoken to you: but seeing ye put it from you and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Years after, at Ephesus, this old hero of the cross is bidding farewell to his Christian brethren. He tells of his labor among them; then he says: "I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you the whole counsel of God." He has kept back

* For the first part of this article see page 247, August number.

nothing that might be profitable unto them; in public and from house to house he has taught men. Now he can depart with the sweet assurance that he has done all things in his power to win men unto the Master. Blessed is the man who in these days can have the same assurance.

Perhaps most men err on the side of laxity. Comparatively few seem to have any fear lest the blood of souls may be required at their hands. How far can the barrenness of a church be laid to the charge of the pastor? There are churches in which conversions are the exception and not the rule. Churches are quite ready to lay the blame of such spiritual unfruitfulness upon the pastor. Perhaps some of it belongs there. In general we may say, that, wherever the Gospel is earnestly and lovingly preached souls will be won. But where the preacher is simply a sermon-grinding machine, sitting so many hours in a chair and turning out so many pages of manuscript; or where he is a religious gossip and spiritual small-talker, not much productiveness may be expected. Such preachers are rare, but there are such preachers. On the other hand, where the pastor, however earnest, stands alone, where the church is frozen and dead, where the people are all the week preaching down the Gospel faster than the preacher can preach it up, not much can be expected. In all such cases there is a failure to meet Christian obligation. Summing up this division of the subject, we may say that any Christian is coming up to the limits of his responsibility when he is giving no occasion to the enemies of God to blaspheme; when his conduct commends the Gospel to others; when up to the measure of his ability and opportunities he is endeavoring to lead men into the way of truth and life. Said a pastor as he gave an invitation to those who wished to follow Christ to manifest that desire in some way: "I would to God that I could say something that would make you willing to decide for Christ. I cannot decide for you, and I would not if I could, for it would be my decision, not yours. Christ wants *your* will, affections, allegiance. These must be given by you, each for himself, freely, fully, willingly."

3. What are the limits of responsibility with respect to other members of the Church? In every church there are some who are devoted and earnest, and a few who are careless and indifferent. That "weak brother" is to be found in large numbers in almost every church. Too large a per cent. of those who come into the churches drop out, some by exclusion, some by erasure. In some denominations fully twenty-five per cent. of those who come into the churches drop out from some cause or other. This is a sad state of affairs. Naturally the question arises: Who is responsible for all this? Possibly many of these did not start right. But a large proportion run well for a time. One by one, however, they drop out of the race. *Who is responsible for all this?* Sometimes the faltering ones may say: No man cared for my soul. Not many Christians are perfectly consistent from beginning to end. At some time in the Christian life there comes a period of weakness and faltering. Just then a friendly hand and a helpful word may do much good. "We then that are strong ought to bear the infirmities of the weak." That is true in a variety of senses. Just before, in this epistle to Romans Paul has said: "Destroy not him with thy meat for whom Christ died." The Master has warned us in startling language against the sin of being a stumbling-block. To be the occasion of sin to a "little one" or to a weak brother is a serious thing. Every man is responsible for his influence.

In every flock there are a few sheep that require constant watching. They stray away and get lost almost in spite of themselves. Surely the straying sheep must not be left alone. And effort must be made and continually renewed to bring them back. One thing, however, the Christian worker must remember: the straying Christian is not a senseless sheep, but a human heart, will and conscience. The sheep may be all unwilling to go, but the shepherd picks it up, throws it across his shoulder and carries it back to the

fold. Its own will counts for nothing. Not thus can the straying soul be brought back. The man must come back as a man, freely, penitently, willingly. But surely Christian responsibility demands that the wandering one be followed, that he be warned and entreated; that faithful efforts be made to bring him to a better state of mind. There was that young man who came into the Church. For a time all went well. But after a while he grew neglectful of prayer-meetings; old companions were regaining there hold on him. A few words of counsel and loving admonition might have saved him. But they were not spoken; he fell back into the old ways and was lost. Was any one responsible for him? There is that weak brother in the Church. His intentions are good, but his will is weak. Could he be braced, held, inspired by some stronger will he might be saved. But no stronger will offered itself and the man went down. Was it anybody's fault? In spite of all that may be done some will grow careless, many will fall back and walk the ways of God no more. It is inevitable. No one need be surprised that it is so. One of the chosen twelve, right under the eye of the Master, became a devil. If Jesus could not keep Judas from becoming a traitor, it is not easy to see how the Christian worker, however earnest, can keep some from betraying the Master these days. It would be interesting to know how Jesus dealt with Judas. Did He take him aside privately and warn him? Did He pray with him? We do not know. But it seems evident that some of the Master's teaching has Judas in view. The warning against covetousness, the lesson of the unfaithful steward, the dangers growing out of the love of riches must have come home to him. But with it all he went on his downward career, and from being a thief he went on to become a traitor. Why did the Master not tell some of the other disciples? Why did he not resort to more pronounced methods to save Judas from the awful deed? Because Judas was a man; he knew better; he knew Jesus; his own heart bore witness against him.

There are many earnest Christians who are in a perpetual fever of excitement and anxiety over the delinquencies of fellow-Christians. They somehow feel all these as personal slights. It is all very foolish. Let the Christian who is anxious over a delinquent brother go to him as a man to a man, tell him plainly of his delinquencies, urge him to greater faithfulness, plead with him, and, if possible, pray with him. Paul bids the brethren in Thessalonica to note the man who is unruly and admonish him as a brother. The admonition may be lost, but the Christian has delivered his own soul. The Christian must always remember that men are beings with a conscience and will; that when the issues of life are plainly set before the soul, then all responsibility is transferred from the Christian to the man who hears. Of course no Christian can compel men to choose the right; but he can compel them to choose either the right or the wrong. He can so present the issues of life and conduct that the alternatives are plain; he can bring on a crisis in the soul's history. That man is surely responsible for his own destiny who perceives the alternatives and makes his choice. The truth of the Gospel must be brought to bear upon the conscience, will and heart of men; the issues of life must be set forth; men must be made responsible for their rejection or acceptance of the Gospel. The ancient watchman was not responsible for the death of that citizen who remained outside the walls after the alarm trumpet had sounded. Souls may go down to an eternal doom from a Christian congregation. But the doom of those souls may be a proof of Christian faithfulness. The Gospel dooms to a deeper woe whom it does not raise to a higher bliss. Thus Paul could say: "For we are unto God a sweet savor of Christ in them that are saved and in them that perish." No wonder he should ask: "And who is sufficient for these things?"

THE SCIENCE OF PREACHING.*

By the Bishop of Ripon. Rev. Hugh Boyd Carpenter, D.D.

I.

The eternal rule of hard work applies to preaching. If there be one principle which the preacher above other men needs to remember it is that the sweat of the brow is as needful for him who labors to feed others as for him who labors to feed himself. From nothing comes nothing. We cannot get from the earth unless we give to the earth. There is a shame, too, which hangs round the idleness of the preacher; for he is not only as one whose indolence indicates a slovenly contempt for his hearers, he is also as one who offers to God what costs him nothing. Dr. Chalmers took as much pains with the preparation of his simple sermons for village folk as with his sermons for university and educated congregations. He who lives as in his great Taskmaster's eye will reverence his work and those for whom he works. He will not be content with what comes easily. He could not be content with what is merely ingenious. Forever he must be asking himself, "Is it true?" "Is it true to me?" He will work not only till his subject is clear to his mind, as crystal truth is clear, but he will work till his soul is possessed of the truth. He will muse till the fire kindles.

But this hard and earnest work must not be supposed to be work within a limited time; as, for instance, between one Sunday and another. The hard work which is requisite goes far beyond the range of the week or the framework of the single sermon. The work is the work of constant study and of the accumulation of material far beyond the bare requirements of the sermon. I am tempted to quote the following from Dr. Fitch's excellent work on teaching, for what he says of the teacher applies with tenfold force to the preacher. "No one can teach the whole or even the half of what he knows. There is a large percentage of waste and loss in the very act of transmission, and you can never convey into another mind nearly all of what you know or feel on any subject. Before you can impart a given piece of knowledge, you yourself must not only have appropriated it, you must have gone beyond it and all round it; must have seen it in its true relations to other facts and truths; must know out of what it originated, and to what others it is intended to lead."

The truth of this is constantly forced upon us, alike by failure and success. My own experience—if I may venture in this one point to speak of it—my own experience is that in the production of a sermon the unseen work with material and study must vastly exceed the seen work. The block out of which the statue is carved is vast compared with the statue, and the actual lines of the statue do not represent one tithe of the labor the signs and tokens of which may be seen on the rejected material. Speaking of the preacher, Cecil remarked: "He is a merchant embarking in extensive concerns. A little ready money in the pocket will not answer the demands that will be made upon him. Some of us seem to think that it will, but they are grossly deceived. There must be a well-furnished account at the bankers."

It is only by diligent study and noble husbandry of time that this balance at the bankers can be made to accumulate. This means that he who has to preach must be of studious habits, and that in regard to his sermon he must spare no time and grudge no pains. He must treat his discourse as the artist will treat his picture. He must study for it and he must make studies of it; he must consider detail and composition; he must ruthlessly sacrifice the over-splendid detail which would disturb the harmony of the composition. He must be careful in the use of color, and while seeking to give freshness he must avoid vulgarity or loudness of tone. That is vulgar which so intrudes itself as to weaken the sense of general purpose. If "this one thing I

* In three articles by eminent preachers.

do" is the word of the Apostle, it may serve as a motto for the preacher whose wisdom will be to teach one thing at a time, and whose desire will be to make that one thing plain.

The duty of making a thing plain is the first duty of the public speaker. Everything else—ornament, elocution, passion, persuasion—must be considered subordinate to this. The man has a message to deliver: he must take care that he delivers it so that it may be understood. He has a truth which burns for utterance in his breast: he must seek to make people see and feel this truth. How can they feel unless they understand what the truth is? The noise and clamor of wordy nothings may produce hysterical results; but these can never come within the preacher's aim. He reverences truth too highly to seek to produce unintelligent emotions. He seeks to commend himself, rather, to every man's conscience in the sight of God.

This should be done in the most natural way possible. The sermon may be likened to a syllogism. The truth to be taught is the major premise. The correlative human experience is the minor premise. From these two the conviction of personal duty and responsibility should follow. The sermon should be the attempt to bring the divine truth or thought alongside man's experience and life, so that some help and hope, some aspiration or regret, may fall like the invigorating touch of the divine strength upon the faltering minds of human weakness. It is the blending of these two things which every sermon needs.

The sermon which is merely a setting forth of some theological proposition in relation to established Christian doctrines may be excellent, but ineffective. It is a treatise rather than a sermon. The sermon must enter into life. It must not only thrill with Heaven, it must throb with earth. It must, like its divine Master, reach humanity by becoming human. "What is beyond all humanity ever fails to move it; it is the reason why all the religions of the earth are things of the lip, which scarcely influence the life; it is what remains human, yet is human only in the highest sense and by the deepest woe, that can sway your hearts as the winds the reeds."

And as he must thus be human, so must his humanity be as the human nature of his own times. The preacher must not let his sermon be the reverberation of the thunder of yesterday. He may be acquainted with yesterday's story of storm. This is right; for he should study the lore of the past and make the treasures of things old his own. But he should speak his message in the language of his own day. The phrases of yesterday, like the thunder of yesterday, carry the memory of power rather than the reality. The man who thinks to influence the men of the nineteenth century by repeating the phrases of the sixteenth or the eleventh centuries will hardly stir the hearts of his contemporaries.

Yet let not the preacher be too modern either. The "magazine"-fed preacher will not go deep enough to reach the heart of humanity. The man who watches the waves will not know the true set of the tide. The currents lie below the surface. We need to go deeper than the surface if we are to be wise and understanding men, knowing how to act and to speak to the times. The acquaintance which the preacher should have with human nature should be wide and deep. Let him speak of the things which are before yesterday and yet of to-day, and let him speak of them in words which the men of to-day will understand. To this end let him read what is written to-day and also what was written in the days of old. Robert Hall said that it was well for the man whose work was preaching "to make himself intimately acquainted with an older writer, Barrow, Tillotson, Hooker, Milton, Chillingworth, Pearson, etc., of whom, in comparison with later writers" (I still quote Robert Hall) "I should be disposed to say, with few exceptions, 'No one having tasted old wine, straitway desireth new; for he saith the old is better.'" I do not commit myself to Robert Hall's list, still less would I confine myself to it; but the spirit of the counsel is good and worthy of attention—for he cannot well and fitly understand his own

times, nor even the writers of his own times, who knows nothing of those ages which went before his own, and also cannot number among his acquaintances those great men of the past without whom the present never had been what it is.

The preacher, however, has a further aim. It is his duty to keep divine thoughts before men.

Human he must be, and the more truly human the better. If he is the best divine who well divines, he will be the best preacher who shows that the intricacies and curiosities of human character, the ebb and flow of human hope, the strange antitheses between men's lofty aspirations and their grovelling desires, the pathetic falls and the more pathetic heroisms, the plaintive music of human hearts when deep calleth unto deep, the sins, sorrows, and the sadness of humanity are known to him. Whatever he speaks of divine things he must speak in the language of humanity. Nay, more, he must speak the language of the humanity of his own day. But he must not be the mere echo of the thoughts of men—a voice answering back to the voice of their weakness or their despair. He must be more than the mirror to human nature. Of him we may say as Schiller said of the poet: "He is the son of his time, but pity for him if he is its pupil or its favorite. Let some beneficent deity snatch him when a suckling from the breast of his mother and nurse him with the milk of a better time." The preacher must be nursed upon the breast of Heaven. He must draw his inspiration from the world which is the world not of shadows but of realities. He must be the voice, even if it be in an irresponsive wilderness, preparing the way of the Lord. He must be the herald of that which never dies in a world wherein all things seem to die. He must restore the poetry of hope to humankind.

The subject-range of the sermon is very great. Judged by the vast variety of topics which have been treated of in the pulpit we might conclude that any definition of the scope and object of preaching was impossible. The latest development of political agitation, the newest social development, the most recent discovery, the most sensational public scandal, the most striking scientific theory, the last novel, the last crime, the last fad, the last failure are among pulpit topics. How can any definition of the aim of the preaching be reached when the range of subjects is so great and so diversified? I desire to exclude no subject which can be profitably treated in the pulpit. No doubt the most unpromising theme may be made fruitful of good, as surely as the dullest preacher may teach us patience. But if a preacher has no aim beyond passing an hour in amusing and interesting his people, he becomes the lecturer or the promoter of entertainments, and becoming these he ceases to be the preacher. It is, perhaps, not needless to recall to our minds that the end of preaching and the end of worship is edification of some sort. There is too much of the "variety of attraction" spirit in the notices of Sunday services and sermons. We cannot pass along the street without seeing placards announcing the sensational topic of next Sunday's sermon or the distinguished artists who are to form the principal attraction in buildings which were once thought to be houses of prayer. I recognize the kindness and generosity of those who thus lend their talents and gifts to the promotion of some good object. Far be it from me to suggest that any gift may not be consecrated to the service of God and to the good of mankind. But for all that, the modern development of sensationalism in church appears to me to have a large admixture of the flavor of advertisement and suggests the desperation which clutches at a cheap and shallow success of (in a bad sense) a popular service instead of the calm earnestness which seeks to benefit people and the Church of God. It is needful to keep in mind the divine calling of the preacher. Make the range of his preaching as wide as you will, yet let the light of what is divine shine over it. Let him travel to the remotest end of the earth in his subject, but let him not forget that as on every land the same sun shines, so over every subject a divine light should be shed.

Here we may, perhaps, reach what may

pass for a definition. The scope of the preacher's work is to bring the heavenly into the earthly—to bring the divine near to the human. He thus can bring back what is better than romance to human life. The world may be too much with us, but on the Sunday at least the preacher will remind us of the light which never was yet always is on sea and land. The path we tread may be dark and our prospects gloomy and cloudy, but the preacher will point out the bow in the cloud—the token of changeless and faithful love—eternal in the heavens. The complications of modern questions may be perplexing and bewildering, the changes around too rapid and alarming, but the quiet hours of the Sunday will bring to us the remembrance of how God fulfils Himself in many ways, and how all things may be working around for good toward that one divine far-off event to which the whole creation moves.

To fail to put this divine touch upon the wearied and wandering lives of men is to fail in preaching. To send people home amused and interested is not a worthy aim. Instruct and teach, if you will. Interest them, if you can. Beguile them from the overmuch sadness of life, if you think well. But strive above all to let them return to their toil with the deeper conviction of the eternal realities, a profounder sense of the spiritual education of this life, and a more tender and unwavering persuasion of the nearness of Him in Whose presence is fulness of joy, and in the knowledge of Whom is eternal life. The highest influence of this kind is expressed in Jean Ingelow's poem, "Brothers and a Sermon." When the hearer leaves the church he leaves it with such a vivid sense of the near presence of the Lord that he is prepared to find Him everywhere:

"I have heard many speak, but this one man—
So anxious not to go to Heaven alone—
This one man I remember, and his look,
Till twilight overshadowed him. He ceased,
And out in darkness with the fisher-folk
We passed and stumbled over mounds of moss,
And heard, but did not see the passing beck.
Ah, graceless heart, would that it could regain
From the dim storehouse of sensations past
The impress full of tender awe, that night,
Which fell on me! It was as if the Christ
Had been drawn down from Heaven to track us home,
And any of the footsteps following us
Might have been His."

—*New Review.*

QUESTIONS OF THE DAY

Shall Roman Catholics Rule?

By Rev. J. M. Wright, D.D.

Every few weeks the papers contain articles on some phase of the relation of Roman Catholics to our Government and institutions. And as has been well said, "it is not the individual member of the Catholic Church that is to be watched, but the organization itself." It is like a vast army, with the Pope as commander-in-chief. That the Roman Catholics are sanguine of dominating this country, at no distant day, there is no doubt.

The plan seems to be this: First, by emigration and natural increase; and second, by breaking down our public school system. In this system there is a harmony, a oneness, a sort of all-alikeness that the hierarchy hates. They see that if this system prevails, there will be too much of liberty, freedom, free speech, pure morality, and individual opinion, for the success of the self-opinionated notions of Leo, or any other Pope, and hence this system must be broken down. They wish to get Protestants divided upon some of the fundamental principles of the system—in Wisconsin they have partially succeeded—and thus weaken their forces by divisions and dissensions.

The Roman Catholic organization is not only religious, but religio-political as well, They work to accomplish a purpose through, and for, their organization. Every political move must redound to the

advantage of the Romish Church, or they are dissatisfied. Protestants seldom, if ever, think of working in that way. We must meet Greek with Greek.

In order to meet this there must be no meddling with our public school system. No division of our school funds for sectarian purposes. Compulsory education laws well enforced. No mutilated history taught to the youth; whether that history presses hard upon Protestant or Catholic —tell the truth. A sound, wholesome and Biblical morality taught in all our schools. These principles adhered to, will, in the main, make our school system safe in its national unity and integrity.

When the Romish Church has succeeded in dividing the public school funds between the State and her parochial schools, then she expects to dominate this country with her priestcraft. The writer of this had occasion a few weeks ago, in one of the local papers, to state some of the dangers to our Republic. Among them was this: "Roman Catholic interference with our public schools, by which they aim to divert our school funds to the payment of their sectarian school expenses." The next Sabbath the priest, in his church, paid his compliments to the writer in not very elegant terms. He declared it to be their object to divide the school funds, and said that in two generations more, three at most, the Catholics would be in control of this country. He cited the work done in Boston and said their reverse there was only temporary. Boston had had a Catholic mayor for five years, and "the commonwealth of Massachusetts is practically in our hands to-day," he triumphantly exclaimed. So, of most of the New England States, with New York City, Catholics must rule this country, he continued. There is no doubt a little of the sanguine about this, but M. Capel says: "We may have to wait—we can afford to—but we will have it—America for Rome!"

There is a remedy. First, apply Dr. McCosh's remedy of co-operation, federation and union among Protestant Churches. Let the Churches of Presbyterian faith in the United States unite bodily; there is no good reason for their separation. Let the Churches of the Methodist-Arminian faith unite; they ought to be in one grand army. Let the Baptists become one—the navy would be more effective. By co-operation this may be effected; this would lead to federation, and federation to union. There would then be left a few organizations, the more important of which, perhaps, are the Episcopal and Congregational, and yet the Congregational might drop into the Presbyterian line, even if they sacrificed their form of government. Here would be four great church organizations —five at most—that would have to devise the best way of evangelizing the whole country in the shortest possible time, and prepare and execute a plan of systematic instruction in Protestantism for the youth of the country.

This systematic training of all our youth could be arranged for, by a congress of representative men from all the Churches. Let this congress formulate the great fundamental principles of Protestant Christianity upon which all agree. Then add the features which distinguish each of the great denominations from the other. And lastly formulate a general plan of systematic instruction and catechising for the churches and Sabbath-schools. Thus would differences among Protestants be reduced to a minimum; and the fundamental principles be magnified into a firm bond of union. We should not then be wasting our energies as now. Two or three churches of identical faith would not then struggle for a living in a little town where there ought to be but one, thus wasting the resources of the churches.

Some one will say, however, that this is Utopian. It would be a great step toward the millennium. It is no greater step than some others that have been taken in the last fifty to one hundred years. A Pan-Presbyterian Alliance, a Christian Endeavor convention with five to six thousand delegates from all Protestant denominations are things, which, to have been mentioned fifty years ago would have been considered absurd. This union of churches can be; it will be. Then the sober, intelligent thought of

the American people will permit no interference of Church with State; and the religio-political Church—Romanism as dictated from Rome—will have no more to do with ruling our country than others—their share but no more.—*New York Observer.*

SUNDAY SCHOOL CAUSE

LIGHT ON THE INTERNATIONAL LESSONS.

By Alfred H. Moment, D.D. (Presbyterian), Brooklyn, N. Y.

September 6, The True Children of God.—John viii., 31–47. **1891.**

I. Golden text: "As many as received Him, to them gave He power to become the sons of God" (John i., 12). (1) All power is of God. No man can save himself, or change his own heart. (2) But there must be faith on our part. Jesus Christ must be received as a personal Saviour. (3) It is by the co-operation of human faith and divine power that men are born anew; that is, become the sons of God.

II. The natural man is in bondage to sin. Vs. 31–36. (1) Though of the seed of righteous Adam, yet the Jews were alienated from God, being of the seed of Satan and the servants of sin. This is the underlying fact of these verses. The truth involved is that birth does nothing for a man's heart in God's sight. The children of the holiest parents are born in sin and are the servants of it. All continue in this alien condition except those who are converted by the Holy Spirit through faith in Jesus Christ. These alone are made free by the Son and are the true children of God (v. 36). (2) The freedom given is from the power, love and guilt of sin, with all the blessing that comes from being rooted and grounded in the liberty of Christ. Where the spirit of the Lord is there is liberty. (3) To secure the freedom here spoken of, we must believe in Christ as a personal Saviour and must continue to obey and serve Him (v. 31). The Word of God must be in us and abound (Gal. ii., 20; II. Cor. iii., 17).

III. The natural man is an enemy of Christ. Vs. 37–40. He is this independent of his birth or profession. Jesus said to those Jews who were His enemies: "I know that ye are Abraham's seed, but yet seek to kill Me, because My words have no place in you" (vs. 37, 39, 40). Again, though they declare God to be the Father, yet Jesus tells them that they do the deeds of their father who is the devil (vs. 41–44). The truth is one of great practical significance in our day. If a man has not the Spirit of Christ in his heart, he is of the evil one, an enemy to Christ and destroying by his life the kingdom of God. To secure this spirit in the heart, a man must receive Christ, yield himself to Him, believe on Him, obey and serve Him. Then will he be a true child of God (vs. 39, 40; Gal. iii., 7).

IV. All men follow the bent of their nature—obey the law of their being. Vs. 41–44. Our Lord said this to the Jews: "Ye do the deeds of your father" (v. 41). "If God were your Father, ye would love Me" (v. 42). "Ye are of your father the devil, and the lusts of your father ye will do" (v. 44). How plain it is from these sayings of Jesus, that every man follows the bias of his nature, and that before a man can serve God he must be born of God.

V. The natural man is blind to spiritual things. Vs. 45–47. This is clearly stated in verse 47. In verse 43 we have the same fact. "Why do ye not understand My speech? Even because ye cannot hear (understand) My word." See I. Cor. ii., 14. Of what weight, therefore, are all the arguments of the unregenerated world against the Bible and Christianity? God reveals spiritual things to spiritual men. The new birth is the key to the meaning of the Holy Scriptures. How clearly the spiritual blindness of the Jews is illustrated in verse 48 and what follows.

September 13, Christ and the Blind Man.—John ix., 1–11. **1891.**

All men are blind. Sin takes away soul-light (Isaiah xxix., 10; Jeremiah v., 21; Ps. lxxxii., 5; Matt. xxiii., 16, 19, 26; John i., 5; iii., 19; Romans xi., 25; II. Cor. iii., 14; iv., 3, 4; Rev. iii., 17). Jesus came to cure such spiritual blind-

ness: "To open the blind eyes" (Is. xlii., 7; John i., 4, 9; iii., 19; viii., 12; ix., 5; xii., 35,46). With these two facts in mind, we will study this lesson. The great Gospel contained in it is—MAN'S RUIN AND GOD'S REMEDY.

I. The blind man. The affliction was born with him. So the curse of sin is from birth. Man comes into the world depraved, without understanding, ignorant of God. The cause of the blindness was neither the person himself nor yet his parents. So the reason why I was born a sinner cannot be charged to any act of my own, nor that of my parents—the *condition of human nature was the cause.* In the unfortunate man's case, the works of God were to be shown. So in the removal of soul-blindness we have revealed God's greatest work—redemption by grace. The origin of sin is the ultimate mystery. God could not have prevented it, having made man with *free will.* But He showed Himself more than equal to the occasion. Blindness having come, it was "that the works of God should be made manifest." "When sin abounded, grace did much more abound" (Rev. v., 20).

II. The blind man cured. Vs. 6, 7. (1) The remedy was an external one. It was nothing in the man that secured him light, but an external agency. So grace is external to the sinner and opposed to all human methods, as culture, self-renunciation, morality. (2) The remedy was accommodated to the unfortunate man's condition. Jesus came to the beggar. He comes to us. He is where we are—a present Saviour. (3) The remedy itself: the eye-salve made of clay and spittle and the water of Siloam. This was Christ's own remedy. It suggests His atonement in securing spiritual light. "He hath washed us from our sins in His own blood." Jesus Christ is the world-wide Siloam—the One "sent" to die for our poor blind race. (4) The divine remedy involves in it obedience on man's part. "Go, wash in the pool of Siloam," was commanded to the blind man. "Repent and believe the Gospel" is said to the sinner. *He must obey.* The securing of light to the soul is the work of co-operation—God and man, each doing his own part. Neither alone can effect anything. But God in Jesus has done His part. It remains for every blind man to do his—to accept Christ crucified.

III. The blind man's assurance. Vs. 8–11. Having obtained sight, the person before us had no doubt both as to his own identity and as to Jesus being the author of his great blessing (vs. 9, 11). This is the privilege of every Christian, to testify: "Whereas I was blind, now I see" (v. 25). Nothing short of this should satisfy us—*to connect the work of Christ with positive results in our own hearts.* All who truly come into the light can do this and say: "Behold God is my salvation; I will trust and not be afraid; for the Lord Jehovah is my strength and my song, He also is become my salvation!" Observe: (1) The blind man had assurance notwithstanding his ignorance of Christ. He speaks of Him as "a man" as if he knew little of Him (v. 11). So a converted soul may be ignorant of many things in the Bible and yet know that he has passed from darkness to light. (2) He was bold in his testimony—he feared not the enemies of Jesus. So when we truly feel the work of our Saviour in the heart, we speak out—are not ashamed. (3) The great blindness of sin shown by the conduct of the Pharisees, condemning the giving of a man sight, because it was done on the Sabbath-day: an *observance* greater than *doing good.* What a curse religion becomes when God is out of it.

September 20, Christ the Good Shepherd.—JOHN x., 1–18. **1891.**

I. The qualities of a shepherd. Vs. 1–6. In these opening verses Jesus "draws His own portrait," and in doing so He defines a true shepherd. (1) He enters into the "sheepfold" by the door, the porter opening it for him. That is, Jesus, as the true Messiah, came to men—God's sheep—by the divinely appointed way—"by the door"—"right of free access was given to Him by the Father to whom the sheep belong." All who differ from Jesus, in character, teaching or method of redemption, are thieves and robbers, because they do not enter by the Father's way. Ministers are under-shepherds, so far as they follow Jesus Christ. (2) A true shepherd leads his sheep, does not drive them. So Jesus drives none, constrains none. He leads. "Follow thou Me" are His loving words to His sheep. (3) A true shepherd calls his sheep by name. Our Lord does not deal with us in mass, but as *individuals.* He knows us "one by one"! (4) The sheep know the voice of the true shepherd. The Christian is equally sensitive to the voice of Christ. His word has a familiar sound. False doctrine is but empty noise. The person

uttering such has no following from the sheepfold of God—the Church of the truly saved.

II. Christ the door of the sheep. Vs. 7–10. He is not only the Shepherd to lead the sheep and provide for them, but He is the only entrance into the "fold"—the door into God's kingdom—the One by whom all must be saved. This simply means what is said elsewhere: "I am the way, the truth and the life" (John xiv., 6). "For through Him we both have access by one Spirit unto the Father" (Eph. ii., 18). "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus" (Heb. x., 19). The atonement of Jesus Christ is the only hope of any man's salvation—the only "door" into the sheepfold of God. All who offer salvation to men without holding Jesus up as a ransom, a propitiation, a sacrifice for sin, are thieves and robbers (v. 8). All who enter in by Jesus' atonement are saved and provided for, world without end (v. 9). Life is granted—eternal life—not by measure, but *abundantly*.

III. The Good Shepherd's fidelity. Vs. 11–14. There is nothing specially new in these verses, except Christ pointing out His faithfulness to His people. This is strongly expressed in verse 11: "The good shepherd giveth his life for the sheep." Surely we ought to trust One who has done so much for us. Why need we fear the wolf of Satan when we have such a Shepherd? Be assured, if we trust ourselves to any other, we shall be left alone to this wolf, for all others are hirelings and care not for the sheep (vs. 12, 13).

IV. Christ, the Good Shepherd, divine. Vs. 15, 17, 18. The end for which this Gospel was written was to prove the divinity of Jesus Christ. These verses are among the strongest in the book. In verse 15 we find a claim of perfect equality with the Father. In vs. 17, 18, there is a claim to the possession of life unconditionally possessed. It is the language of God. Had not Christ's death been absolutely voluntary, it could not have been an offering for sin.

V. Christ, the Good Shepherd, for all men. V. 16. "Other sheep I have which are not of this fold." Christianity is for all the world. It is intended to make all one in Christ. The Church is a unit the wide earth over. Jesus is not divided. Of the nations of the globe He says: "Them also I must bring and they shall hear My voice; and there shall be one fold and one Shepherd."

THE TREASURY IN THE FAMILY.

The Home and the Church.

By Chancellor John Hall, D.D., LL.D.

He must feel slight interest in his fellow men who is not daily pained by the reports, some in print and some in social chat, of the domestic tragedies, not by flood or fire, but by the unhappy developments of those who took one another "for better, for worse," until parted by death. Allowing for the wider publicity now given to such matters than in former times, and for the tendency in the press to make social incidents striking and memorable, there is yet surely enough to make every lover of his race, and of his country, anxious and humble. We are a people that renounced royalty and a privileged aristocracy, and that gave to religion a close though not formal connection with the national life. We have magnified simplicity of life and the maintenance of individual rights, and here we are before the civilized world with so little security for the continuance of the home and so many processes for the legal destruction of marriage ties, that to our almost innumerable remedial "associations" one has had to be added for the purpose of dealing with the divorce question.

The family, the Church, the State—these three institutions are commonly referred to as closely related to each other, and each claiming justly the divine sanction. In the important middle place stands the Church, and her influence as a teacher of truth and of duty ought to be felt by both. To glance at the State for a moment—how often we hear of "corrupt politicians," of men whom companies and individuals can buy, and of the bribes accepted in the lobbies! "Ah! but politicians of that class do not go to church." Granted, as partially true, and those who do go appear to be little bene-

fited. But it takes two parties to make a bribery case—the giver and the receiver. Who are they who create the demand for sordid politicians who can be bought with dollars? Are they all outside the reach of the Church's ethical teaching? Or are we compelled to own that in the State and municipal elements of our life there are venal office-holders chosen by the people, and there are many outsiders, individuals and companies, that trade upon and are parties to this venality?

But turning to the wreckage in homes, to which it is not needful to give more detailed description, what are the facts that in the main explain it? To begin with, is not the marriage union too often entered from other than the intelligent, affectionate, unselfish regard which should underlie the offer or its acceptance? Men and women want social advance, or ease, or money, and an alliance is solemnly formed. But that which should give continuity to it—true and pure love—is wanting, and, alas! the petty vexations that require mutual forbearance, and the varied temptations into which they are sure to rush who make such alliances, are strong enough to snap the very slight cords that bound man and wife together. Ought not the teachers of religious truth and duty to speak out from the pulpit words of instruction, of warning and of appeal on this class of subjects? Ought not the young to be told what is the basis of true home life? Ought they not to know from the place where divine truth—a perfect rule of faith and practice—is set forth, that if a sordid, mean, selfish step is taken in a matter so sacred, and ratified by solemn repetition of practical falsehoods, the sinner is most likely to be punished in the way of his sin?

To go farther back, is there not rapidly growing up a form of social life that affects for the worse the family in which boys and girls, young men and maidens, form their ideas of home? No time for the parents to see the children in the morning, for the parents were "up late last night"; no time to be with them through the day, from business and social pleasure, and no time for them in the evening, for "papa and mamma are going out"; and when they are with them and at ease, children readily see what are the things that are interesting their parents. Good company, stirring pleasures at party or play, these are the ideals of happiness which the parents are unconsciously setting up in the youthful mind. "Oh! but we send the young ones to Sunday-school, and they go to church—when it is convenient." Yes, my good friends, and you are quietly undoing all that teacher and preacher try to do, by the strong, abiding, natural influence you exert over these boys and girls.

Let it not be supposed that this folly is chargeable only on the rich. "Rich" is a relative word. The shopkeeper or the working man can have his club, his "set," his place in the public entertainment, just as truly as the social magnate, and with just the same influences as those whose life he is shaping. Can the Church do anything to raise a higher standard in the details of home life and parental obligation? What are baptismal vows? Where is family religion to appear? How is the home to be made and kept sacred? Was their reason, in the judgment of infinite wisdom, for setting forth in the inspired Word the follies, crimes and silly imitations—by prominent and, in some instances, good men—of surrounding and conspicuous outside transgressors? Does that reason still hold good? Should it not be set before parents? The young person who is old enough to enter into holy marriage ought to be able to forecast the future, in a measure, from the experience and observation of the past. What a gain it would be to society—for prevention is better than cure—if a girl's avowal were always: "I know what my father was; he feared God and he loved his Bible, and he was true all round; if I am to be married I want a husband like him!" How much it would modify things if the young men of the period manfully and heartily said: "I know the kind of mother whose arms were about me all my life; and if I ever marry I shall try to get a wife like her!"

And finally, is there not some danger of the Church unwittingly hurting the home by some of her methods? "People like society, young folks like entertainments. Let us meet their wishes. It will interest them in the Church and commend the truth." And so, little bits are borrowed from the money-making methods of managers and actors, and the guests have a good time, and some sentimental subscriber to the cost says of some of them—"Poor things! they don't often have the like at home."

True, my good friend, but reflect a moment. Would it not be wiser, better, to labor for the improvement of the home than to provide a temporary substitute for it? Reflect again, is there no danger that some of the "poor things" will make up their minds, in due time, to see the real things of which you gave them faint copies? And, after all, is this the best way to advance the truth—God's way of making the human soul and the earthly home happy? I do not pronounce on this question. I only raise it. I would fain have it thought over. Timothy was an earnest Christian worker. He was young, and in sympathy with the young. He had two charges given him by an inspired Apostle, with instructions as to how he should work, organize and "run the Church." You can find the counsels and orders in Paul's first and second epistles to him. Please read them over. Homes then needed to be made pure and sacred, and the truth to be brought into them; for home life in Ephesus, Corinth and such other places was not pure by any means. Timothy was to be a hard worker, not confining himself to Sunday sermons, but "instant, in season and out of season." Here, however, is the way in which he was to work (as you can see if you will turn over in your Bible to I. Tim. iv., 2), "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." If human nature has not essentially changed, can the Church use any better means to-day for improving individuals and preserving the home?—*Ex.*

Mission Fields

Christian Progress in Japan.

Japan is in an especial sense an American mission field. Of the 26 Protestant missionary societies which are laboring in that field 20 are American, including two Canada societies. The first missions in Japan were begun just thirty years ago. Missionaries of three American churches —the Presbyterian, the Reformed (Dutch), and the Protestant Episcopal—arrived in that country in 1859, and those of the American Baptist Union in the following year. These four churches carried on their work there—and it seemed to be not very encouraging work—without help until 1869, when the American Board and the Church Missionary Society of England sent representatives to join them. Since then other societies have entered the field one after another, nine having joined the list since 1880. The Unitarian missionary went out in 1887, just two years after the Society of Friends (orthodox) had sent their first missionaries.

European societies have been slow to appreciate the claims of Japan as a mission field. They have missions in China and India, but they have left Japan for the most part to America. Only one continental society has a mission in Japan, begun so recently as 1885. The Scotch Presbyterians, the English Baptists, and three Church of England societies have missionaries in Japan; but of the 443 missionaries laboring in Japan at the close of 1888 no fewer than 386 were from the United States and Canada. The number of missionaries in Japan in 1888 indicates an increase of 90 for the year. There are 249 organized churches, of which 92 are wholly and 157 partially self-supporting, an increase of 28; 25,514 members, a gain

of 5,785; 9,698 scholars in day and boarding schools, a gain of 2,553; 287 theological students, and 142 native ministers. The increase of theological students was 71, and of native ministers 40. The growth of hospital practice may be inferred from the fact that the number of patients increased from 3,334 in 1887 to 17,279 in 1888.

The contributions of native Christians for all purposes were 64,455 yen, an increase for the year of 22,883 yen. Independence is a marked characteristic of Japanese Christianity. The native Christians show a disposition to help themselves think for themselves, and to have a church of their own. The nucleus of such a church already exists in what is called the United Church of Christ in Japan. The converts of seven societies, all Presbyterian in creed and system, have united to form this body, which has its ministry, eldership, and judicatories, and is virtually independent. This body has 61 regularly organized churches, of which 28 are self-supporting, and 8,690 members. If the Congregational churches which the American Board has established join this organization, as they are likely to do—the question being now before them for decision—two-thirds of all the native Protestant Christians in Japan will be under one name, creed, and government. —*New York Times.*

HELPS IN PASTORAL WORK

How Christ and His Apostles Viewed the Scriptures.

The law of the Lord is sure, making wise the simple.—DAVID.

Where there is no vision the people perish, but he that keepeth the law, happy is he.—SOLOMON.

A few years ago Dr. Charles Wadsworth said: "The time has gone by when the Church of God had need of defence against atheists and infidels. If any fool now thinks to get to himself a great name by denying the being of God or the immortality of the soul, or the terrors of eternal retribution, or the plenary inspiration of the Bible, in regard to such the mandate of Christ is, 'Let the dead bury their dead, follow thou me.'" Intelligent Christians generally believe the Doctor to be right. The foundations of our faith need to be proclaimed, not defended, at this day. But when infidelity of any such cast is foisted on the Church to teach those who are to be teachers of God's people, there are many who cannot help raising hands in holy horror and saying, "It shall not be so." Death damps from the effete worshippers in the temple of Baal must not be allowed to poison the atmosphere of the schools of the prophets. The query is, Where has the microscope of this "higher criticism" found what it calls "Bibliolatry"? Is it in the utterances of God's people to-day? Is it in reverence for the divine Word expressed by our immediate fathers? or does it refer to the historic men who wrote the never to-be-forgotten words, "The Scriptures of the Old and New Testament are the only rule that God has given to direct us how we may glorify and enjoy Him"?

The Protestant Church generally, and the Presbyterian Church particularly, has always had a high degree of respect and reverence for the divine record. Has this sentiment been harmful to them or their children? Has it diminished their reverence for the one living and true God? Besides, can the most enthusiastic utterances of these later times compare with those of patriarchs, prophets, and apostles, given in the Scriptures themselves? Who will say that Christians of the present day hold the Scriptures in higher estimation than did David, Isaiah, Paul, or Jesus Christ? Has the "higher criticism" analyzed such utterances as these of Paul and Peter? When speaking of Old Testament Scriptures, they say: "The Holy Scriptures which are able to make thee wise unto salvation." "Prophecy came not by will of

man, but holy men spake as they were moved by the Holy Ghost." "The Word of the Lord endureth forever." "All Scripture is given by inspiration of God, and is profitable, . . . that the man of God may be perfect, thoroughly furnished unto all good works."

"The Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Has this "criticism" analyzed the teaching of Moses, of David and the prophets, on the same subject? David found the Scripture more desirable than gold or silver, sweeter than honey, so that it monopolized his thoughts both by day and by night. What sort of commentary would a professor of this criticism make on the 19th or 119th Psalm? It would of necessity differ very widely from the commentary of the learned and pious Dr. W. S. Plumer and from that of the celebrated Spurgeon. But the criticism that is "higher" than inspiration, and sits in judgment thereon, may have ruled these Psalms, the other passages referred to, and all such, out of the inspired Word, as "Bibliolatry," and therefore unworthy of comment.

And what will this "criticism" do with the teaching of our Lord Jesus Christ? It looks to us as if the Jews in His day really did almost worship the literal Scriptures. Did Jesus find fault with this? He did blame them for turning from the Word of God and for teaching the commandments of men. He did blame them for magnifying little things and neglecting the weightier matters of the law. But He magnified the Scriptures by quoting from all parts of the sacred writings, quoting them as the test of truth and right. He magnified them by saying: "One jot or one tittle shall in no wise pass from the law till all be fulfilled." Instead of calling the Jews "Bibliolaters," He said: "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of Me." In the opinion of the writer, no utterances of the pious of these ages, as showing their high esteem and reverence for the Scriptures, are comparable to the utterances on that subject of the inspired penmen themselves. If Christians to-day are "Bibliolaters," much more were they who wrote the Bible Bibliolaters. But the faithful will still appeal to the "law and to the testimony," and the pious will continue to search the Scriptures, and they who do so will ever be "more noble" than they who do not. The shears of the "higher criticism," like the pen-knife of Jehudi, will lose their edge, rust, perish; but the Word of the Lord abideth forever.—*Presbyterian Banner.*

CHRISTIAN EDIFICATION

Scepticism no Solution for Life's Problem.

By Wm. M. Taylor, D.D., New York.

Perhaps no one ever succeeded so thoroughly in beating down all inward obstacles to the acceptance of materialism as did Harriet Martineau; and yet, even as we perused those letters of hers, in which she flaunts her infidelity before the eyes of her mental mesmerizer, we felt that her words are like the whistling of the schoolboy as he runs through the graveyard at the dead of night, and are designed "to keep the courage up." At any rate, they are as different in the matter of restfulness from her own former meditations in the sickroom as a starless midnight is from a peaceful, hopeful dawn. The soul will always be true to itself whenever it is allowed to assert its prerogative. It will not accept a scorpion for bread. It will not be mocked with a serpent when it asks a fish. One must choke back its strongest longings, and trample on its most tender expostulations, before he can get himself to say there is no God, no Heaven, no hereafter, no sin, and no need of salvation. And so, it will be found, it is not so easy to be a skeptic after all. But how much better than all this, how much safer, how

much more philosophical it is to meet the soul's hunger with the bread which God has provided, and its thirst with the water which God has furnished in Jesus Christ! No doubt there are difficulties connected with revelation. None but a fool would deny that; but even suppose that revelation, with its Saviour and its Gospel, were entirely swept away, the very same difficulties would remain, while we should be deprived of the undoubted advantages which revelation brings. The difficulties which arise out of revelation are precisely those which have already emerged in philosophy, and you do not get rid of them by tossing the Bible away. No! you only get rid of the Bible remedy for human sin.

Beauty.

By Rev. T. H. Siddall.

Beauty is a source of glad admiration, be it in nature, art, or grace. How true it is "What we admire we become like!" Then is it not well to choose objects and persons expressing the highest beauty, the perfection of excellence? But it is not of beauty in general that we think, but of beauty of spirit; the hidden beauty of the soul, the most enduring; a beauty within the reach of all, which can be enjoyed by all, like the great gifts of God, for everybody.

In our day there is no necessity to urge the need of the beauty of intellectual grace. That is realized and understood. Our need seems to be to enforce the value of the greater gift, beauty of spirit. Other terms might be used to express this real want, but such terms would but express the same thing in another form.

All are conscious that there is a beauty of spirit, a graciousness, a kindness, a gentleness, winsome and admirable; in some degree by inheritance, training, and association; but in fulness "from above," the fruit of grace. The highest work of art of a master-hand and the greatest genius is ever inferior to the glorious works of the Great Creator. "A painted ship upon a painted sea" receives our admiration if true to nature, but fails to charm like the original. Even that illustration fails to express all the truth demands, but still helps to mark the contrast. Many we meet in life who do set forth a beauty of spirit we cannot fail to admire, but it is not the highest. "A painted ship upon a painted sea." That is true of some, not all. Men glory in their morality, and it is to them a god. Others there are who manifest a beauty of spirit, because of Christian influences and who are not far from the kingdom, but who are not rooted and grounded by faith in Christ. Indeed, all in a Christian land, all who evince in any degree beauty of spirit, do so because of the influence of Christian teaching.

The very ideals of the moralist, even if taken from a by-gone age not in the stream of Christianity, are interpreted through the nineteenth century civilization, surcharged with the leaven of Christian truth. Unconscious influences must ever be considered in a wise estimate of character. So can it not be said in truth that the ideals of the moralist, and the beauty of spirit of those who avow not faith in Christ, are all "broken lights" of the true light of life, and glimmerings only of the full grace of Christ. When the highest can be had and enjoyed, why be satisfied with a broken light? When the true light now shineth, why rest in less than the best? Why follow candle-light when the light of the sun now shineth?

In Christ is the perfection of beauty and in Christ alone; eternal beauty is to outlast the stars; a beauty from the heavenlies; the only beauty that can abide in the searching light of "that great and notable day."

The beauty in Christ comprehends all that can be gleaned from the greatest moralist of all the ages, and yet it is more. It is a living beauty; a power and a grace within the spirit. That is its beauty and grace. "Christ formed in you the hope of glory," the highest, the eternal, "being made partakers of the divine nature," sharing the divine nature, rejoicing in the divine glory. Not fancy but fact! Surely none can reflect such beauty, or fail to be drawn by such grace! May the proud intellect bend at the cross, and seek the true beauty of spirit, and share the joy of a Son of God.—*Northwestern Presbyterian.*

Beautiful Thoughts

God, like the sun, must be seen by His own light.—*Geikie.*

Nothing takes longer in saying than anything else.—*Lowell.*

By far the best part of a man's culture is self-culture.—*Pryde.*

A child more than any other gift brings with it hope.—*Wordsworth.*

Whenever we do what we can, we can immediately do more.—*Clarke.*

Thousands admire Christ who never become Christians.—*Drummond.*

There are no sex prejudices in the forces of the universe.—*Mrs. Hanaford.*

Strong action can issue only from strong faith. Only out of certainty comes power.—*Brooks.*

Sin stupifies the conscience at the same time that it corrupts the heart and perverts the will.—*Godet.*

Youth is good, but old age is better to the man who forsakes not his youth when his youth forsakes him.—*MacDonald.*

Nothing in God's earth is so mean as to be below His notice; nothing can be so untoward as to thwart His purpose.—*Carson.*

In the decision of momentous questions, rectitude of heart is a far surer guarantee of wisdom than power of intellect.—*Farrar.*

To reach the port of heaven we must sail sometimes with the wind, sometimes against it; but we must sail, not drift or be at anchor. —*Holms.*

Every good man has a power in his person greater than his words or arguments, and which others feel when he little suspects it.—*Bushnell.*

The man only is poor in this world who lives without Jesus; and that man only is rich with whom Jesus delights to dwell.—*Thomas à Kempis.*

Remember that, in Christian etymology, the verb "to give" is the very next verb the devout heart conjugates after learning the verb "to love."—*Dr. Kitchins.*

Let God have all there is of you—body, soul, spirit, talents, voice, everything. Lay your whole life open before Him that He may control it.—*Mrs. Smith.*

No gift which God can bestow is so valuable as the impartation of Himself. The heaven of heaven will be to see Christ and to be like Him.—*Mrs. Witter.*

Giving for God is not the only way to gain heavenly-mindedness; but our unwillingness to give for Him may stand in the way of our entering into fuller blessing.—*Rev. P. L. Hunter.*

Give not thy tongue too great liberty, lest it take thee prisoner. A word unspoken is like the sword in the scabbard, thine. If vented, thy sword is in another's hand. If thou desire to be held wise, be so wise as to hold thy tongue.—*Quarles.*

There is no medium between faith and unbelief. In the exercise of the former we give ourselves entirely to God, and where this is not done faith does not exist. *True* conversion is a new birth, not the patching up of an old garment.—*Krummacher.*

The Spirit of Christ makes a man more than a man; just as the modern rifle, with its long range and instant discharge, is more than the ancient musket with its short distance and delayed firing. A Christian, moreover, though he may not always *hit* the mark, yet he always *aims* at it.—*Rev. A. Norris.*

The Lord will bless His people with peace in the contemplation of death. If in the hour of death there is any peace at all to be found, it will be 'peace through the Blood.' The Blood of Jesus Christ, God's Son, is the divine passport to peace. Peace! peace! in the eventide of life! Who can count or tell its preciousness!—*Rev. W. K. Chaplain.*

"Behold, I make all things new." That is the aim and function and outcome of Christianity—to make all things new—to make hearts new, lives new, homes new, literature new, customs, laws, economies, institutions new, and having begun to carry on the process of renewal, to continue it until the kingdoms of this world become the Kingdom of our Lord.—*Dr. F. A. Noble.*

O, soul, upon the ocean
  Of life's tempestuous sea,
Give heed to chart and compass,
  Lest, awful wreck for thee.
For fierce the winds are blowing,
  And loud the billows roar;
The wind of strong temptation,
  And breakers on the shore.

False lights for thee are gleaming,
  On head-land and the sea,
To draw thee to destruction,
  For time, eternally.
Beware! lest foul suggestion
  May drive thee leagues away;
And siren song may cheat thee
  Of everlasting day.

21. Explosive Power of Sin.—JAMES i., 15.

We were conversing the other day with a friend who is interested in the manufacture of powder. He told us that the powder is first compressed into large cakes and then ground into fine grains. This is a very dangerous point in the process, when explosion is so liable to occur. Particularly in a windy day is there possibility, despite extreme caution, of some tiny particles of sand blowing among the powder. Only one such flinty speck falling amidst the grinding plates may flash out an almost imperceptible spark that will instantly ignite the mass and blow the whole establishment into atoms. Such is the terrible power that lies resident in the smallest atom of dust. And such is the destructive force of the slightest sin working in our explosive natures. One little sin may prove the ruin of the noblest manhood.—*Mid Continent.*

22. Spiritual Toning.—II. COR. iii., 18.

Henry Ward Beecher says:—"One day when I was with Mr. Hicks, the painter, I saw on his table some high-colored stones, and I asked him what they were for. He said they were to keep his eye up to tone. When he was working in pigments, insensibly his sense of color was weakened, and by having a pure color near him he brought it up again, just as the musician, by his test-fork, brings himself up to the right pitch. Now every day men need to have a sense of the invisible God. A clear conception of the perfect One produces a moral impression. . . . No nature is of such magnitude that it does not need, every day, to be tuned, chorded, borne up to the ideal of a pure and lofty life." The New Testament furnishes this "clear conception of the perfect One," this "ideal of a pure and lofty life." If we would keep up to tone spiritually we must continually look to Jesus as there portrayed. Paul says:—"But we all with open face beholding, as in a glass, the glory of God, are changed into the same image from glory to glory, as by the spirit of the Lord."

23. The Liberty of Christ.—JOHN ~~viii., 36.~~ 13:7

An English gentleman was a passenger on board a Turkish vessel. During the voyage his attention was drawn to an intelligent young Mussulman on board. Becoming acquainted with him, he soon learned that he was a slave belonging to the captain. He had been born free and was well off, but was made a captive in war, and the sad misfortunes were telling upon him, making him miserable under the sense of bondage. The gentleman resolved secretly to release him, so he asked privately of the captain the price he wanted for him. Though they could not come to terms at once, *the price was paid!* The slave, overhearing the conversation, supposing he was going to retain him in slavery—started up, and sprang forward with his eyes full of fire, and his lips trembling with indignation and cried out in a burning rage, "Do you call yourself a free-born Briton, and an enemy to slavery, and yet purchase me! Have I not as much right to my freedom as you have to yours?" He was proceeding in this strain, when the Englishman turned toward him and gently said—"*I have bought you to set you free!*" In an instant the angry passion all disappeared in the Mussulman's face, bursting into tears, he fell at the feet of his deliverer, and clasping his knees, he exclaimed, "*You have taken my heart captive. I am your slave forever.*"

24. Christ the Way.—JOHN xiv., 6.

A poor little boy stood, some time ago, at the corner of one of the busy streets in Glasgow, selling matches. As he stood there a gentleman approached him and asked the way to a certain street. The way to that particular street was very tortuous, but the little fellow directed him minutely. When he had finished his directions the gentleman said, "Now, if you tell me the way to heaven as correctly I'll give you a sixpence." The boy considered for a moment, then suddenly remembering a text he had learned at the Sunday-school, he replied, "Christ is the way, the truth, and the life, sir." The gentleman at once handed him the promised sixpence and left him visibly affected. "The child thought this an easy way to make money and going along the street he met an old companion of his father's whom he stopped, and to whom he said, "If you give me sixpence I'll tell you the way to heaven." The man was surprised, but from curiosity he handed the boy sixpence, and was told, "Christ is the way, the truth, and the life." "Ah! said the man, "I have been looking for the way in the saloon those many years, but I believe you are right. It was my mother's way." Going on his way, the boy told the same message to others. In after years it was his privilege to tell it to the heathen; for the little fellow saved a child from being run over one day, and, from gratitude, he was educated by the child's father, and to-day he is a foreign missionary showing to others the way to heaven.—*J. Murray.*

Monthly Survey

The Japanese census for 1888 showed a population of 39,607,234.

The marriages in Japan numbered 330,246, and the divorces 109,175.

The receipts of the American Board for the first two months of the financial year have increased over the corresponding months last year. both in bequests and donations, about $23,000.

Baptists have increased in Sweden in the past twenty years from 7,900 to 32,308. Revivals are constant and the baptisms for last year number nearly 3,000. Still people will assert that missions are a failure.

The first step towards the gradual extinction of slavery in Zanzibar was taken the other day by the Sultan giving his written promise that all children born in his dominion after January 1, 1890, should be free.

Christianity is now the faith of over two millions of the Indian population, a number twelve times as large as that of those who follow the teachings of Buddha. Whereas in 1830 there were only 27,000 native Protestants in all India, Ceylon, and Burmah, in 1871 there were 318,363.—*Dr. Hunter in the Gazetteer of India.*

Mr. Henderson, ex-lord provost of Aberdeen, has given $20,000 to the Ladies' Society of the Free Church for the endowment of a medical missionary to the women of India, as a memorial of his late wife. It is expected that their daughter, Miss Agnes Elizabeth Henderson, who has taken a full medical degree in Edinburg, will accept the first appointment.

The Moravians have projected a mission on the Victoria Nyanza; but they have been unable to establish it by the lack of funds. Just before the opening of their General Synod this year, news was brought that a legacy of between $25,000 and $30,000 had fallen to the church, and it is probable that the work will speedily be carried forward, as the men are ready.

The only Protestant mission in Alaska before the United States bought the territory, was that of the Lutheran Church, supported by the Russian government. This one station was established in 1845 at Sitka, not for the natives, but for the Swedes, Finlanders and Germans, in the employ of the Russian American Fur Co. Its support was withdrawn when the transfer was made in 1867.

The rapidity of the growth of Protestant sisterhoods of various kinds is imperfectly understood. Statistics taken last year, and just published in Germany, show that the Protestant churches have, at present, 57 homes with 7,129 sisters, of whom 2,593 are on probation. This represents a gain of 1,400 in four years. These sisters have been employed in 2,263 places, a gain of over 500 in four years. Of these houses, 32 are in Germany, where the movement originated, with 5,452 sisters laboring at 812 places.

Methodism in this country has over four and a half million members, led by over 30,000 preachers; Baptists nearly four million followers, led by over 28,000 ministers; Presbyterianism a million and a half, led by a ministry of 11,500; Lutherans 1,023,000, headed by over 4,200 preachers, besides a host of smaller denominations, and a band of Sabbath-school scholars numbering over 9,000,000. In the whole country there is a gain to the Christian churches the past year of 1,089,853 members, 4,867 ministers, and 8,494 churches.

The proposal to make, in connection with the Columbian Fair, a Religious Exhibit, illustrating the influence of religion upon civilization, is worthy of the coöperation of all denominations of Christians. It is well remarked by a committee of the late General Assembly of the Presbyterian Church that "In an exposition designed to show the progress of America, it is as important to illustrate the forces which have produced our civilization, as to exhibit the material products of that civilization." To be most effective, it is suggested, the exhibit should set forth the position and work of all the religious organizations of the country, including:

1. Statistics—Representing the growth, extent and distribution of the various organizations by means of maps, charts and globes.
2. Publications—Representative collections of distinctively religious books and periodicals.
3. Education—Illustrations of theological seminaries, colleges and schools, including those in mission fields under directly religious control.
4. Evangelistic Work—Representative church, Christian association, Sunday-school, and other buildings for religious uses.
5. Charities—Illustrations of hospitals, asylums, orphanages, reformatories, and other charitable institutions under religious control.
6. History and Biography—Pictures and memorials of men, places and events of special interest in connection with religious work.
7. Comprehensive descriptive publications concerning the exhibit and the work it illustrates.

Book Department, Etc.

REASON AND AUTHORITY IN RELIGION. By J. McBride Sterrett, D.D., Professor of Ethics and Apologetics in Seabury Divinity School. New York: Thomas Whittaker, 2 and 3 Bible House. Price, $1.

The author seems to desire to give in this book the views of Martineau and the writers of *Lux Mundi*, without giving precise and definite views of his own on the subject of his book. His own opinions would be more profitable to his readers.

THE RIGHT ROAD. A Hand-Book for Parents and Teachers. By John W. Kramer. New York: Thomas Whittaker, 2 and 3 Bible House. Price, $1.25.

This book commends itself at once as a safe and useful guide to all parents and teachers. It gives a series of precepts on the duties we owe to ourselves personally, to others, and to God, and each precept or moral axiom after an explanation of its meaning, is illustrated by a good appropriate story or anecdote, and each precept is enforced or backed by one or more scriptural texts. It must prove a very convenient help to every one who would seek to teach the highest type of morality.

THREE GATES ON A SIDE and Other Sermons. By Charles H. Parkhurst, D.D., Pastor of the Madison Square Church, New York. New York: Fleming H. Revell Co., 30 Union Square, East. Chicago: 148 and 150 Madison Street.

The eighteen sermons in the 271 pages of this book are bright, original, epigrammatic and partake of all the characteristics of their brilliant author. Prone, perhaps, to push one concept to an extreme and out of its relation to other concepts; and by microscopic enlargement to shut out from view the truth that lies in juxtaposition, and from which the truth under review cannot be disconnected and considered without a violation of biblical symmetry.

HELPFUL LITERATURE IN OUR EXCHANGES.

[Space will permit us to only name the articles in the various magazines on our table which will be of special interest to our readers.]

THE QUIVER, AUGUST, 1891. Sundays with the Young, *Rev. A. Finlayson.* The Sunshine of Smiles, *John W. Kerton, LL.D.* The Transforming Power of Faith, *Rev. R. Munro, B.D.* The Sword of the Spirit, *Rev. G. Everard.*

ATLANTIC MONTHLY, AUGUST, 1891. A Disputed Correspondence, *H. W. Preston and Louise Dodge.* A Colonial Inquisitor, *H. C. Lea.* The Queen's Closet Opened, *A. M. Earle.* The Marriages, *Henry James.*

THE FORUM, AUGUST, 1891. Russia and the Jews, *Dr. F. H. Geefcken, I. A. Hourwitch, Baron De Hirsch.* Immigration and Degradation, *Pres. T. A. Walker.* The Great Head Underground Electric Railway, *Simon Sterne.*

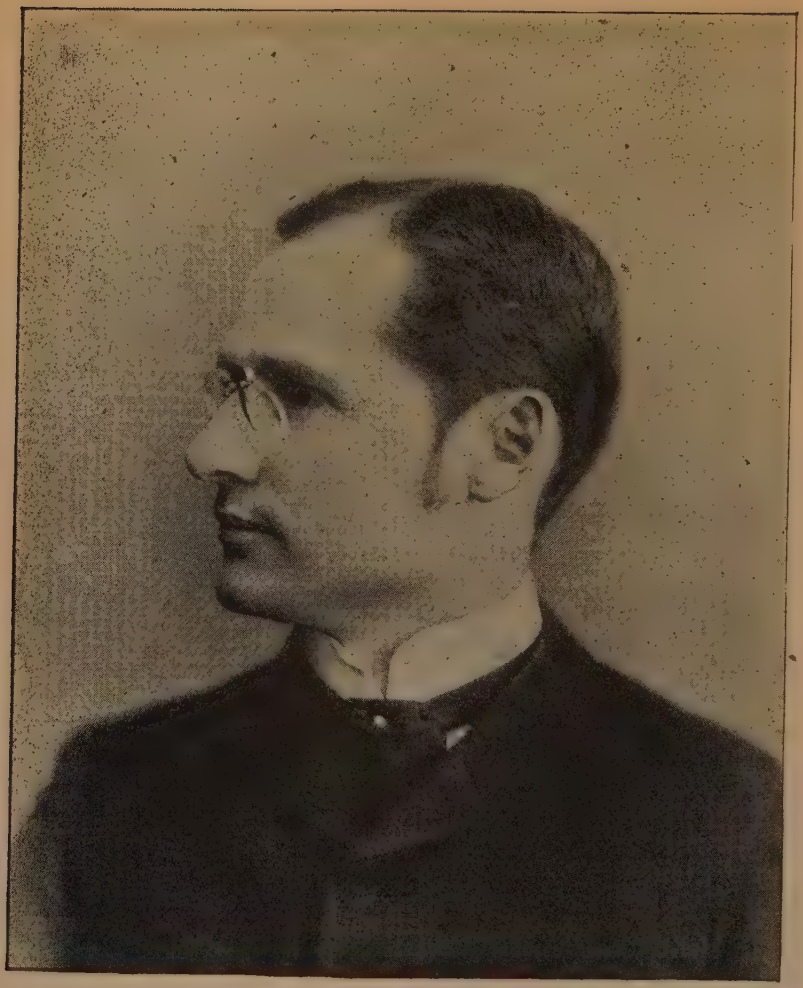
NEW ENGLAND MAGAZINE, AUGUST, 1891. The State of Vermont, *Albert Clarke.* The Literature of the White Mountains, *W. H. Downes.* The Birthplace of Hannibal Hamlin, *C. E. Waterman.* Bennington and its Battle, *Edwin A. Start.*

THE ECLECTIC, AUGUST, 1891. A Great English Prelate, *Rev. Canon Benham.* Mohammedan Women, *Mrs. Annie Reichardt.* A Glance at the History of Gambling, *E. B. Rowlands.* The Heart of Midlothian, *The Saturday Review.* The Photography of the Heavens, *C. Flammarion.*

HARPER'S MAGAZINE, AUGUST, 1891. Frontispiece: Otira Gorge, West Coast Road, New Zealand. New Zealand, *G. M. Grant.* Some American Riders, *Col. T. A. Dodge, U.S.A.* Chicago, *Montgomery Schuyler.* Lord Byron's Early School Days, *Prof. W. G. Blaikie.* London Ecclesiastical, *Walter Besant.*

THE CENTURY, AUGUST, 1891. Frontispiece: William II., Emperor of Germany. Victoria, Empress of Germany. The German Emperor, *Poultney Bigelow.* On the Study of Tennyson, *Henry Van Dyke.* The Press as a News Gatherer, *William H. Smith.* Our Summer Migration, *Edward Hungerford.* The Treatment of Inebriates, *L. Edwin Dudley.*

REVIEW OF REVIEWS, AUGUST, 1891. Frontispiece: Albert Edward, Prince of Wales. The Progress of the World in twenty-seven articles with portraits of seventeen celebrated persons. Record of Current Events, with portraits. Current History in Caricature. Character Sketch for August. Cromwell and the Independents. The Contemporary History Scholarship. Leading Articles of the Month. Periodicals Reviewed. Poetry and Art. The New Books. Contents of Reviews and Magazines. Index to Periodicals.



Copyright, 1891.

By E. B. Treat.

A. Z. Conrad

Engraved from a photograph for THE TREASURY.

THE

TREASURY

AN EVANGELICAL MONTHLY

FOR PASTOR AND PEOPLE.

VOL. IX. NEW YORK, OCTOBER, 1891. No. 6.

HEAVEN.

BY REV. A. Z. CONRAD, PH.D., NEW OLD SOUTH CONGREGATIONAL CHURCH, WORCESTER, MASS.

Eye hath not seen, nor ear heard, neither hath entered into the heart of man the things which God hath prepared for them that love Him.—I. COR. ii., 9.

"The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Await alike the inevitable hour;
The path of glory leads but to the grave."

BUT our paths do not end here. This is but the arch under which all must pass, where every head must bow. Beyond the arch, what? That I must quit these scenes, I know with all the certitude possible. This is a proposition admitting of no debate. Some questions are too serious to speculate about. We want to know indisputable facts regarding them. Death, and the possibilities wrapped up in it, I dare not, I must not, surround with a maze of guesses. My physical activities must terminate. They will be broken off ruthlessly. No bribe can stay the hand of the death-messenger. He scoffs at commands and treats pleas and supplications with contemptuous scorn. Bolts and bars furnish no barrier to his approach. Gold and precious stones fail to secure his recognition. Costly garniture cannot prevent his chilling touch. He cannot be reasoned from the portals. I must meet him and obey his summons. A few years here, then where? Somewhere. A universal want, constitutional, ineradicable, says *somewhere*. Manifestly the nature of that somewhere can be known only to one who has explored, apprehended, recorded, and returned, or one forever familiar with that somewhere. Millions have gone hence. How vast the number of those who have come

hither, acted their part in life's drama, and then vanished from the sight. From age to age, from century to century, from millennium to millennium, the solemn requiem of farewells has been filling the world with its plaintive tone. We wave the hand, join in the dirge, and say "farewell." But of all this vast throng whom this world has known, who have thought of immortality and the life to come, who have made solemn promises to return again with evidence of things beyond, not one solitary mortal has come back to portray the features of the country beyond the death shadow. Of those who have come in spirit-form as Samuel of old, not one has uttered a syllable regarding the mysteries of the other world. Not from mankind, then, can we have the knowledge we want regarding the world of spirit. Angel visitants have told me nothing as to the significance of citizenship in the land to which I am hastening. The question of supreme moment to me is: "Has God spoken, and, if so, what has He said?" Whatever we know, or can know, regarding Heaven is what has been recorded in the Word of Life. The philosophical reasons for immortality give no distinct utterance as to the exact nature of that immortality. Upon consulting God's revealed Word I find He has spoken distinctly regarding Heaven. I find that no pains have been spared to make the way there clear and plain. I find that citizenship in that country has been purchased at tremendous cost, and that clear titles to palatial splendor are freely offered upon complete surrender and unreserved allegiance to the eternal laws of God. I learn that the only condition of citizenship is supreme love to God and love to man. From the clear declarations of the Bible a vast deal of truth suggests itself. Well-founded inductions present a body of truth portraying with distinctness and something of fulness the nature of the New Jerusalem. This is to be noted, that a vast deal of truth is presented in figurative language. This, however, in no respect lessens the value or distinctness of facts conveyed. On the contrary, it is an indication that the supreme importance of the truth necessitates the adoption of extraordinary means in order to its fullest presentation. A figure loses none of its significance by being a figure. Language itself is merely an agency whereby thought may be conveyed from mind to mind. Thought is subtle, and it is with difficulty that it is imparted. In Holy Scriptures the use of figure, parable, metaphor, simile, analogy, paradox and allegory reveals the way in which language labors to bear its sacred freight of thought from mind to mind.

Truth, regarding the City of God, is so transcendently important that every legitimate means seems to be employed to bring it from Heaven to earth. As I interpret God's Word, it teaches that the body is but the encasement of the soul; it is the instrument the soul employs to realize its ideals. Through it the soul works out its immanent and permanent choice. At death the body is laid aside as a garment. The soul leaves the body at death. Christ's words to the penitent thief on the cross are to this effect. He declares "This day shalt thou be with Me in Paradise." The Holy Spirit, speaking through the Apostle Paul, declares that "to be absent from the

body is to be present with the Lord." The account of Dives and Lazarus leads to this conclusion. The general judgment is to occur at the "end of the world." It is to be judgment without arbitrary verdicts. Every soul will carry its own verdict indelibly stamped upon itself. The separation spoken of in Scriptures will be a separation not of command but of necessity. It will be as impossible in the very nature of things for the saved and the lost to intermingle as it is for oil and water to combine.

The law of spiritual gravitation is as inexorable as the law of physical gravitation. A soul whose immanent choice is fixedly sinful will carry the sentence of death in itself and will administer its own punishment. We are to look in but one direction in this discourse, and that is heavenward. What potencies seem to lie within the word! How it thrills with hope! What resolutions are born from it! How cheering to the despondent! How inspiring to the wearied warrior!

Whatever your condition, whatever your belief, it is impossible that your heart shall not be stirred within you at the mention of the word Heaven! What a throng seem to stand before you! Who has not more friends in the invisible than the visible world? The name suggests tender caresses, a magical touch of the hand of mother, father, brother, sister, son or daughter; it awakens a thousand memories; brings to the ear familiar voices; to the eye smiling faces; to the heart, sympathetic throbbings; it renews again the associations, sweet and tender, temporarily broken off by death. Hard, indeed, is that heart that does not respond when such a word is spoken.

Description of the beautiful is always difficult. Æsthetic and ethical emotions are peculiarly delicate. Emotions of awe in the presence of the grand and the sublime are without adequte means of expression. An exclamation, clasped hands, the eye turned toward the starry worlds, and silence: this is the natural experience of one contemplating stellar glories. Perhaps you have listened with uncontrollable emotions of joy to the almost heavenly harmonies of a symphony as interpreted by musical artists of high renown; afterward you have attempted to describe the scene, the wondrous harmonies, and the emotions awakened. You remember how meaningless the words sounded as you spoke them; you remember your consciousness of utter failure adequately to present your thought; then you have employed other words, you have resorted to simile, figure, the most suggestive illustrations conceivable, but only to become the more conscious of the impossibility of conveying to others any accurate description of that which had been to you such an inspiration.

Artists, however dexterous with brush and pigments, can represent on canvas only in a faint, imperfect way the perfect ideals of the mind. Poets may sing ever so sweetly, yet they can only imperfectly imitate the rhythms of the spheres and awaken the imagination of man to slight conceptions of the sublimely beautiful lying beyond the horizon of sense perception.

If this be true of that with which we are partially familiar, what shall we say of descriptions of a country where nothing so gross as to be physically

tangible ever enters? The language of earth is without terms directly applicable to this habitation of the blessed dead. It is perfectly clear, however, that any descriptions of it must be in a language with which we are familiar. It is not surprising that figurative description is resorted to as the best way in which to present to the mind the glories of Heaven. We may magnify to the extent of our most powerful imagination the Scripture portrayal of heavenly felicity, and even then we will have but the faintest conceptions of it. God has not left us without witness as to what lies beyond the "valley of death." The land whither we are hastening is not altogether unknown. He has revealed to all requisites to its possession. He has not left us in doubt as to the most important experiences we shall enjoy when we get there. In view of the difficulty of presenting with clearness the ineffable joys which await saved souls in Heaven, a great deal of descriptive revelation is of a negative character. Here again I see indicated and hinted at the indescribably great bliss of redeemed souls. We are capable of appreciating these descriptions because of our familiarity with that which prevents this world from becoming heavenly. We are told what Heaven will not be as an indication of what it may be. When we read what Heaven is not, imagination immediately pictures what it must be. Listen then to what God Himself has declared that Heaven is not. "No sorrow there."

"And God shall wipe away all tears from their eyes." No tears there! A place without tears! That must needs be a paradise where no tale of woe is ever told by the falling tear. What a place of weeping this world is! While we worship thousands weep. In yonder garret, chill and cold and bare, a weeping mother caresses her weeping child and calls to mind the happy days of youthful promise, and contrasts the hours of sunshine with the years of darkness caused by the brutal treatment of one, in the fashion of a man, with the heart of a brute. Behind yonder palace door, in boudoir of costliest appointments, reclining on couch of velvet and down, in one hand the key to a full treasury, in the other a handkerchief of antique lace with perfume from the Orient, but hot with scalding tears and the heat of the fevered brow, ready to give *all*, ALL for the reclamation of a dissipated son lost in refined sensualities, is another mother. They are representative of thousands. Sorrow recognizes no caste.

O the wail of the disheartened and disappointed! the bitter tears falling in showers all about us! Brides weeping to be free while yet the new blossoms of the orange wreath are not withered; fathers weeping for wayward children; the careworn weeping for rest; the disheartened weeping in despair; mourners weeping for just one more look at the vanished face, one more sound of the silent voice; parents who have wept, until there are no more tears to shed, for beloved children. Eyes sparkle and voices are merry but for a little time. In the brightest eyes tear-drops are waiting to be born, and in the merriest voice a sigh is unlocking the door to come forth. "But God shall wipe away all tears from their eyes." How brightly the eye must shine never dimmed by a tear; how fresh the cheek must look never stained with

tears; how sweet the voice must sound never hoarsed by a groan. No tears in Heaven! When the death damp gathers on the brow and the final tear of farewell has fallen, an invisible hand from beyond the stars gently passes across the brow of a trusting disciple, and the fountain of tears is dried up forever. Oh blessed touch divine that can erase every trace of sorrow and every vestige of anguish!

"And they shall hunger no more, neither thirst any more." In this life we are destined to unsatisfied longings. The body calls at regularly recurring intervals for food. The pangs of hunger and thirst are often felt by those living in poverty. From famine-stricken lands the pitiful plea for bread in mournful monotone silences all harmonies and fills all hearts with a sombre sadness. But other hungerings and thirstings are felt, intense, painful. The hungering for knowledge of the unknown, the struggle after the anticipated but unrealized. How much of thought and energy are occupied in our endeavors to quiet these cravings of the soul for what this world can never give. A certain satisfaction comes when the "bread of life" and the "water of life" are partaken of; but the perfection of life desired, the unattained good, all this keeps the soul in a somewhat restless longing. No feeling of unsatisfied want in Heaven! Such a place must be a paradise indeed!

"Neither shall there be any more pain." This is a most comprehensive description. How graphically it depicts the soul's possibilities of joy. In this world the intermingling of pain and pleasure is of such a nature as to decrease the possibilities of happiness. Even to the Christian pain is no stranger. Though the soul rise in superior might over the ills of the body, still the pain is there and vitiates life's enjoyments. Business successes are often accompanied by a pain which robs success of half its pleasure. Fortunes are made, but pain prevents enjoyment. Multitudes would exchange a fortune for just one week of freedom from suffering. Distorted countenances tell the tale of inward suffering. Not one in ten thousand lives the allotted time of life without crossing swords with this enemy to happiness.

Ah what pleasures those must be associated with no dread of suffering. Remove all pain from earth and you at once transform it into a paradise. It is blessed to contemplate an endless life where pain never enters, where sighs and groans are without significance, where no cruel deformations or mutilations ever depress or destroy.

"Neither shall there be any more pain." Read and re-read the words, and be comforted amid the ills attending your pilgrimage. Such suffering as comes from temporal failures, from despised love, from repeated falls, all these shall be unknown to the soul which crosses Heaven's threshold. "And I saw no temple therein." There is but one creed and one confession there. One word compasses all of belief and gives significance to every act; that word is *Love.* Ordinances are done away with; institutions which have blessed the world, which have been essential to Christian growth and progress here, have no place in Heaven. They were the agencies employed to lead nearer to God. In Heaven "the Lord God Himself is the Temple." He is

in immediate communication with all saints. We shall look back with amazement that our near-sightedness and distortion of vision narrowed our horizon as it did, and caused such exaltation of the subordinate and such subordination of the infinitely important. Distinctions of creed will count for nothing, provided they have a Saviour in them. Nothing is more certain than that anything in the nature of religious bigotry is out of all harmony with the blessedness of Heaven. Preparation for the enjoyments of the City that hath no need of the temple involves complete renunciation of everything narrow and restricted. If God is to be Heaven's Temple filling all space, ever present to every saint, then preparation involves acquaintance and *communion with Him.* Whoever secures this is in the divinest sense my brother or sister. As Christ is the Great Temple in this world, all who dwell in Him are already experiencing foretastes of glory to come.

"And there shall be no night there." We associate all that is highly pleasurable with light. It is light that vivifies; it is light that exhilarates; it is light that enables successful occupation. But the splendors of the firmament here affording us light and exciting our wonder are not a part of heavenly astronomy. "The Lamb is the light thereof." Untroubled glory! Divine illumination! Sublime radiance! Light without shadows! The illumination of Heaven is to be one of its greatest glories and marvels. No ill-lighted streets; no dark alleys with tragic scene and thrilling story; no dimly lighted dwellings; no chill of cold; no anxious forebodings in the face of approaching night; no night of doubt or disappointment. A brightness of inconceivable grandeur forever and forever.

"And there shall be no more death." Hear this ye mourners. Hearken troubled hearts: "no more death." No anxious watchings by the bedside of the dying; no wondering what coming days may bring in the way of painful separations; no blackplumed horses with hearse of mournful trappings will ever be seen in Heaven; no cheerless sepulchres with false or true entablature! How large a part of the woes of life are directly or indirectly traceable to death! Burdens on the weak because the bread winner has been summoned and has gone. Children without maternal tenderness or paternal control, orphaned by death, suffer a thousand ills in consequence. Homes are suddenly transformed by death. Edens where the prattle and song of a sweet child-voice filled the air with melodious music, and the innocent face and form afforded all that was desired of beauty and loveliness, are changed to an awful void, cheerless, musicless, empty of sweetness and of light; and all through the touch of death. But Heaven shall know no mourning, no sorrow, no death. What must it be to join hands with loved ones and know that eternally there shall be a continuance of hallowed association. I rejoice that God has said "there shall be no more death." If no other word had ever been spoken, Heaven would commend itself to me as a place of all others inconceivably blessed, as a place of endless holiness and interminable joy.

But in order to have anything like a complete idea of what Heaven is we must know the character of those who inhabit it. The most exquisite sur-

roundings are no guarantee of happiness. One villain can make a thousand law-abiding people uncomfortable. Who, then, cannot enter Heaven? "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie, but they which are written in the Lamb's book of life."

No sin there. Sin, the cause of suffering, the source of all woe, the parent of every tear and every groan, sin, the force that drags to death, the cause of all ruin, the only reason for suffering—it shall never enter there. Security guaranteed! Unmolested enjoyment assured! Take away sin and sinning and you take away the possibility of suffering. No sin, no suffering.

Such are the negative descriptions of Heaven. People talk of our limited knowledge of Heaven! From these negative descriptions we have enough to assure us that to a believer death is a marvellous deliverance from association with that which is destructive of complete happiness.

But we have positive statements as to the Canaan of the Christian pilgrim. It is holy with positive holiness. John writes of it as "a holy city, new Jerusalem coming down from God out of Heaven." It is holy not alone in being without defilement of any kind, but in positive holiness. All of the activities are pure and are prompted by holy love.

It is described as "a city that hath foundations, whose builder and maker is God." Its permanency is thus indicated. It is a place of permanent joy. "And the righteous shall go away into everlasting joy." It is garnitured with beauty of unimaginable perfection.

All kinds of precious metals are employed as figures to interpret to the mind the thought of the superb surroundings. Gold, silver and all manner of precious stones represent to the eye a picture sublimely grand. Nature is asked to tell us somewhat of the glories of Heaven. The fountain, with its suggestions of eternal refreshing, is said to flow from the throne. Trees with their fruits speak of "the tree of life which is in the midst of the Paradise of God." It is difficult to conceive of language more pregnant with meaning than that used to tell us of Heaven.

It is a place of incessant activity. We are to be occupied without weariness. We shall have all the vigor of youth with the wisdom of maturity. "And His servants shall serve Him." Do not tell me then of harp playing and psalm singing as the sole occupation of Heaven. The service we shall be called upon to render will be one of the chief delights. In this service there will be emulation without envy. No talent will be lost and none will be hid in a napkin. As the precious stones have each a lustre of their own, so shall the saints in glory. Each will add to the completeness of the ideal Paradise. The light reflected from our souls will add to the beauty of Heaven and increase its effulgence.

The highest exercise of spiritual energies will be in "a perfected worship of God." Service will be without command. The spontaneous impulses of the soul will be holy. Freedom will be as real as here, but the immanent preference will forever be for God and holiness. The soul will be holy,

Herein lies, after all, the blessedness of Heaven. It is not a matter of outward circumstance. External loveliness is not necessarily accompanied by happiness.

Here on earth we act as though outward adornment and elegance of surroundings would of themselves afford happiness. Yet how often we find luxurious environment associated with inward misery. Men walk through beautiful parks which by right and title they possess, where nature and art seem to vie with each other for first place in the interest and attention of the beholder; they may enter their palatial mansion beautified to the full extent of artistic skill, regardless of expense, and yet with all this they may have no pleasurable emotions, no serene delight. Princes with kingdoms at their feet, with all the luxuries the world affords, have testified to the awful unrest of soul they have felt, and by which they were tortured. The jasper, the chalcedony, the emerald, the sardonyx and the sardius, the chrysolite, the beryl, the topaz, the chrysoprasus, the jacinth and the amethyst, what would all these be to a soul out of harmony with God and truth? It is something other than golden streets, garnished walls, flowing fountains, sea of glass, that makes Heaven a blessed abiding place of the soul. It is indwelling holiness. Indwelling happiness is the offspring of indwelling holiness. "There the weary are at rest." We have already noted that the rest spoken of is not cessation from activity. It is a state of freedom, that feeling akin to pain which comes from exhaustion. The great conflicts will have been fought. We stand appalled at the thought of the frightful ravages of sanguinary conflict, the horrors of war; but what is seen is as nothing in comparison with the invisible contests daily occurring in the struggles of souls to be free from the bondage of chains they have forged, fashioned, and fastened upon themselves by sin. The ancient encounters in the Coliseum, the story of which curdles the blood, were as child's play in comparison with these fierce warrings between incarnate evil and good. In Heaven there will be no conflicts of this nature, for evil is forever excluded.

"They shall shine as the stars forever and ever." I read of the certainty of continuance in this state of blissful occupation. How strong the contrast between earth and Heaven in this thing.

How swift the changes here. The beauties of earth are like the evanescent glories of the sunset; its joys are fitful as the summer winds; its promises often as baseless as a vision.

The leaf of the forest rustles beneath our feet, telling the story of the transitoriness of earthly splendor; it tells us of beauteous buds unfolding to the full-sized leaf bearing on its bosom the imprint of the tree to which it clings, it tells of richness of color and grace of form, and then the fading of its beauty, the distortion of shape; of life and growth changed to decay and death. The ashes of the grate excite our sympathy as they relate the story of the germinating seed, the tender twig, the full grown tree, the woodman's axe, the devouring flame.

The river chants its story of change as it bathes the feet of mountains or

exhales its vapors on the plains. Once their waters rolled in the ocean wave, then they rode on the wings of the wind in a chariot of cloud, then on field or forest or meadow they offered their refreshing draughts; down into the recesses of the earth, out through springs by hidden force, and on again into the channels nature has opened for them. Oh what transitoriness in everything earthly! In Heaven permanency. "Forever and ever" is applicable to nothing here as to beauty or form.

Above all else Heaven is a place of absolute satisfaction. "I shall be satisfied when I awake with Thy likeness." All descriptions are lost in that one word *satisfied.* Imagine what would make Heaven perfect to you, and I assure you this, either you will have that thing or the desire for it will be removed. Of this I am sure, that not a want will be unsatisfied, not a longing ungratified.

We shall meet with our loved ones again. "We shall know each other there." The resurrection body will be a glorified body, but it will be a body affording fullest recognition. There will be nothing concealed and nothing to conceal. All motive for secrecy will be gone. Communion will be sweet. It adds inexpressibly to my joy to look into the angel face of a mother at whose knees I learned to pray and say "Thy will be done." It fills my mind with precious memories, when the Bible was read at the hour of family prayer, when the family assembled at the altar and petitions fervent were sent to Heaven for goodness and guidance; it recalls to mind the hour of sickness, the tender ministration, the word of cheer; it brings to view scenes too sacred for description. With the thought of a mother's smile shining upon you, a mother's admonitions warning you, you can struggle on with courage. Heaven is rendered sacred by the presence of dear ones waiting our coming. I shall steer my course by a divine chart and turn the rudder at the call of a divine compass, and make Port at last, to be met by those I love. I expect when I hear the rustle of wings in my sick chamber to close my eyes composedly, then the senses will respond less and less accurately until the things of time shall fail to affect me, but before the fading beauties of earth are gone and loving faces cease to beam upon me here, I shall already begin to adjust the spiritual eye to new scenes, and shall behold faces lost awhile to view, and hear again voices I loved to hear of yore, and it will dawn upon me soon that I am in Heaven. Death will be the beginning of a larger life. "The kingdom of Heaven is within you." Begin now to adjust yourself to heavenly delights. Get near to God. Hold firmly to His hand. He leads home. Heaven is home, with all the preciousness the word suggests. This word is sweet on earth, but sweeter far in Heaven. Home, with no terrifying anticipations of disruptions or disasters. Home, with its melodies and music, its restfulness and refreshment. Wherever Christ is, there is Heaven. When we have finished the fullest descriptions words can convey, when we have exhausted superlatives and employed all the powers of the imagination to their utmost, we have scarcely begun to conceive of Heaven as it is. "Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things the Father hath prepared for them that love Him."

FAITH: ITS UNIVERSALITY AND IMPORTANCE.

By E. G. Robinson, D.D., Ex-President of Brown University.

But without faith it is impossible to please Him: for He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him.

The question is not infrequently asked, if Christianity be what it claims, a revelation from God, how happens it that it does not appeal directly to the senses of men and make its teaching a matter of demonstrable fact? Why is it that the Bible lays so much stress on faith? These questions are propounded to us. Some very honest people appear to be very much perplexed about this, and a class of persons go so far as to confound faith with credulity, and suppose that Christian people are above all other people credulous, and think that among them there is a great want of what they call intellectual honesty; that they submit to their prejudice and in their credulity act on what they call their faith. One reply to the first question may be that faith is not only the commonest but the one universal principle underlying all human society and all human activity. Why is it that we are here this morning? We would not be except for faith in one another. We believe our lives will be saved here. We have a confidence that we are among sane and honest people. Go a little further, and you may ask how it is you are enabled to live in families. Simply because you have faith in one another, and when that faith is destroyed how speedily such a family falls to pieces. You may widen it. You go into society. How happens it that people are congregated together, meeting each other by day and by night? They have faith in one another. Destroy that faith and men flee from society. It is the cement of confidence that holds the whole fabric of society together. It is that that makes all trade possible. You can talk as you please about a cash business, and yet it is only on the principle of confidence in one another that we dare to make bargains, that we dare to go to and fro on the earth, and it is faith that makes not only society possible but commerce and trade possible. It is for that reason that all honorable men despise a liar. They avoid him. We have no confidence in a man who is a habitual liar. Every honorable man looks with contempt on a liar. Let us go further. Can you take to yourselves a truer and better instance of human activity and faith than when a man puts his wealth within a ship's hold, gives the care of it to a captain whom he knows only incidentally, and sends him to the other side of the globe to a consignee whom he has never seen, trusting in God that his cargo may be safely borne on its journey, at the same time having a great faith in the man to whom the goods are sent? And so faith makes life possible, it makes family possible, it makes all that constitutes human activity possible Could we live for a day without faith? Suppose you should establish yourself on the position, "I will not go one hair's breadth beyond my own senses.' How you cut the ligaments of life; how you make activity impossible! The principle of faith is simply adopted by Christianity. These modern would-be

teachers, offering something as a substitute for Christianity, are very much in the habit of saying that this is an age of what you know of science, of absolute knowledge, and that faith has had its day and gone. They are perpetually preaching about absolute certainty. What does this all mean? Why, it tells us that the sciences, which are manifold, deal with the substantial things of the earth, that these five or six senses constitute the ruling power of man, and instead of believing in something which may have passed in a remote period, we should hold fast to the things which we absolutely know. What are these sciences, as they are so called? Take, if you please, that one that lies at the base of all the others, chemistry. It is a science making continual progress. We are in a perpetual state of progress in ascertaining the component parts of this world. The astronomer, the physiologist, the geologist all come back to chemistry in the testing of some of their facts. Chemistry builds upon one great principle, the principle of atoms. It holds that the material universe is not only constituted of molecules, but of something indiscernibly smaller, and they are called atoms. But did any chemist ever see, or touch, or smell, or hear, or taste, an atom? Never. No man can prove by the actual senses that there are any atoms. Yet that theory is assumed to be demonstrably certain, but certain only because men believe it as something necessary. Chemistry cannot be explained on any other theory. It is precisely the same with Christianity. We believe in mechanical forces and all that science makes demonstrably sure. What is scientifically true is a revelation from God. Grant, therefore, all that you can for science, and you may go beyond chemistry. Take the science of astronomy. A great French astronomer said that this is the one finished science. And yet to-day men who are dealing with optics and certain principles of astronomy tell us that you must have some theory to explain the transmission of light. We have theories about it. How does light come here from the sun? It is borne through space. What is space? You tell us the boundless spaces between these two heavenly bodies are filled with ether. They say that light is borne on luminiferous ether. That sounds grand, but has any man ever been up there, above the atmosphere of the earth? Science cannot prove it. You have to assume it. There is no science to-day that has not certain great chasms in it. The science of physiology can be followed up to a certain stage with perfect accuracy, but here and there is a great gap and we have to get across it by great faith. So you may run through all the sciences. You must have more or less faith. Our holy religion does precisely that same thing. It starts with certain facts. Here are the facts of this universe, the sun above it, human intelligence, human progress, a great series of facts, all combined into one great universe which we call cosmos—a universe of beauty, order and adaptation. We read as though we were reading a great book. Here is the body of great thought and can you say that no thinker put it here? Is any man so foolish as to take a book and read it and then say that nobody made it? Now, this universe—there are chasms in it; we have never seen God—cannot be explained entirely. Think for a moment of the things

with which Christianity deals. What are they? Very simple; and yet something that your senses cannot bring you into contact with. You believe in truthfulness. You admire it. You love honesty and Christian virtue. Can you see truthfulness, smell it, taste it, touch it or feel it? What makes you believe in the truthfulness of men? Nothing but faith. So you run through all the Christian virtues. You cannot see them, your senses know nothing about them, but you believe in them. Christianity proposes to us to cultivate pure-mindedness and uprightness. You cannot see these things, yet you believe in them. You cannot by any possibility have these things brought into such form that you could perceive them by your senses. Take all the great virtues which morals propose, which ethics cultivate, they are things that lie entirely beyond your senses. Take one other step. There is something which lies beyond what is now transient. The Scriptures say that the fashion of this world changes. We know how true that is. We know that nothing which is to-day in human society shall assuredly be here twenty-five years from now. The things that the senses come into contact with have but their brief day. But the things that lie behind the senses, character, for instance, can not be destroyed. Can you burn up a character, can you destroy anything that Christianity enjoins you to cultivate? The principle of faith is the most enduring of all the principles of the world. It strengthens with its use. But take any one of your senses, the one you prize most. The sight is generally considered to be the most precious, although there are those who differ about that. How speedily it wears out and how frail and ignorant people are in misunderstanding the use of senses. The great benefit that comes from the use of any one of your senses is in a parsimonious use of it. That is true of any one of your senses. How speedily you can wear your eyes out. How speedily you resort to the expedients of science to prolong that sight. How speedily you tire in the use of it. You see a picture which you admire very much. You buy it and hang it in your drawing-room and look at it from all points of view and it seems beautiful to you. You call in your friends to see it. A few years later your friend is visiting you and speaks of the picture. You say: "Oh, yes; it is hanging in the drawing-room still." But you have tired of it and it no longer presents anything new to the eye. Perhaps you have been to Niagara. You walk round about it and view it from all points until your mind has expanded enough to take it all in. You rise to the grandeur of the occasion. Language cannot express your admiration. Take up a dwelling in sight of it, where it is before your eyes day after day, and soon you will pass by it unconcernedly. But take this principle of faith. You believe in God, you believe in Christ. At first your faith may be so weak that you are not quite certain or confident in it. But you believe and act in it. At the beginning of life it seems almost like a spider's web. But live by it, work by it, and that faith that at first seemed so slender becomes like a strong cable that nothing can break. I believe in God; I am confident. The more a man lives by it the stronger it becomes. The man who has been accustomed to live by faith walks among invisible things with

as much confidence as a man who walks among the things of the earth. Every tendril of the soul stretches out and lays hold on things invisible. I challenge you to name any one of these senses that modern science brags so much about that is like this faith. How soon they fail us and how often they deceive us. But that which brings the soul into the presence of God and of the risen Christ a man feels sure of. Why does the New Testament lay so much stress on faith? It is the one moulding principle of character. Every person becomes like that which he most profoundly believes in. There is some truth in what you call physiognomy. You can read a man's character very frequently in his face. Why is it? Because that thing on which we have fixed our mind, which we are thinking most of, brings to us all there is in it. It is that that constitutes the great power of faith. Faith is a little slender thread along which your thoughts travel and back over which returns to you all that there is in faith. You become like a person you believe in. You say that a man who is a Christian becomes to a more or less degree like Christ, because this thread of faith brings you into such relation to Him that your character becomes more like His. That is the philosophy of what you call faith. You come into direct relation to the Master. All that is noble, refined, elevating in Him becomes yours. But the same holds true in ordinary life. Take two persons, husband and wife. They may not at first seem at all alike. They have profound confidence in one another. What one believes in profoundly the other does. They may have begun life with physiognomies strangely unlike, and yet as they live together through long years one comes to look just like the other; they have the same expression. It is faith which makes the two like one. It is true in human life just as it is profoundly true in our holy religion. If we believe in God we have something of that which is characteristically in God transmitted to us. You could not live an hour if you did not believe in something. It ought not to be difficult to believe in God. Where shall you look to for help in the struggles of life, unless it be to a personal God and to Christ, who will come and speak to you? Christ said, "Trust in Me, and that which I achieve shall be yours." We should all believe Him; not one of us should hesitate for a moment. May it be granted that our faith be made stronger and firmer in Him.

BELIEVE.—How this word has been maltreated! It occurs in the first instance in connection with Abram. The Lord took him out to show him all the lights of the night in a land where they can be seen as they cannot be seen here, and as they were all gleaming like bannerets in the sky, host on host, infinite, endless, the Lord spake certain great promises to Abram, utterly stunned his reason and overwhelmed his imagination. The man took a little time, and then, according to the historian, Abram believed God. What a crisis in human history! And the Hebrew word means so much that is tender; it means Abram embosomed and nestled himself in God. Abram like a little babe went to the very bosom of God, and lay there. Abram believed God,—how his face shone! how his voice changed! how the whole heaven became spiritual to him because of his claimed kinship with the Eternal himself!—*Dr. Joseph Parker.*

Thanksgiving Day Service.

THE SOURCES OF AMERICAN NATIONAL LIFE.

By Louis Albert Banks, D.D. (Methodist Episcopal), St. John's Church, South Boston, Mass.

Have we not taken to us horns by our own strength?—Amos vi., 13.
Blessed is the nation whose God is the Lord.—Psalm xxxiii., 12.
He hath not dealt so with any nation.—Psalm cxlvii., 20.

It has occurred to me that, in connection with our national Thanksgiving week, it might be of profit to us all, and of special interest to the young, to carefully trace the streams of life and influence which united in the formation of our national character. America has a moral history, all her own, which is very unique. Dr. Gray, of the *Interior*, well says: "It is utterly impossible to tell the story of American history while ignoring the element of religion. The only common bond which runs through the biographies of American explorers, pioneers and founders of States is the thread of a Christian faith—the power of a religious purpose."

It is impossible to read the history of Christopher Columbus, human and faulty as he was in many respects, without being impressed with the deep religious sentiment which made all his enterprises grand and solemn to himself. When he set sail on his first voyage across the ocean, he wrote in his journal—which he kept for the inspection of the Spanish sovereigns: "Therefore your highnesses, as Catholic Christians and princes, lovers and promoters of the holy Christian faith, and enemies of the sect of Mahomet, and of all idolatries and heresies, determined to send me, Christopher Columbus, to the said parts of India, to the said princes and people and lands, and discover the nature and disposition of them all, and the means to be taken for the conversion of them to our holy faith." And when at last the weary voyage was over, and on that eventful Friday morning in October he first beheld the New World, each boat that carried himself and his officers to the land carried the standard of the Cross; and when his feet touched the new land, he threw himself on his knees, kissed the earth, and returned thanks to God, with tears of joy. On his return home from the voyage, in the midst of a fearful storm at midnight, the officers and crew called on the aid of Heaven. According to the superstitious customs of their time, a lot was cast for the performance of a barefooted pilgrimage to the shrine of Santa Maria de la Cueva in Huelva, and the lot fell upon Columbus. The historian, Las Casas, devoutly considered this an intimation from the Deity to Columbus that the fearful storm was all on his account, to humble his pride and prevent his arrogating to himself the glory of a discovery which was the work of God, and for which he had merely been chosen as an instrument.

I call your attention to this incident that you may see how universally the religious element entered into the thoughts of the people concerning the discovery of the New World. When Columbus finally landed at Palos, on his

return, the bells were rung, the shops shut, all business suspended, and a grand procession was formed and marched through the streets to the principal church, to return thanks to God.

The same religious spirit prevailed at the court of Spain when Columbus made his report to the sovereigns. In the presence of a great multitude he gave an account of the most striking events of his voyage and a description of the islands discovered. He displayed specimens of unknown birds and animals; of rare plants of medicinal and aromatic virtues; of native gold, in dust, in crude masses, or labored into barbaric ornaments; and, above all, the natives of these countries, who were objects of intense and inexhaustible interest. All these he pronounced mere harbingers of greater discoveries yet to be made, which would add realms of incalculable wealth to the dominions of Spain, and whole nations of proselytes to the true faith. At the close of his address, the king and queen, and the brilliant crowd of notable persons present, sank on their knees, and raising their clasped hands to Heaven, their eyes filled with tears of joy and gratitude, poured forth thanks and praises to God for so great a providence. The historian says: "A deep and solemn enthusiasm pervaded that splendid assembly, and prevented all common acclamations of triumph. The anthem, 'Te Deum Laudamus,' chanted by the choir of the royal chapel, with the accompaniments of instruments, rose in full body of sacred harmony; bearing up, as it were, the feelings and thoughts of the auditors to Heaven, so that it seemed as if in that hour they communicated with celestial delights."

Such was the solemn and pious manner in which the brilliant court of Spain celebrated this sublime event—offering up a grateful tribute of melody and praise, and giving glory to God for the discovery of another world. Washington Irving declares that the great discoverer considered himself selected of Heaven as an agent; that his mind was elevated above selfish and mercenary views, and was filled with the same devout and heroic schemes which in the time of the Crusades inflamed the thoughts and directed the enterprises of the bravest warriors and most illustrious princes. The first gold which the New World yielded to the Old gilds the ceiling of one of the noblest churches of Rome. Genoa reverently preserves the sketch in which the great discoverer, by his own pencil, commemorated his success; representing himself as the servant of God, attended by Providence, and followed by religion.

The early French discoverers were animated by the same spirit. The first colonies planted in Florida, by the French, were of the Huguenots. The northern discoveries of New France, which was destined to become New England, were pursued not wholly, nor mostly, for adventure or wealth, but because devout French Catholics desired to requite the Church for her losses through the tremendous influences of Luther and Calvin in the Old World, by winning to her fold the natives of the New. Cartier, La Roche, Champlain and De Monts were only the stormy petrels of this great religious movement. The French discoverers that pressed onward around Lake Huron, discovering the Mississippi River and pursuing it south to the Gulf, were all

animated by the same religious spirit. It does not matter whether you praise or blame them, you cannot read history without respecting their earnestness and finding yourself convinced that it was a genuine religious enthusiasm that furnished the courage, the self-sacrifice, and the sublime endurance necessary to carry them through. The early English discoverers were of the same spirit and of a still nobler mold. Sir Humphrey Gilbert, who lost his life on the return voyage from this country, shouted as his last message to his fellow voyagers in a companion vessel, "We are as near to Heaven by sea as by land." The heroic Sir Walter Raleigh, a step-brother of Gilbert, took up his work, and left his mark forever on the New World in the State of Virginia and the Carolinas. The religious idea stands out prominent in the records left to us of Virginia's colonization; we read of the faithful Indian chief, Manteo, receiving Christian baptism "by the commandment of Sir Walter Raleigh," and investing him with the rank of feudal baron as Lord of Roanoke.

The whole world knows how completely religion dominated the life and character of the Pilgrims. George Bancroft says, "Every enterprise of the Pilgrims began from God." Seldom have wiser or more reverent words been uttered than those of the Puritan Robinson, spoken in farewell to the Pilgrims who sailed on the "Mayflower": "I charge you," said he, "before God and His blessed angels, that you follow me no further than you have seen me follow the Lord Jesus Christ. The Lord has more truth yet to break forth out of His Holy Word. I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go at present no further than the instruments of their reformation. Luther and Calvin were great and shining lights in their time, yet they penetrated not into the whole counsel of God. I beseech you, remember it—'tis an article of your Church covenant—that you be ready to receive whatever truth shall be made known to you from the written Word of God."

Edward Winslow, one of the Pilgrim voyagers, writes: "When the ship was ready to carry us away, the brethren that stayed at Leyden, having again solemnly sought the Lord with us and for us, feasted us that were to go, at our pastor's house, being large; where we refreshed ourselves, after tears, with singing of Psalms, making joyful melody in our hearts, as well as with the voice, there being many of the congregation very expert in music; and, indeed, it was the sweetest melody that ever mine ears heard. After this they accompanied us to Delft-Haven, where we went to embark, and then feasted us again; and after prayer performed by our pastor, when a flood of tears was poured out, they accompanied us to the ship, but were not able to speak one to another, for the abundance of sorrow to part. And so, lifting up our hands to each other, and our hearts for each other to the Lord our God, we departed."

When, after a long and boisterous voyage of sixty-three days, they found themselves safely moored in the harbor of Cape Cod, even before they landed they formed themselves into a body politic, by signing a solemn compact, in which they declare that they undertake to plant the colony "for the glory of God and advancement of the Christian faith."

Such was the quality and spirit of the men who laid the foundations of State and national life in Massachusetts. We shall find the same intense religious spirit manifest if we follow William Penn and his Quakers into New Jersey and Pennsylvania. Of all the founders of American life, none did more honor to Christianity than William Penn. Penn sought in the New World a refuge for his persecuted brethren. Having purchased his land of Charles II., in deference to the public law of the time, he proceeded, in obedience to the unwritten law in his own conscience, to re-purchase it from the Indians.

Soon after the colony was founded, the genuineness of Penn's religion was tested in a very practical way: A company of traders offered six thousand pounds and an annual revenue for a monopoly of the Indian traffic between the Delaware and the Susquehanna. Penn at this time was in very straitened circumstances, and the temptation was great; but he held himself bound by his religion to equal laws, and rebuked the cupidity of monopoly. "I will not abuse the love of God"—such was his decision—"nor act unworthy of His providence, by defiling what came to me clean. No; let the Lord guide me by His wisdom, to honor His name and serve His truth and people, that an example and a standard may be set up to the nations."

Penn's neighbor, Lord Baltimore, the founder of Maryland, was also moved to his adventures in the New World by a fervent desire to open a refuge for Roman Catholics, who in that way were as much persecuted in England as were the Quakers.

Oglethorpe, the founder of Georgia, was also a man of noble and splendid philanthropy, who sought to open a new field for the poor and unfortunate. Dr. Gray, whom I have already quoted, compares him to General Booth, of the Salvation Army, and his great social scheme of founding colonies in South Africa of the rescued victims from the London slums. "No colony has so noble, so utterly unselfish an origin, as the fair domain of Georgia, disgraced afterwards, though it was, by the conduct of men who had forced themselves into power. But this alone of all the thirteen was founded as a distinct attempt at wide and practical charity. This alone incorporated in its first charter a clause forbidding forever the traffic in slaves or spirituous liquors within its territorial bounds."

Not only did this spirit of intense reverence for religion have to do with the early explorations and founding of colonies in America, but it was a recognized factor in the beginning of our national councils. In the constitutional convention in 1787, Benjamin Franklin, the prestige of whose great fame has been sometimes claimed by reckless champions of infidelity, moved "that henceforth prayers, imploring the assistance of Heaven and its blessings on our deliberations, be held in this Assembly every morning before we proceed to business." In the course of his short speech in support of this motion, he said: "In this situation of this Assembly, groping as it were, in the dark to find political truth, and scarce able to distinguish it when presented to us, how has it happened, sir, that we have not hitherto once thought of humbly applying to the Father of Lights to illuminate our understandings?

In the beginning of the contest with Britain, when we were sensible of danger, we had daily prayers in this room for the divine protection. Our prayers, sir, were heard; and they were graciously answered. To that kind Providence we owe this happy opportunity of consulting in peace on the means of establishing our future national felicity. And have we now forgotten that powerful Friend? I have lived, sir, a long time; and the longer I live the more convincing proofs I see of this truth—*that God governs in the affairs of men!* And if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid? We have been assured, sir, in the Sacred Writings, that 'except the Lord build the house, they labor in vain that build it.' I firmly believe this; and I also believe that, without His concurring aid, we shall succeed in this political building no better than in the building of Babel; we shall be divided by our little partial local interests, our projects will be confounded, and we ourselves shall become a reproach and a by-word down to future ages. And, what is worse, mankind may hereafter, from this unfortunate instance, despair of establishing government by human wisdom, and leave it to chance, war, and conquest."

America belongs to Christianity. Its discovery, colonization, and national development have all been pervaded by a spirit of reverence for Jesus Christ. The men who propose to open the Columbian World's Fair on the Sabbath, propose to do violence to the spirit of American history. The men who are trying to banish the Bible from the public schools are, at the least, indifferent to all the primal sources of our American national life. As Christian people we need to be loyal to the Christian history of our country. We are citizens of a continent which, from the White Mountains to the Sierra Nevadas, has been baptized in the name of Jesus. It is not only by the Hoang-ho, the Nile, or the Congo, that the missionary of the Cross is the explorer of continents; it was as true of the Merrimac, the Susquehanna, the Ohio, the Mississippi, and the Columbia.—*Zion Herald.*

DEVOUT PRACTICAL THANKSGIVING.

By J. G. Mason, D.D. (Presbyterian), Metuchen, New Jersey.

And He took the seven loaves and the fishes and gave thanks, and brake them, and gave to His disciples and the disciples to the multitude. And they did all eat and were filled; and they took up of the broken meat that was left, seven baskets full, and they that did eat were four thousand men, besides women and children.—Matt. xv., 36–38.

Christ made a great deal out of "seven loaves of bread and a few little fishes." There are some men who have the genius which is able to transform the little into the great. In Hebrew history we have read of a poor woman, who had a single unwasting barrel of meal, that made her richer than the old greedy millionaire that has his "wheat corner" filled so full that it bursts. Give us the genius of the poor widow which makes the little inexhaustible, rather than the selfish power which controls to destruction. Give us the genius which magnifies the little. This was Christ's power. It was

that which He most displayed. He did not create bread; He only took what He found and magnified it—extended it so that it was enough to feed at least 5,000 hungry people. How did He do it? He first recognized the little, "the seven loaves and the little fishes." He knew what they were. They were God's creation according to law, for man's food; He saw in them the germ, the possibility of the physical need. He saw more than the common fishermen who caught the fish, or the woman who made the bread, or the disciples who had possession of the loaves and fishes, but He recognized just what was there. "He took the seven loaves and the fishes," but He did more than that, "He gave thanks," He recognized God. He brought Himself formally into fellowship with divine power and trusted that power to make them enough—but He did more, He brake them and gave to His disciples, and the disciples to the multitude. Thus did Christ illustrate this truth that the highest and most thankful appreciation of good is not merely in holding it, but in distributing it. Now this is the suggestive outline of our thoughts as we consider the obligation and manifestation of gratitude toward God.

The obligation of gratitude inheres in two great facts, *i. e.*, the existence of a personal God and the relation of that personal God to every good that man enjoys. Behind "the seven loaves and the fishes" Jesus saw the Father and Creator, otherwise His giving of thanks was worse than a mockery. So it will be considered by thoughtful men. How silly is what some call the "worship of nature!" What is nature if there is no personal God! A piece of stone, a dead stick of wood, that is nature. Speak to it! Worship it! Thank it! How can you? A person alone can be thanked. If there is not a personal God behind all these things, all our worship, all our customs, religious and moral, are solemn farces. Our executives of civil government have called us together in the place of thanksgiving because they and we, and this Christian nation, believe there is One above who is personal and benevolent in His supreme administration of government and distribution of good. There is one God and His relation to all good is that of the personal Giver. It is personal and direct, extending to the little as well as to the great. He is related to the shining of the sun and the falling of the showers, to the fruit of the earth, the corn, the wheat, the grass and the flowers of the field. He is related to the least thing and to the greatest thing in our life.

Christianity is a religion of thanksgiving, because it teaches the reality of God, as the giver of gifts unto men. It emphasizes the words of James, "Every good gift and every perfect gift is from above, and cometh down from the Father of Lights with whom is no variableness, neither shadow of turning." Unbelievers talk about the invariableness of natural law, but the Christian talks about the invariableness of a Heavenly Father whose hand is in every good and whose smile is in every sunny ray of prosperity and joy.

All nature is God's gift and not Himself. The summer warbler singing in his leafy world, the flowers coming unasked, yet making so attractive the youthful year, the golden fruit amid the yellow leaves of autumn, the field

full of the autumnal harvest, the gleams of sun rays on pinnacle and tower of old earthly enterprise, the winter's grandeur, the summer's beauty, the frost-flake of the plain and the snow drift of the mountain, the glory of the sun's rising and the restfulness of its setting, the stillness of the night when all the stars march in brilliant procession, as if guarding the world against some unseen foe—these are but parts of nature—symbols of all God's gifts. It is only by poetic fancy that they speak or hear our admiration. They are voiceless, except as God speaks through them. They are deaf, except as sounding boards, which echo our praise and gratitude to God's ear. Yes, to be thankful, then, we must look up and see, beyond the stars and beyond the loaves and fishes which fed the multitude, the eternal Father, "the giver of every good and perfect gift." But not alone the giver, but also the gifts, must be realities, if our hearts and lips can be filled with thanks. Christ knew that "the loaves and fishes" held a real relation to God.

They held a relation to the multitude whose hungering need was satisfied by them. There was no contempt for that food; so are all gifts of God in nature and grace, however small and ordinary, real. The smallest blessing we have comes direct from God, though it may pass through many succeeding hands. If God has not given me my daily bread, there is no obligation of gratitude. But if He has given me all, from the smallest comfort of my body to the highest privilege and joy of my soul, then will my whole being become fluent, until, like a Niagara, it lifts itself in sun-kissing mists filled with rainbow hues and in falling humility it sings its thunder song of unceasing praise to Almighty God. But what is that song? What should be the manifestation of our gratitude? God and good are realities. How shall we treat them? Jesus "took the seven loaves and the fishes." The first manifestation of gratitude must be the reception of God and His gifts. If men put God away from His world, and away from their hearts, they can have no voice nor ear for the song which is sung to-day. Shall we not with tenderest love pity those in such privation? They enjoy the gift, perhaps, but they see not and know not the giver. There are theoretical and practical materialists who say "Let us eat and drink and be merry, for to-morrow we die." Rather than admire such learned great men, are we not forced with Gloster in Shakespeare's Henry VI. to say, "My Lord, 'tis but a base ignoble mind that mounts no higher than a bird can soar." The meaning of *anthropos*, the Greek for man, is "one who looks up." He who never looks up and sees the hand that gives his good and kisses back to the love that smiles behind the gift surely must abdicate his manhood.

We call him but a stupid clod, who cuts down the grass of the meadows and sees no beauty in it, and only counts the dollars it will bring in the market place; or who works in the field and notes not the daisies which crown it with glory. But how does he differ in stupidity from the so-called scientist, who sees in the world nothing but rocks and dirt, blind forces and soulless creatures—nothing more! In the glory of day's birth-hour, when "night's candles are burnt out and jocund day stands tiptoe on the misty

mountain top," he analyzes the rays of the sun, and sees no divine face behind that sun, and no divine ear into which the highest effort of man should be to pour his song of thanksgiving and praise. Pity such, beloved, and thank God in humility that your eyes are opened and your lips are not dumb today. All these natural gifts of good are greater because, in receiving them, we have also received the Great Giver. God is our God. He is our possession as an earthly father is the possession of a child. So far then as we are Christians we do not receive any good, even the liberal "daily bread" apart from the reception of God. There is no good except it is from God's hand. We want nothing but what God gives. All else is evil. So then it is easy to see that the reception of God and of His good gifts is the first and most appropriate manifestation of our gratitude. This carries the obligation to make life one continual "Thanksgiving Day." It is taking what God gives and making the most of it. Let there be contentment if God has given only "seven loaves and a few fishes" to feed the 4,000 supposed needs. What God gives when He gives Himself, when gratefully received, must always be sufficient. "They took up of the broken food seven baskets full." 'Tis ever so, but it is not a dumb reception that a grateful heart will allow. There must be vocal acknowledgment. There is danger in the quiet reception of good that the gifts will be considered commonplace and of mere right, and the giver be forgotten. To speak your thanks to another is not an empty act of courtesy. It increases the gift itself; it enlarges the heart of the receiver as it gives honor to the one who has bestowed the favor. If we do not sometimes speak to those we love, we may forget our love. Words! Words only! How mean they are! But when they are born out of the heart, true gratitude, how great they are! They have powers to leap across the heavens to God's throne and waken there a complacent joy. It is wise, therefore, that our executives call us once a year to make vocal in word of prayer and song our gratitude to God. It makes every acknowledged blessing a moral, ever lifting the soul towards God into privilege of sweetest communion and into power of transformation in God-likeness.

A good is not half a good until it is acknowledged in words. There is an old Grecian story, "Pindar, when a young man, as he was going to Thespia, being wearied with the heat of summer, fell asleep at a small distance from the public road; and as he was asleep, the bees flew to him and wrought their honey on his lips." So God gives His sweetest blessings to fall upon our lips, not, however, when we are asleep, nor when those lips are closed, but when we are awake and when our lips are open to speak our gratitude to Him.

But the crown of thanksgiving is suggested by Christ's final action here. "He brake them and gave to His disciples and the disciples to the multitude." No gratitude to God is complete without an outgoing to human need. The sublimest manifestation of God is in His giving. "The gift of God is eternal life through Jesus Christ." Our highest appreciation of God and His is in the giving of ourselves to God, and to our fellow-men. Selfishness is an in-

grate. The miserly soul which hoards God's gifts and will not use them never has a "thanksgiving day," and loses all. He who refuses to help his fellows, who loves the good things for themselves alone, and not for the power of use which they give, can have no anthem of praise to God. I quote with approval from "God in His World," written by one of our own townsmen, "But we see also in this frank light that while God in nature eschews morbid indifference to this bounty, much more He abhors the morbid greed of them that love things for themselves; that accumulate treasure beyond the quick and wholesome use thereof, and that to satisfy this greed indulge in wanton violence in their pursuit, and by their rapacity take advantage of their brethren." Is this not the very spirit of the Word of God spoken by Isaiah? "Is not this the fast that I have chosen?" To loose the bands of wickedness, to undo the heavy burdens and to let the oppressed go free, and that ye break every yoke! Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked that thou cover him; and that thou hide not thyself from thine own flesh! Is it not that the highest praise and most acceptable gratitude is to be shown in right and merciful and helpful action toward our fellow-men?

The obligation of gratitude bids us not only to distribute in the common and pitying charities in giving the literal bread to the literally starving ones, but also in a higher and larger score, in the consecration of our lives to nobler endeavors—making the most of all our powers of good toward human society, whether it be in the application of the Gospel to the salvation of the individual soul, or of the society, or of the nation. It is praiseful to God if we advocate any good cause, if we help onward any beneficent work, whatever tends "to break the bands and let the oppressed go free." When you have seen a great corporation, for greed only, running cars over God's Sabbath and over the inalienable rights of the employees to a rest day—one in seven—you have quietly protested and repudiated partnership in the affair, by refusing to ride on those Sabbath-breaking trains, or when you have seen legalized saloon destroyers of the bodies and souls of men and you have protested; or when you have seen millions of your fellow-men perishing without the knowledge of Christ and you have prayed and given; think you not that these (with many others) are voices and songs of grateful praise which God has heard with joy? Let us not minimize our obligated manifestations of gratitude to the easy good kind-heartedness which a weak sentimentalism suggests. It is possible to satisfy our conscience by the gift of a crust to every tramp that comes to our door. But God delights to hear a more virile song than that. As Christ brake the loaves and distributed them, so must we break ourselves and distribute our good doing through the widest circle of the world,—in the home, in the church, in the village, in the State, in the nation; as Christians and as citizens we must live the unselfish life. Only as we have fulfilled the conditions, and illustrated these manifestations of gratitude, have we a right to lift up our voices in thanksgiving to-day for what God has done in us, and through us, and thus given us the promise of doing in the future.

The airy tintinnabulations of our selfish deeds gather themselves into no song, and lift themselves not above the lone clouds that confine our little life to the lowest earth. God hears not with pleasure the "sounding brass and the tinkling cymbal." With these thoughts in our minds let us consider what God has given to the individual, to the family, to the church, and to the nation. There have been growths, there have been harvests, there have been festal songs—there have been funeral dirges, there have been smiles and tears. Farewells have been spoken, "till we meet beyond the river." Hope has lifted the cloud and God has smiled above it. Some souls have felt God to be nearer. Some lives have been made stronger by the touch of a divine hand. Have not our hearts been filled with the tokens of His love? Have not our homes been full of His goodness? Let us not be defrauded of our grateful inspiration to-day by the unbelieving and traitorous suggestive thought, that God is too great to be bearer to us of these little goods. Christ has told us that "He cares for the sparrow and hears the young ravens when they cry," and some one has said that "an artist may show himself as well in a caravan of tiny figures marching about the lips of a Greek vase, as in a procession of mighty colossi wreathing the metopes of the Parthenon."

So God's goodness and greatness have been shown to us in the tiny good things of our ordinary daily enjoyment, as well as in the march of the mighty events of the nation. Let the remembrance of all God's goodness, from the daily bread He has given to the individual, to the larger prosperity He has given to our land, move our grateful hearts. The spirit of thanksgiving is the power which magnifies and continues God's gifts. It hath a miracle power like that of Christ. But as Christ took the loaves and fishes, so let us take all good in and from God, and let us return thanks and not forget to distribute, for God's good grows not by selfish hoarding, but by sharing. The golden age of the world is in the future, when will be actualized this prophetic picture of Christ in our text. Man will take God's gifts, return thanks, break and distribute them. The materialistic and atheistic trend of all reformatory and philanthropic movements surely prophecies failure, as all greedy accumulations of selfish wealth presages overthrow. The conflict of capital and labor can be harmonized; all the wrongs of humanity can be righted; the unrest of society can be calmed, by the actualization of that scene in the desert of Palestine. The secret of the world's good is in Jesus Christ of Nazareth. Let the nations acknowledge Him, and the generations of men catch His spirit. Then shall thy light break forth as the morning, and thine health shall spring forth speedily, and thy righteousness shall go before thee; the glory of the Lord shall be thy reward.

LIVING ISSUES DISCUSSED BY EMINENT COLLEGE PROFESSORS.

THE ONE HOLY, CATHOLIC, APOSTOLIC CHURCH.*

By Professor James Heron, D.D., Presbyterian College, Belfast.

On the subject of "The One Holy, Catholic, Apostolic Church" there is one theory in particular so very exclusive in its claims, and also so very obtrusive at the present time, as to demand special notice. It is that theory upon which I purpose to make a few remarks to-day; and, to avoid the possibility of misrepresenting it, I will begin by stating it in the language of one of the most prominent of its recent advocates.

"As we watch the history of Christendom," says the leader of the new school of Anglican High Churchmen, "we discern a great number of organized religious bodies, owing their existence and their purpose to Christian belief and Christian ideas; but in the midst of these we discern also something incomparably more permanent and more universal—one great continuous body—the Catholic Church. There it is; none can overlook its visible existence, let us say, from the time when Christianity emerges out of the gloom of the sub-Apostolic age down to the period of the Reformation." This "Catholic Church" is described further as a visible society, possessing corporate, organic unity, historic continuity and permanence. It is "an organized society in which a graduated body of ordained ministers is made the instrument of unity"—ministers episcopally ordained, and thus, and thus only, possessing "an authoritative stewardship of the graces and truth that came by Jesus Christ, and a recognized power to transmit it, derived from Apostolic descent." Access to God and all spiritual privileges depend on membership in the visible society thus organized, which is "the special and covenanted sphere of His regular and uniform operations"—"the home of the new covenant of salvation," instituted by the incarnate Son of God "for man to belong to as the means of belonging to Him"; for "communion with God depends on communion with His Church" as thus understood.†

Here, then, we are assured, is "The One Holy, Catholic, Apostolic Church," and there is none other. The only communions that are recognized as forming part of it are the Church of Rome, the Greek Church, and the Anglican Church with its branches. The other great Christian communities, including Presbyterians (who are expressly and by name referred to), are not entitled to the name of Churches, but are—"out of communion with God, which depends on communion with His Church"—living in schism and in sin.

As during the last two sessions, we have been tracing the history of this

* Address delivered at the close of the college session, April 2d, 1891. [Copyright by E. B. Treat.

† "The Church and the Ministry," by the Rev. Charles Gore, M.A., pp. 11, 57, 70, 344 *et passim.*

so-called "Catholic Church," in its rise and growth, and in the golden period, that is the medieval period, of its life, it will, I think, be no inappropriate conclusion to our studies to look at the high claim set up on its behalf, and the conception of the Church which it embodies. I can, of course, do this to-day, in the short time at my disposal, only very briefly and very cursorily.

But, before proceeding to consider the theory itself, it may be interesting to observe how far it is carried out and realized by those who advocate it. Supposing for a moment that the idea of the Church I have just presented is the true idea of it, what Church is there that can justly claim the title, "The One Holy, Catholic, Apostolic Church"?

"The Church of Rome," it will be said by some. I shall have more to say bearing upon this answer by and by. I shall only ask at present, What about the Greek Church? Can we forget the great schism that rent these two Churches asunder in the ninth century, and that continues to this day? Can we forget how the one has excommunicated and anathematized the other, and with about equal reason, the Eastern Church denouncing the Pope himself as "the first Protestant," and the Papacy as the chief heresy of these latter days, and the Western Church paying back the compliment with interest? Can we forget the deep, wide gulf of alienation and the intense hostility that separate them; how their ecclesiastics are only kept from violent collisions and from shedding one another's blood at Bethlehem and the Holy Sepulchre by the interposition of Mahometan soldiers? Not only are they not in "organic, corporate unity"—no Churches in the world are more deeply estranged or more bitterly averse to one another. They certainly do not constitute together "One Holy, Catholic Church," for they are not one Church, but two; and with as little truth or justice can any one of them appropriate the title "Catholic" to the exclusion of the other. The theory of a visible Catholic Church, "one and indivisible," with "historic continuity," has broken down, you see, in the very first attempt to apply it.

"Oh! but the Greek Church and the Roman Church have but one Episcopal form of government." Does that make them one? Has that conserved even their external unity?—and remember it is external, organic, corporate unity that the High Church theory demands. Are two nations that are at war with one another, and thoroughly antagonistic in their national traits and tendencies, one because they possess a similar form of government? The forms of government of France and Prussia at the time of the Franco-Prussian war were far more nearly akin than those of the Greek and Roman Churches. Were they, therefore, one nation? Are France and the United States one nation to-day because they have both a Republican form of government? When the same nation changes its form of government, does its national existence and identity, its existence as a State, cease? The English nation passed from a monarchy into a republic, and from a republic into a monarchy again. Did the change in the mere form of government create a break in the continuity of national existence? Did England cease to be a nation or a State under the Commonwealth? The Duke of Savoy thought

otherwise when Cromwell interfered on behalf of the persecuted Vaudois, God's

> "Slaughtered saints whose bones
> Lay scattered on the Alpine mountains cold,'

and compelled that tyrant to desist from his barbarities. And if a particular form of government does not belong to the essence of national or State existence, I hope to show you by and by that it is still less of the essence of the Church. You might as well affirm that two hostile nations are one because they have similar forms of government, or that two men at enmity are one because they are clad in garments made by the same tailor and after the same pattern, as that the Roman and Greek Churches are one because their modes of government are somewhat similar. The one holy Catholic Church as a visible corporate society is thus so far non-existent.

But what about the Anglican Church? What claim has she to belong to the one corporate society which Mr. Gore pictures? Having deliberately seceded and separated from the Church of Rome—that is from connection with "the one Catholic Church" of which Mr. Gore speaks—at the Reformation, and having continued separate ever since, the claim of the Anglican Church to be a part of the "one visible Catholic Church" has still less to justify it. She is certainly not a part of the corporate unity, and she is not recognized by Rome as being a Church at all. In view of that act and state of separation, how can Anglicans talk of "one holy Catholic Church"? Why the phrase, if there is any real force in it, only condemns and smites them. From the point of view of their own theory of the Church, what right had they to separate from Rome? If there is only "one visible Catholic Church," there is no right to separate from it, no matter how corrupt it may become. The moment you separate from it, you abandon the theory of the one visible Catholic Church. Augustine told the Donatists that "being separate from the body of the Church, they were *ipso facto* cut off from the heritage of the Church"; and yet those Donatists had their bishops and their Episcopal succession. It was just such considerations, Newman tells us, that drove him from Anglicanism to Rome. It was the inexorable logic of the principle of the one visible but indivisible Church body that drove him. The idea that the Roman, Greek, and Anglican communions make up one visible, indivisible Church of God he describes as "a view as paradoxical when regarded as a fact, as it is heterodox when regarded as a doctrine." "All the learning," he says, "all the argumentative skill of its ablest champions, would fail in proving that two sovereign States were numerically one State, even though they happened to have the same parentage, the same language, the same form of government;" and yet, he goes on to say, the gulf between Rome and England is greater than the demarcation between State and State. But "it may possibly be suggested," he remarks, "that the universality which the fathers ascribe to the Catholic Church lay in its Apostolical descent, or again in its episcopacy; and that it was one, not as being one kingdom or *civitas* at unity with itself, with one and the same intelligence in every part, one

sympathy, one ruling principle, one organization, one communion, but because, though consisting of a number of independent communions at variance with each other, even to a breach of intercourse, nevertheless all these were possessed of a legitimate succession of clergy, or all governed by bishops, priests, and deacons. But who will in seriousness maintain that relationship, or that resemblance, makes two bodies one? England and Prussia are two monarchies; are they, therefore, one kingdom? England and the United States are one stock; can they, therefore, be called one State? If unity lies in the Apostolical succession, an act of schism is from the very nature of the case impossible. Either there is no such sin as schism, or unity does not lie in the Episcopal form, or in Episcopal ordination." "Antiquarian arguments" in favor of Apostolical succession are, he says, "altogether unequal to the urgency of visible facts;" while, with regard to the Church of England, he continues, "I cannot tell how soon there came upon me—but very soon—an extreme astonishment that I had ever imagined it to be a portion of the Catholic Church. . . . When I looked back upon the poor Anglican Church, for which I had labored so hard, and upon all that had appertained to it, and thought of our various attempts to dress it up doctrinally and æsthetically, it seemed to me the veriest of nonentities!"*

I have thus shown how badly Mr. Gore's own Church, not to speak of others, bears the test of his own principles. But now with regard to the theory itself, I have one or two remarks to make.

I. And, first, there is no fact more distinctly revealed in history than the *genesis* of this materialistic conception of the Church—the rise of the idea that a certain piece of external organization called "the bishop" belongs to the essence of the Church—and the growth of a great hierarchical corporation after the pattern of this idea. The genesis and growth of it, and the gradual formation of the Church according to it, are apparent to every student of the literature of the second and third centuries. The idea is a complex one, involving along with other elements chiefly these two: (1) That the bishop is of a different order from the presbyter; and (2) the sacerdotal character of the ministry, with its corollary, the transmission of grace through unbroken Episcopal succession. When did these ideas begin to take visible shape? When did they attempt to "mix themselves with life"?

1. As to the first—the separation of the Episcopate from the Presbyterate, and the erection of the former into a distinct and separate order—we see the process going on in the second century, and not quite completed even towards the close of it. Not only in the New Testament, but in many sub-Apostolic writings, presbyters are bishops and bishops are presbyters. Bishop Lightfoot has clearly shown that the Episcopate was created out of the Presbyterate, that in Clement of Alexandria and Irenæus "the functions of the bishop and presbyter are regarded as substantially the same in kind, though different in degree"; that they are represented as being "not a distinct

* Newman's Essays, v. i., pp. 217–220; "Development of Doctrine," c. vi., sec. 2; "Apologia," pp. 339, 340, 341, last edition.

order," and that at Alexandria "the bishop was nominated and apparently ordained by the twelve presbyters out of their own number." Hilary, Jerome, Augustine and others saw this and affirmed it. "Let bishops know," says Jerome, "that they are above presbyters more by the custom of the Church than by any actual ordinance of the Lord." Under the stress and pressure of such facts Mr. Gore at one point virtually gives up the cause for which the chief part of his book is a plea—the necessity of the monarchical Episcopate. "No one of whatever part of the Church," he says, "can maintain that the existence of what may be called, for lack of a distinctive term, *mon-Episcopacy* is essential to the continuity of the Church." This, however, is what Mr. Gore himself does strenuously maintain elsewhere. But I only note that what the greater part of his book assumes as essential he here practically abandons.

2. But simultaneously with the development of one of the presbyters into a third and superior order called the bishop, another development is seen going on. The efforts of the Judaizers to preserve the distinctive features of the Jewish system, and foist them on the Christian Church, failed in the first instance. These attempts were foiled by Paul and the other Apostles, who invested all Christians with a spiritual priesthood, and clearly taught the abolition of an exclusive priesthood. As Bishop Lightfoot also shows, there is not only no trace of a sacerdotal ministry in the New Testament—there is no trace of it in any of the Apostolic Fathers. Tertullian, as he points out, is "the first to assert direct sacerdotal claims," which, however, he qualifies by his strong assertion of a universal priesthood. "The first champion of undisguised sacerdotalism," he shows, is Cyprian. "As Cyprian crowned the edifice of Episcopal power, so also was he the first to put forward, without relief or disguise, these sacerdotal assumptions," which, he adds, "were imported into Christianity by the ever-increasing mass of heathen converts, who were incapable of shaking off their sacerdotal prejudices, and appreciating the free spirit of the Gospel." Observe in passing how the growth of the Episcopate and of sacerdotalism went on together, just as they have had a peculiar affinity for each other ever since. It is not without significance that it is in Episcopal Churches, and in these only, that sacerdotalism is rampant. Archbishop Plunket must excuse us for saying that, with a most sincere desire for Christian union, this peculiar affinity which it has, and always has had for sacerdotalism, makes us wary of the so-called "historic Episcopate." For my part, I prefer the Episcopate that has the double virtue of being both historic and Scriptural.

It was under the influence of this two-fold deviation from New Testament ideas that Cyprian in the middle of the third century was enabled to take up the position, so far removed from the New Testament standpoint, that the bishop is essential to the very existence of the Church, and to be separate from the bishop is to be separate from the Church. "The true centre and living pillar of Catholicism" (says Baur), "the organizing and animating principle of the whole body corporate, is the Episcopate. Now, the early

idea of the Episcopate was that the bishop was to be to the individual community of Christians, concretely and visibly, what the Jewish Messianic idea in its Christian development represented Christ as being for the Church in His heavenly dignity. And thus in the first beginnings of the Episcopal constitution we see before us the whole Papal hierarchy of the Middle Ages." * The papal supremacy is but a development of the same idea. If in the interest of external unity a diocesan bishop is necessary and a metropolitan and a national primate are also necessary, the conclusion was inevitable that a visible head and centre of the whole Church on earth, an *episcopus omnium episcoporum*, is no less essential and legitimate.

Such is the genesis of this idea of the visible Church, and of the whole Papal hierarchy in which it was embodied. It came chiefly from two sources, from Roman imperialism and from Pagan sacerdotalism. Now, if a person, whose father and mother you know to have been of humble rank, sets up a claim to royal lineage and a royal inheritance, you only laugh at his pretensions. A claim was set up some years ago to the title and estates of Sir Roger Tichborne. But when it was proved in court that the claimant had a much humbler origin, and that his proper name was Arthur Orton, an English jury made short work of his audacious pretensions. When in the Christian literature of the second, third and subsequent centuries you see, as you do see, the genesis and gradual growth of this externalistic conception of the Church, when you see the father of it to have been Roman imperialism, and the mother of it heathen sacerdotalism, your respect for it is considerably reduced, and only the large number of people who are dupes of it compels you to treat it with any seriousness.

II. But observe further that the growth of the visible Church after this pattern was but part of a general tendency to materialize and paganize Christianity. External observances took the place of spiritual and moral action. A magical efficacy in washing away sin was attributed to the external rite of baptism. The material bread in the Eucharist became the real body of Christ, and the life and aliment of the soul to him who partook of it. The repentance of the New Testament became the penance of the Vulgate—"a laborious sort of baptism" for working out sin. Pardon of sin was offered for such external acts as the payment of a sum of money, a pilgrimage to Rome or Jerusalem, or enlistment on a crusade to Palestine—acts that not only had no vital connection with morality, and no moral significance, but that were often an occasion for the indulgence of the passions. Rich nobles were enabled to reduce a fast of years to as many days, either by the payment of money or by compelling their dependants to share the fast with them. In the same way extraordinary miraculous virtue was ascribed to relics. Fabulous prices were paid for them, and fierce contests waged by monasteries to obtain possession of them. The whole forest of Lebanon would not have sufficed to produce all the wood that was brought from the East as fragments of the true cross. Fortunes were made by the manufac-

* Baur's "Church History of the First Three Centuries," 3d ed., p. 112.

ture of spurious relics; and image-worship was but another manifestation of the same paganizing tendency. Nay, Gregory the Great wrote in connection with the conversion of the Anglo-Saxons, that Pagan forms of worship might be profitably preserved if modified to Christian uses, and that even sacrifices of oxen might continue if they were offered on saints' days! Not only Pagans, but Pagan rites and practices were baptized.

Time won't permit me even to touch on the practical fruit borne by this system in its most palmy days. So far had men got away from spiritual Christianity and a true idea of the divine Being Himself, that when Ratherius of Verona, A.D. 974, reminded his clergy that God is a Spirit, some of them cried out, "What shall we do? We thought we knew something about God, but God is nothing at all, if He has not a head." The moral outcome was precisely what you might expect. Even the personal history of the Popes themselves during long periods, when every precept of the Decalogue was set at naught by them, and the Papal chair was occupied by the paramours or illegitimate children of three infamous women, would disgrace the annals of the most barbarous and degraded of the South Sea Islanders.

III. But the visible corporate society described by Mr. Gore "claims to have been instituted as the home of the new covenant of salvation by the incarnate Son of God" and His Apostles. Does the New Testament give any countenance to this theory of the Church? I have practically answered this question already in showing that its origin was post-Apostolic. But at least a glance must be taken at the Church delineated by our Lord and His Apostles; for the whole question turns upon this: What is the nature of the Church instituted by its authorized founders? Here to-day I can only give the heads of the statement I have prepared on this part of the subject.

1. The term *ecclesia* in the New Testament denotes (says Chremer) "the redeemed community in its two-fold aspect: (1) The entire of all who are called (*hoi cletoi*) by and to Christ's Church universal. (2) Every Church in which the character of the Church as a whole is repeated." "Where two or three are gathered together in My name there am I in the midst of them," says Christ (Matt. xviii., 20). What secures Christ's presence and constitutes the "two or three" a Church is their being gathered together in His name, not their being in connection with an Episcopal hierarchy. "I am the door" (He says in another place—the door to the sheepfold, which is another name for the Church), "by Me if any man enter in he shall be saved, and shall go in and out, and find pasture" (John x., 9). The Church has the same broad basis in Paul's conception of it. He writes "unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord" (I. Cor. i., 2). All who are united to Christ by faith, all who in every place call upon His name, are recognized as members of His Church.

2. It is to the whole Christian society as thus defined that all Church power is given. The power of binding and loosing given first to Peter (Matt. xvi., 19) is extended to the disciples generally (Matt. xviii., 18).

Even the words in John xx., 21–23, "Whosesoever sins ye remit," etc., are shown by such expositors as Alford, Bishop Lightfoot, Plumptre, Maclear, etc., to have been addressed not to the Apostles merely, but to others as well. We thus see on what solid Scriptural ground the Reformers based their teaching that all Church power resided originally in the whole Church. It was a fundamental doctrine with the Reformers, says Principal Cunningham, that "all the power and authority necessary for the Church executing its functions, and attaining its objects, lay radically and fundamentally in the Church itself—in the company of believers; so that, when necessity required, Churches might provide and establish office-bearers for themselves, and do whatever might be needful for securing all the objects connected with their welfare, and the enjoyment of all the ordinances which Christ appointed." Even Hooker fully grants this, admitting that "the whole Church visible is the true original subject of all power" (Eccl. Pol. vii., 14).

3. And now, what, in New Testament teaching, is the relation of the ministry to the Church? That a definite and permanent ministry was instituted by the Apostles, to my mind, admits of no doubt; nor, in view of this, am I able to see that the Church is now at liberty to adopt any form of ministry, any polity it pleases. But my point at present is, What relation does the ministry set up by the Apostles sustain to the Church? Is that ministry so much of the essence of the Church that a Christian society that lacks it cannot be regarded as being a Church at all? It seems to me that that question is already answered in the words of Christ, "Where two or three are gathered together in My name, there am I in the midst of them," and in Paul's synonym for the Church, "All that in every place call upon the name of Jesus Christ our Lord." Again, when the elders are told to "feed the Church of God" (Acts xx., 28); when it is said that "God hath set some in the Church, first Apostles," etc. (I. Cor. xii., 28); when bishops are represented as "taking care of the Church of God" (I. Tim. iii., 5); and Timothy is instructed "how to behave himself in the house of God, which is the Church of the living God" (I. Tim. iii., 15); in all these instances the office-bearers are distinguished from the Christian community, and the Christian community, considered apart from the office-bearers, is called "the Church." It follows that, however obligatory it is upon every Christian society to have a Scriptural ministry, and however necessary that ministry is to the well-being of the Church, it is not essential to its being. The Church exists before the ministry, and the ministry exists for the Church.

4. Another question now arises—Wherein consists the essential unity of the Church of Christ? On what does the New Testament lay special emphasis in enforcing it? Now the unity of Christians is the unity of those who have "one Lord, one faith, one baptism, one God and Father of all," and who are animated by one life and spirit. Adhesion to the visible society of Christians is signified by baptism, and their unity and fellowship are exhibited and promoted by their participation of one bread in the Eucharist; but the unity insisted on is mainly spiritual and moral, finding its cement and bond

in love. And office-bearers are given, not, be it observed, as a part of this essential unity, but for the purpose of promoting it; "for the edifying of the body of Christ, till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ." When, therefore, Lord Bacon says, "It is good we return unto the ancient bonds of unity in the Church of God, which was one faith, one baptism, and not one hierarchy," he is strictly Pauline.

5. What has just been said with regard to the unity of the Church is in striking unison with what the Apostle teaches respecting schism: "When ye come together in the Church I hear that there be divisions (*schismata*) among you" (I. Cor. xi., 18). "I exhort you that there be no divisions (*schismata*) among you" (I. Cor. i., 10). You see, the schisms in the Church of Corinth (and they are the only schisms mentioned in the New Testament) were not secessions from the Church, but the rending of its internal unity of mind and heart by the growth of factions, and by dissensions in their Church meetings. You see from this that there may be real schism among the members of the same congregation, in the same Church, living under the same Church polity.

It is quite true that secession from a Christian society is a most grave and serious step, and requires good grounds to justify it.

"The spirit I that evermore divides"

is the delineation of Mephistopheles as given by himself in "Faust." But withdrawal from a Christian society on account of gross corruptions in doctrine, discipline and life is nowhere called schism in Scripture. On the contrary, we are to "turn away from those who have only a form of godliness, but deny the power thereof" (II. Tim. iii., 5). We are to "withdraw from them that walk disorderly and not after the tradition received from the Apostles" (II. Thess. iii., 6). Our Lord Himself informs the Church that suffers corruption in doctrine and life that unless she repents He "will fight against her with the sword of His mouth" (Rev. ii., 16). He tells another Church that except she repents He "will remove her candlestick out of its place," which means unchurching her, for the candlestick represents the Church. This yoke is not laid upon us by our Master, to live in fellowship with those who corrupt His teaching and despise His laws. Though Israel play the harlot, Judah is not to offend, nor to come to Gilgal, nor to go up to Bethhaven, to participate in his idolatrous rites—when Ephraim is joined to his idols he is to be let alone (Hos. iv., 15, 17).

The Reformers, therefore, were fully justified in withdrawing from a Church which had ceased to "walk after the tradition of the Apostles," and become thoroughly corrupt in doctrine, worship, discipline and life; justified in disencumbering themselves of the corruptions that had accumulated, and in reviving and continuing the Church of the Apostles. Even on Anglican principles they had better reason than Anglican "Catholicism." The Anglican High Churchman goes back beyond the mediæval period to the Fathers that preceded it. That surely is a tremendous breach of "historic continuity." Now, if the High Churchman may leap back over the whole Papal and

mediæval period to the time of the Fathers, why should it be unlawful to go back a little farther still to the Church as founded by our Lord and His Apostles and attempt to reproduce it? The Reformers felt that in doing so they were breaking no real continuity. It was a strong point with them that they were not making a new creed or creating a new Church. The doctrines which they taught they held forth as the old doctrines of the early creeds, stripped of error and superstition, and the forms which they revived were the old forms of the Apostolic Church, freed from the corruptions that had gathered round them. They had the continuity of true Christian doctrine, and faith, and worship, and life. Does the tree, in throwing off a huge excrescence that has grown on it, and threatens its vitality, cease to be the same tree? Does the living man in ultimately getting rid of a disease or deformity that has come on him, and long afflicted him, cease to be the same?

"The One Holy, Catholic, Apostolic Church," so-called, which I have been passing in review, how little worthy of the name it is! How narrow, contracted and sectarian, how materialistic and mechanical, when brought into the light of New Testament ideas! The French academicians defined a crab as "a little red fish that walks backwards"—an admirable definition, Cuvier said, only for three slight defects. It is not a fish, it is not red, and it does not walk backwards. The title, "The One Holy, Catholic, Apostolic Church," is about equally true to what it is meant to describe. Voltaire said of the "Holy Roman Empire" that that title had a similar defect; for what it was meant to designate was not "holy"; it was not "Roman," and it was not properly an "empire." The same may be said with equal truth of what is called "The One Holy, Catholic, Apostolic Church." We may not deny it perhaps the name of "Church," but it is not "one," but several; it is not and never has been remarkable for "sanctity"; it is certainly not "Apostolic," and being of all sects the most narrow and sectarian, it is less entitled than any other to the name of "Catholic." Most fittingly it may be addressed to-day in the words which the great Cæsarean bishop Firmilian addressed to Stephen, the Roman bishop of his day, who had cut off certain churches from communion: "How great is the sin of which you have incurred the guilt in cutting yourself off from so many Christian flocks. For do not deceive yourself, it is yourself you have cut off; he is the real schismatic who makes himself an apostate from the communion of the Church. While you think that you can cut off all from your communion, it is yourself whom you cut off from communion with all."

We, too, "believe in the holy Catholic Church," but in a larger sense. We believe in it in Paul's sense, as including "all that in every place call upon the name of Jesus Christ our Lord." We believe, too, in "the general assembly and Church of the first-born which are written in heaven," the invisible Church of God, whose boundaries no human eye can trace. On the roll of its membership may our names be registered!

A NEW EVANGELICAL MONTHLY.

The Treasury
PASTOR & PEOPLE

Conducted by a corps of eminent Clergymen.
J. SANDERSON, D.D., MANAGING EDITOR.
E. B. TREAT, Publisher,
5 COOPER UNION, NEW YORK.

Vol. IX. OCTOBER, 1891. No. 6.

Yearly, in advance,	$2.50
Clergymen,	2.00
Single Copies,	.25

FREE, to Clergymen as follows: For a club of three new subscribers (Clergymen, $2.00, Others, $2.50), we will forward THE TREASURY one year FREE.

These rates include postage in the U. S. and Canada.

We are responsible for remittances when made by any of the following methods: Express Money Order, Draft, Post Office Order, or Registered Letter.

Rich Sinners.—There are many of them in every community—men to whom the Lord has entrusted in some cases great wealth, who have vast influence over their fellow-men, whose example, if they were on the Lord's side, would be of incalculable service in advancing the Redeemer's cause, but who are unreached by the Gospel, and who are not probably often approached by any pastor, or Christian, as one seeking the salvation of the soul. Is there as much prudent godly planning to reach rich sinners as there is to come in evangelistic contact with poor unbelievers? And yet one rich sinner converted might be to the world, in pecuniary resources for the church, in the effect his conversion would have upon the community, and in his opportunities for reaching his fellow-men, of unspeakably more importance than the results of the conversion of any poor sinner. Should not the conversion, therefore, of rich sinners lie closer upon the heart of pastors and of the church at large, and should not a silent, prayerful, earnest effort be made to bring the Gospel in all its saving power home to those who are entrusted with great riches, but who are not rich toward God?

Good Hearing.—It is time that this should "be in the air." The changes have been rung upon good preaching time out of mind. There is more good preaching than is made good use of. Let it be turned to good account by the hearer, and it will improve not only in quality, but in the effect upon the hearer's mind, heart and life. The effort to produce good hearing in the pew will probably be productive of creating sympathy for him who is endeavoring to produce good preaching in the pulpit, and thus a new bond for good, to both, will be formed between them. The occupant of the pew should try the experiment.

ANNOUNCEMENT.

The promoters of "The Treasury" take pleasure in announcing that the

REV. T. L. CUYLER, D.D.,

will write for this magazine this year a series of articles entitled, "Pen-Pictures of Eminent Preachers."

The eleventh, entitled

DR. SAMUEL HANSON COX,

will appear in the November number, and each successive issue will contain one of these pen-pictures.

The series of articles on "Living Issues," which has been so popular and beneficial during the past year, will be a prominent feature of "The Treasury" during 1891. See advertising page for further inducements.

"Kill the Critics."—This can be done lawfully by any minister of the Gospel, only one way, namely, by preaching the Word of God so plainly, so faithfully, so affectionately and with such an evident desire to save the souls of his hearers that, "the spirit that worketh in the children of disobedience" shall be rendered dumb, that gainsayers shall be convinced, and that critics, when they shall see those as they did in apostolic days, can say nothing against the wonders that have been wrought through the instrumentality of the preaching that they have so often despised. Brethren in the ministry should remember that many, if not all, of their critics can be killed in this way, and as they see them dead before them, they can justifiably say, "So let all the enemies of God perish."

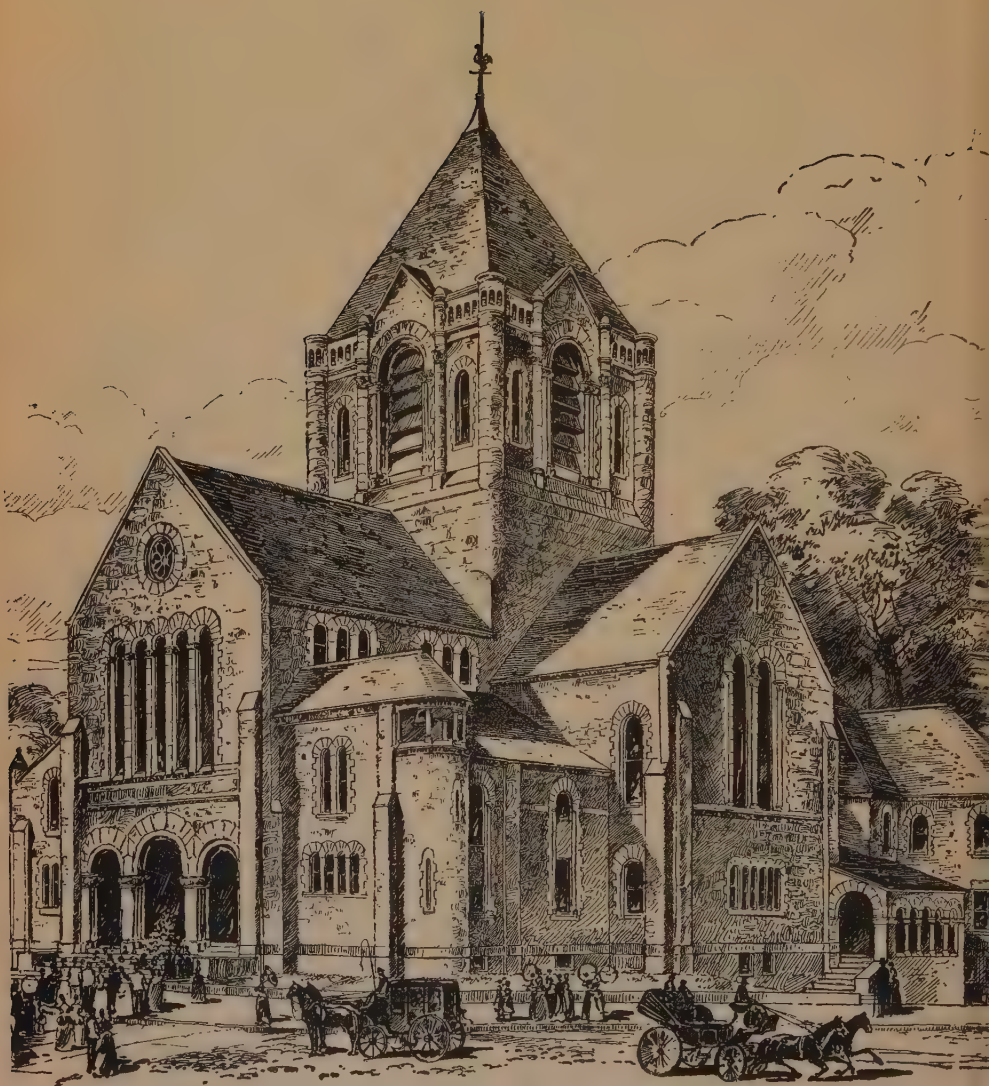
Flawless Manuscripts.—Such undoubtedly were the original writings of God's Word. He who is the God of truth and the Father of His children would not have permitted men, whom He inspired and superintended as His amanuenses, to write, in what He intended to be the guide-book of His children through all time, anything that was not strictly in accordance with facts. God would not treat the human family worse than a good father would his child, when furnishing him with a letter containing all that was necessary for him to know, to guide him aright through life and to keep him from the evil. If a human parent, being evil, would give only a truthful guide in every particular to his children, how much more should our Heavenly Father see to it that the manuscript containing His will for His children should be absolutely flawless in its contents. We have too good an opinion of God to think otherwise. It is a defamation of God to even moot that He would permit an erroneous copy of His own mind to go forth through His own chosen agents as a perfect standard book for the education of His creatures. God made man upright and gave him in His own time and way a perfect book, but man has sought out many inventions.

Back bound volumes of "The Treasury": a limited supply can still be had in uniform binding fully indexed, $3 each. To current subscribers, $2. Postage 25 cents. Uniform cases for binding will be mailed on receipt of 25 cents.

DR. MACDUFF'S SELECT WORKS. Comprising Memories of Gennesaret, Palms of Elim, Memories of Bethany, Clefts of the Rock, Hosannas of the Children. A new edition is in the press of the publisher of "The Treasury." Price, for 5 vols., $5.00. Formerly published by Carter Bros. at $1.50 per vol.

The numerous serial articles, and special papers on Homiletics, Pastoral Theology and much other valuable material, the copyrighted property of "The Treasury," published during its eight years, would make ninety-six ordinary 12mo volumes. Subscribers can secure the eight yearly volumes for $16, or any single volume for $2. Contents of the eight yearly volumes sent on application.

See second page of advertising for form of certificate and conditions of membership of "The Treasury Purchasing Agency."



THE NEW OLD SOUTH CHURCH.

Corner of Main and Wellington Streets, Worcester, Mass.

Church organized, 1716; First log cabin erected, 1717; Corner-stone of present edifice laid, July 4th, 1888; Building completed, 1889; Size of lot, 175 feet x 125; Seating capacity of church, 1,250; Cost of lot and building, $160,000. A. Z. CONRAD, PH.D., Present Pastor.

Rev. Arcturus Z. Conrad, Ph.D.

The Rev. Arcturus Z. Conrad, Ph.D., the able and beloved pastor of the Old South Congregational Church, Worcester, Mass., was born near Shiloh, Indiana, Nov. 26th, 1855. The following year his parents removed to the state of Minnesota, where his father, the Rev. J. E. Conrad, has, since that time, been a pastor in the active service of the Presbyterian Church; and his brother, Rev. W. D. Conrad, is now preaching. It was in the free and bracing atmosphere of that western climate that the subject of this sketch grew up and spent the early years of his young manhood. In an intelligent and godly home, aided by the primary instruction given in a country school, Mr. Conrad received his first education and early convictions. When he was but seventeen, he was engaged in teaching. At the age of twenty-two, he entered Carleton College at Northfield, Minn., having spent three years in the preparatory department of that institution. After a regular four years' course, he graduated with high honors. He was but twelve years old when he formed the purpose to give his life to the Gospel ministry. All his studies and movements from that on were for the perfecting of that object. Leaving his western home and college, Mr. Conrad entered upon his theological studies in Union Seminary, New York, in 1882. Graduating from there in 1885, he was immediately called to be the pastor of the Ainslie Street Presbyterian Church, Brooklyn, N. Y. As a student in New York, Mr. Conrad earnestly devoted himself to his studies and took a prominent stand among the men of his own class.

In his Brooklyn church, which was located in a crowded portion of the city, the Rev. A. Z. Conrad began at once to attract large audiences. The young people flocked around him; the Sabbath school greatly increased; the societies were pervaded with a new zeal; the edifice was enlarged and beautified; and 400 were added to the church membership in five years. To the close of his pastorate, the Rev. Mr. Conrad continued to have an increasing popularity, and such a popularity, too, as any minister of the Gospel might well covet; being founded, as it was, upon a practical and powerful preaching of the Word of God, a faithful visitation of his congregation, a wise management of all the affairs of his church, and a tender and familiar intercourse with his beloved and appreciative people.

In the work of the Presbytery of Brooklyn, Mr. Conrad was also faithful and efficient; always at his post, ever wise in his counsel, ready for any service asked, and wide, liberal and aggressive in all his ideas. Any faithful statement of Mr. Conrad's career in Brooklyn must be full of praise, for nothing but success, in a large and growing way, attended him from the beginning of his pastorate to the very close thereof.

In October of 1890, the Rev. Mr. Conrad received a unanimous call from the Old South Congregational Church, Worcester, Mass.

The Old South Church of Worcester was organized in 1716. The corporate name of the church is "The First Church of Worcester." The first edifice was a log cabin, built in 1717. In 1719 the first frame edifice, was erected which was burned about half a century later and the second frame structure was built in 1763. This building was occupied until 1887. Thus from 1717 to 1887 the Old South Church occupied the same site on the City Common.

The present edifice is constructed of Long-meadow brown stone. The cornerstone was laid on the 4th of July, 1888. In his "Worcester Churches," published in 1890, Mr. Charles Emery Stevens thus describes the present edifice: "It is without doubt the most imposing church edifice in the city. A massive central tower, forty feet square and rising on four square marble pillars to the height of one hundred and thirty-six feet above the pavement, is the dominating feature. Another feature appealing to a different

sentiment is the low belfry at the north-east corner, of architecture curious and fine, in which is suspended, as the sole relic, connecting new and old, the bell (cast in 1802) that swung for eighty-five years in the old belfry on the Common."

The auditorium is an amphitheatre, seating 1,250. It is finished in oak. The choir gallery is behind and eight feet above the pulpit platform, and contains a large new organ built especially for the new church. The lecture-room, with adjoining parlors and class-rooms, will accommodate 500. The dining-room will seat 300, and is fully furnished. A spacious parlor, handsomely furnished, affords excellent opportunity for social enjoyments. The church cost $160,000. With the present, the church has had fifteen pastors. The Rev. Andrew Gardner was the first pastor, and was installed in 1719.

The present pastor, the Rev. A. Z. Conrad, Ph.D., was installed Nov. 6th, 1890. During his pastorate of less than a year, nearly one hundred have united with the church. Present membership, 500.

The University of the City of New York conferred the degree of Doctor of Philosophy upon Mr. Conrad last June.

The Rev. Dr. Conrad's success and influence have both been greatly increased since he went to his New England church. Speaking of him one of the Worcester papers says :

"As a Preacher.—Rev. Dr. Conrad adorns the Worcester pulpit. In his preaching as in his conversation, his utterance is rapid, but never unintelligible. What he says seems to come plump out of a shot gun, but not a word, not a syllable, is lost upon his hearers. A ready, fluent diction and a graceful form of speech make Mr. Conrad distinctively one of the eloquent preachers of the city.

"Dr. Conrad uses no manuscript in the pulpit, and never has. When he took up his duties in Brooklyn he even had the pulpit removed and preached from a platform, as he does at present. He spends every day, up to 2 o'clock, in his study; the afternoons he devotes to his parish calls, for he is an indefatigable visitor. In preparing his sermons he first of all gets his material thoroughly in mind and then makes a rough outline of the discourse. He then dictates his sermons to a stenographer, and when they are brought back to him he studies them thoroughly, making such emendations as he considers desirable. He then makes another outline of the same sermons, and this outline he commits thoroughly to memory, using his phraseology before the congregation to suit the occasion.

"In personal appearance Dr. Conrad strikes one as extremely youthful. You cannot talk with him two minutes before you discover the mercurial activity of the man. He is all alive, and his quick, nervous flow of exuberant English attracts you in spite of yourself.

Dr. Conrad is intensely radical in reform movements. He is a strong advocate of societies in the church, with the view of getting every department of church work thoroughly organized.

"It is not surprising that, with his reputation and his eloquence, Dr. Conrad is constantly in receipt of invitations to lecture. These invitations he has hitherto declined. He holds that a pastor's chief work lies within the bounds of his own fold."

He is much absorbed in metaphysical studies.

LEADING THOUGHTS OF SERMONS

The Divine Shepherd.

By Rev. Wm. A. Wright.

The Lord is my Shepherd.—Psalm xxiii., 1.

Some one has brought out four rich truths, by emphasizing one by one those cherished words that begin the twenty-third Psalm.

"The *Lord* is my Shepherd." "If *God* is for us, who is against us?" When things go wrong, when we must answer

the question, Are you succeeeding? as the disciples in the boat answered Him who questioned them from the shore—"No;" then may we often find in the marvellous help that comes to our persistent efforts that secret which the discerning heart of John was first to catch: "*It is the Lord!*" (John xxi.)

"The Lord *is* my Shepherd." No doubt about it. It is not a prospect. It is a present fact. Say to your soul amid wearisome uncertainties: "Rest here."

"The Lord is *my* Shepherd." It is a personal matter. That quaint old hymn is true literally:

> "Now this I do find,
> *We two* are so joined,
> He'll not live in glory
> And leave me behind."

"The Lord is my *Shepherd.*" That strong metaphor makes Him more than my Creator, more than my King. What the shepherd is to the sheep—a type in all ages of tender care—that God is to you. It is the bud that opened into the full flower of Christ's thought:

"Our *Father*, who art in Heaven."

Hebrews xiii., 5 ought to be read often by busy Christians. This verse has a most emphatic promise attached to a most practical subject. The King James version with its old-time English does not bring it home to us.

A Multitude in Harmony.

By Rev. F. Wagstaff.

And the multitude of them that believed were of one heart and of one soul, etc.—Acts iv., 32.

I. A multitude believing the Gospel of Christ.

II. A multitude living in the constant exercise of prayer. (Acts i., 14; ii., 1, 42; iv., 24, 31.)

III. A multitude filled with the Holy Spirit.

IV. A multitude inspired with mutual love and concern in a time of common danger and need.

V. A multitude in harmony, as the result of all this: "Of one heart and of one soul." Many men, many minds, many dispositions, many temperts; but knit together as the heart of one man.

The Observing Spirit.

By Morgan Dix, D.D. (Episcopalian.)

And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush and said, "Moses, Moses." And he said, "Here am I."—Exodus iii., 4.

One portion of this verse is enough to show the lesson to be derived from it, Moses had turned aside to see. There are men who go through the world with their eyes open, observing and inquiring, while others miss many things and many opportunities through laziness or neglect. This narrative of Moses and the burning bush points a lesson for those who are negligent and careless of religious opportunities. Moses had observed the burning bush from a distance, no doubt, but instead of carelessly passing on he had gone nearer, and thus became aware of the phenomenal fact that the flames which were crackling around it had not destroyed or even singed a single twig. The episode had been arranged as a trial for Moses. So with us all, the Lord gives a sign which, if slighted, may lead to spiritual ruin, but if heeded may enable its recipient to work and live with God. Signs and witnesses are given now just as surely as in Moses' time, and untold losses may have resulted from neglect of such warnings and tests.

Think, too, of the wonderful things shown in symbol to Moses when he turned to that burning bush. He was to stand as the symbol of his people, and he might have seen that day on Horeb the image of himself and his people, each tried and persecuted—a sign of the future of the people he was to lead out of Egypt and a sign of his own hard life. The bush represented them, the flames the Divinity that cleansed yet kept them unscathed.

Preparation for Serving.

By Rev. A. G. Brown, London.

The heavens were opened and I saw visions of God, etc.—Ezekiel i., 1, 23.

In the old dispensation God spoke to His servants in divers manners, and often through the sense of physical touching, by vision, and by voice. Ezekiel was the subject of this; but God's servants now

are not less divinely equipped; for in this age of the Spirit we have the spiritual counterpart. We, too, must receive the preparation in the same order as Ezekiel did. When he saw the wheels, the eyes, the cherubim, the infinite azure of the firmament, and above that the throne, and on that a Man, an enthroned Man, the King in Grace, the King in Covenant, he "fell upon his face," bowed in adoring awe; and we, too, must know the glory of our Master in such a degree that it shall be the death of self; we are worth nothing unless overwhelmed by a sight of our God. The falling on the face is the prelude to standing on the feet. It is not a man who is standing on his own feet, but whom the Lord has set on his feet; and from whom is taken away all self-reliance and confidence. This is followed by the experience of "the spirit took me up"; the rising above earthly things, mounting in spirit and living in the heavenlies and having communion there. And then the service follows; the Spirit of God carries Ezekiel to his appointed sphere; and the Spirit of God just takes the Christian worker now and places him where he is to serve.

Views of Life; False and True.

By Rev. J. A. Campbell, M.A., Presbyterian Church, Sandymount, Ireland.

All the rivers run into the sea; yet the sea is not full: unto the place from whence the rivers come, thither they return again.—Ecclesiastes i., 7.

What outward things are to us, depends very much on what we are ourselves. There are no two people alike. Take a landscape for instance. What various thoughts it suggests to different people. To the farmer it suggests land for pasture, the sportsman looks at it from another point of view, the artist sees in it the varying lights and shadows. It suggests to the poet great thoughts or feelings, to the devout man the power and love of God, and so forth. Outward nature varies according to our own moods; in joyous hours it is full of gladness for us. In our hours of sadness clouds rest on all things.

The writer of this book, from which our text is taken, is in one of his bad moods; he is disheartened and weary of life, and finds all things vain and worthless; nature seems to reflect the sadness of his soul.

Rivers running into the sea, and not accomplishing anything, all seem to proclaim the vanity of life, the emptiness of life. "All the rivers run into the sea; yet the sea is not full." As a statement of fact, it is correct; from all lands the rivers are pouring into the sea; from mountain ranges the rivers rush into the sea. From every continent the rivers are flowing, beautifying and fertilizing many lands, but never resting till they lose themselves in the sea.

And what is the sea better for them? They make no visible change in it, they do not even make it less salt; as far as an unthinking person goes, it seems sheer loss. "But the sea is never full." And so we might think it is with man. Humanity, struggling and suffering, only to pass into the sea of nothingness. Egypt was a great nation at the time of Moses, what remains now? Some pyramids and a few mummies. Greece and Rome, with all their splendor, with all their greatness—what are they now? Nothing remains, nothing is permanent. Life flows on to the sea of death, and yet the sea is not full.

In our sadder moments we are inclined to cry, "Wherefore hast Thou made all men in vain?" After all, this is not the true lesson of "All the rivers run into the sea." The joy of mere living is worth the labor and is reward enough. Every little brook expresses gladness, irrespective of the end it accomplishes.

Life is worth living and full of joy. In moments of health and activity we feel like that, but this will not always satisfy. In our hours of strength we may think thus, but we can't be satisfied with resultless labor. Here is where the true lesson of the "Rivers run into the sea; yet the sea is not full" comes in. Why is the sea not full? The remainder of the verse answers the question. "Unto the place from whence the rivers come, thither they return again."

Solomon accepted the explanation of the mystery given in his day. We know the true reason. It is because the water is continually evaporating, the sun drawing the water up into the clouds, descending again, and giving beauty and fertility all around.

Thus the rivers fulfil their true end.

They lose life to find it again in new and more beautiful forms—not one drop is lost; every brooklet has its share in the beauty of the earth.

Nothing is spent in vain in God's universe; He is a workman who never wastes a particle of force or matter.

This thought is comforting and helpful. "Life is a brief span—trivial and vain," nay; no life is lost—its effect remains. No self-sacrifice, no deed of kindness is ever utterly lost; these things run into the sea of oblivion, but the effect is not lost, it abides forever. All goodness—every deed done, adds to the permanent stock on earth. It increases the heritage of truth and right which we hand on to remote ages.

Thousands of years ago a man left his home and went to live among strangers, he gave up his country and his kindred. His life was not lost, he became Abraham, the Father of the Faithful.

Later on a man gave up all prospect of ease and comfort, and cast in his lot with an enslaved people. Afterwards he became their leader. At the last he seemed to have failed utterly. He did not lead them to the land promised. He died in Nebo. What a failure his life seemed. But it was not. Centuries rolled on. The Jews were scattered, but Moses remains one of the central figures of the Old Testament.

Centuries after another Jew joined himself to the Nazarene; he spent years of toil and captivity for the cause he loved.

He journeyed from place to place, everywhere severing ties of friendship, never resting, till at last, alone and forsaken, he stood at Cæsar's bar—his life ended, even his grave a nameless one. *His* work seemed to have failed, not one of his churches remain. Was *Paul's* life a failure? No. Whose words, after the words of Jesus Himself, have been of more help and comfort to humanity than *Paul's?*

Four centuries later Christianity had made great progress, but it had not tamed the fierceness of the Roman metropolis. In the Colosseum men were still butchered to make a Roman holiday. One day a monk sprang into the arena, and tried to hold the combatants apart. He fell pierced with the swords of the gladiators, but he died *not* in vain. Gladiatorial shows received their death blow. His name is even uncertain. Yet he was enabled by that one deed to do a work for Christ and humanity, and the effect has never ceased.

Yes; the rivers of life run into the sea, but they are not lost. *No life* lived faithfully is utterly lost. It must be so, for Christ is at once the great explanation and pledge of this truth. *His* Cross seemed the end of all hope; yet the Cross was the triumph of His life—the beginning of everything. Without it there would have been no Resurrection, no Ascension. God brings gain out of loss. Christ gives new life to those whose life work might to us seem a failure. *This* is the message of this verse:—Good is never lost; to live even in the good we do, even if there was no hereafter. We are almost able to join in the song of the prophetess of humanity, George Eliot:—

To "live
In pulses stirred to generosity,
In deeds of daring rectitude, in scorn
For miserable aims that end with self,
In thoughts sublime that pierce the night like stars,
And with their mild persistence urge man's search
To vaster issues.
So to live is heaven,
To make undying music in the world,
Breathing as beauteous odor that controls
With growing sway the growing life of man.
(This is life to come,)
Which martyred men have made more glorious
For us who strive to follow. May I reach
That purest heaven, be to other souls
The cup of strength in some great agony,
Enkindle generous ardor, feed pure love,
Beget the smiles that have no cruelty—
Be the sweet presence of a good diffused,
And in diffusion evermore intense."

It is a partial truth. This does not satisfy us.

All demands a continuance of personal

existence after death. We do not trust only *a great perhaps.* Christ has given us the assurance we shall live forever; living to-day we shall live on forever. The little rivers of life run into the sea of eternity, but they are not lost.

Towards what sea is the river of our life flowing on unceasingly?

In every continent the rivers are flowing on. There is a watershed in life, down either side our life may run. In which direction does our life run? Towards God—or away from Him, into darkness.

The Rhine and the Rhone start from the same point. The Rhine flows northward till it reaches the North Sea. The Rhone flows southward till it plunges into the Mediterranean. A continent of difference between them, yet at their source they are the same. And so, perhaps, some words spoken to-day may determine your destiny whether your life will flow on to God, or whether it shall flow darkly through years of usefulness, to end at last in the terrible ocean, which we call eternal death; which is separation from God.—*Presbyterian Churchman.*

The Melodious Christian.

By Rev. H. W. Sherwood.

Speaking to yourselves in Psalms and Hymns, etc.—Eph. v., 19.

The religion of Jesus Christ is a religion of gladness and joy. They that find it an experience of depression and gloom must seek the causes in themselves and not in the provisions of God's wondrous grace. God provides for salvation, sanctification, victory, joy and glory, but not for depression and defeat. As soon as the Christian is born of the Spirit he begins to sing as voluntarily as birds turn to melody in spring. When he is brought up out of the horrible pit of death and miry clay of sin and his feet are set upon the rock, the new song is put into his mouth. It is a sign of sonship. "Psalms and hymns and spiritual songs" are the native language of Christians. Christians are born singers. If they do not suppress the outgoings of the new life, they will sing with a heartiness that is acceptable to God, even if they do fail to produce the harmony that delights the critics. Sacred hymns may be sung with exquisite skill and finish and yet fail to meet the requirements of Christian song because they are not sung with "grace and melody in the heart to the Lord." Neither is poor singing acceptable to God because it fails to meet the requirements of musical art. The sweet singers of Israel not only called on the righteous to sing a new song unto the Lord, but to "play skilfully" (Ps. xxxiii., 3). They that would sing acceptably to God must not give all their attention to their vocal chords, but must consider with what state of heart they offer praise. I have often been pained to see people at the beginning of a praise meeting turn thoughtlessly and frivolously to sing some hymn that was filled with the sacred memories of our crucified and risen Redeemer. Let us see to it that we resist the temptation and offer our praise in the spirit of those who would glorify God. 1. An every-day song.—Ps. cxlv., 1-21. 2. A song of trust.—Isa. xxvi., 1-4. 3. A song of deliverance.—Ps. xxxii., 10; xxii., 1-11. 4. A song of thanksgiving.—Ps. cxlvii., 1-20. 5. A song of helpfulness.—Ps. xxxiv., 1-22; Acts xvi., 25. 6. Shall be a song of victory.—Rev. xv., 2-4.

Faith in Christ.

By Rev. E. C. Brown.

Believe on the Lord Jesus Christ, etc.—Acts xvi., 31.

What is it to believe on Christ? (1) It is belief upon testimony; intellectual assent to the facts respecting Christ. (2) It is consent of the heart, the full surrender of the whole man to Christ; resting in trust upon Him. (3) Obedience of life. Christ is to be received as Lord, *i.e.*, Master. True faith works by love and obeys the commands of Christ.

Mercy.

By Rev. W. Pierce, London.

But I obtained mercy.—I. Tim. i., 13.

This is the experience of Paul, whose humility and faith always went together. Three things are to be considered:

1. That every man can believe and is encouraged to believe. 2. The gift of divine mercy fits the chiefest of sinners for fellowship with God. 3. When an individual has received this divine mercy it is plainly his duty to enter into divine fellowship. Mercy through Christ is a transforming element.

PEN-PICTURES OF EMINENT PREACHERS.*

By Rev. Theodore L. Cuyler, D.D.

Rev. Charles G. Finney.

Charles G. Finney was the acknowledged king of American Evangelists until Dwight L. Moody came on the stage of action. They resembled each other in untiring industry, unflinching courage, unswerving devotion to the marrow of the Gospel, and unreserved consecration to the service of Christ. Dr. Finney was far superior to Mr. Moody in theological attainments and argumentative power; as a keen logician he was a fair match for any preacher or theologian in the land. The secret of Finney's power was the fearless manner with which he drove God's Word into the consciences of sinners—high or humble—and his perpetual reliance on the immediate presence of the Holy Spirit in his own soul. Emptied of self, he was filled with the Holy Spirit. His sermons were chain-lightning, flashing conviction into the hearts of the stoutest skeptics, and the links of his logic were so compact that they defied resistance. Probably no minister in America ever numbered among his converts so many lawyers and men of intellectual culture.

Charles Grandison Finney was born on the 29th of August, 1792, in the rural township of Warren, Litchfield county, Connecticut. That region is famous for the ministry of Dr. Bellamy, the nativity of Dr. Horace Bushnell and Dr. Charles Wadsworth, and as the scene of some of Dr. Lyman Beecher's revival-labors. An old man once told me that he had worked with Finney when he was a youth in a brick-yard near Warren. As Finney's parents had removed to Jefferson county in the state of New York, he followed them thither in 1818, and without ever having pursued a collegiate career, he entered a law-office in the town of Adams. Soon after commencing his law-practice he was brought under the most intense conviction of sin; and the narrative of his conversion—as given in his autobiography—equals any chapter in John Bunyan's "Grace Abounding." After light and peace broke into his agonized soul, he burst into tears of joy, and exclaimed, "I am so happy that I cannot live." He began at once to converse with his neighbors about their souls. When a certain Deacon B. came into his office and reminded him that his cause was to be tried at ten o'clock that morning, Mr. Finney replied, "Deacon B., I have a retainer from the Lord Jesus Christ to plead His cause, and cannot plead yours." The deacon was thunder-struck, and went off and settled his suit with his antagonist immediately.

From that time a law-office was no place for the fervid spirit of Charles G. Finney, and he resolved at once to prepare for the ministry. He studied privately for two years with a Rev. Mr. Gale; but I suspect that he taught Mr. Gale more theology than he ever learned from him, and he was licensed by the Presbytery to preach in March, 1824. Regarding himself as a sort of John the Baptist to sound a trumpet-call to repentance, he began to labor as a missionary in the rural regions of Jefferson county, preach-

* Copyright by E. B. Treat, 1891.

ing in school-houses and country churches with prodigious pungency. Revivals followed his red-hot discourses wherever he went. The revival at the town of "Western" excited wide public attention. Then Mr. Finney determined to enter on the career of an Evangelist, and conducted a series of meetings in Utica, Auburn, Rome, Troy, and other cities which were attended by marvellous outpourings of the Holy Spirit. His peculiar measures, such as "the anxious seats" for inquirers, and his bold denunciations from the pulpit aroused a storm of opposition; in some places the more conservative ministers joined in this opposition, and gave him great pain. At Auburn he declares that he had—during prayer in his own room—a wonderful vision in which God drew so near to him that his flesh trembled on his bones, and he shook from head to foot as if amid the thunderings of Sinai! He felt an assurance that God would sustain him against all his enemies; and then there came a "great lifting up," and a sweet calm followed after the agitation. Such extraordinary spiritual experiences occurred quite often during his career as a revivalist, and they remind one strikingly of similar experiences of John Bunyan—to whom, by the way, Finney bore a certain degree of resemblance. At Rochester many of the leading lawyers were attracted by his bold and logical style of speech; and among his converts there was the distinguished jurist, Addison Gardner. This remarkable series of revival-services, which began in 1825, culminated in New York City during the years 1832 and 1833. Mr. Finney held his meetings in the old Chatham Street Chapel and the whole city was stirred with religious excitement. Mr. Finney, not content with denouncing individual sinners, also assailed the theatre, dancing-assemblies and wine-drinking—and, as one of the early abolitionists, hurled his hot shot against negro-slavery. It was during his ministry in New York that he delivered his celebrated "Lectures on Revivals," which were reprinted abroad and translated into several foreign languages. Of all Mr. Finney's published productions, these lectures are the most characteristic. Often extravagant in their rhetoric, and sometimes rather reckless in theological statements, they contain a mine of pungent and precious truth which every young minister ought to possess and to peruse very often. I shall never cease to thank God for the inspiration they have imparted to my own humble ministry; and they have had a place in my library close beside the "Pilgrim's Progress," and the biographies of Payson and McCheyne, and the soul-quickening sermons of Bushnell, Addison Alexander and Dr. McLaren.

After his extended evangelistic labors in various cities, Mr. Finney was appointed to a theological chair in the newly organized college at Oberlin, Ohio. From this post, his irrepressible desire to kindle revivals and to save souls often called him away, and he conducted two famous evangelistic campaigns in Great Britain. He was the first man to introduce American revivalistic methods into England and Scotland; but his labors were never as wide, as influential, and generally acceptable there as the subsequent labors of Messrs. Moody and Sankey. Forty years of his busy and heaven-blessed life were spent at Oberlin, where he impressed his powerful personality on a multitude of students of both sexes; few religious teachers in America have ever moulded so many lives, or had their opinions echoed from so many pulpits.

With all my admiration of President Finney's character, I could not—as a loyal Princetonian—subscribe to many of his peculiar theological opinions. It was, therefore, with great surprise that I received from him a letter in 1873 (two years before his death) which contained the startling proposal that I should be his successor in the college-pulpit at Oberlin! He wrote to me: "I think that there is no more important field of ministerial labor in the world. I know that you have a great congregation in Brooklyn, and are mightily prospered in your labors, but your flock does not contain a *thousand students* pursuing the higher branches of education from year to year. Surely your field in Brooklyn is not more important than mine was at the Broadway Tabernacle in New York, nor can your people be more attached to you than mine were

to me." This letter—although its kind overture was promptly declined—was a gratifying proof that the once bitter controversies between "Old School" and 'New School" had become quite obsolete. When I mentioned this letter to my beloved Princeton instructor, Dr. Charles Hodge, a few weeks before his death, he simply remarked that "his Brother Finney had become very sweet and mellow in his later years." And long before this time the two great antagonistic theologians may have clasped hands in heaven.

The closing years of President Finney's noble life were indeed mellow and most lovable. In the days of his prime he had a commanding form, a striking face and a clear, incisive style of speech. Simple as a child in his utterances, he sometimes startled his hearers by his unique prayers. For example, he was one day driven from his study at Oberlin by a refractory stove-pipe which persisted in tumbling down. At family-worship in the evening, he said, "Oh, Lord! thou knowest how the temper of Thy servant has been sorely tried to-day by that stove-pipe"! Several other expressions, quite as quaint and as piquant, might be quoted, if the limits of this brief sketch would permit. What would be deemed irreverent if spoken by some lips, never sounded irreverent when uttered by such a natural, fearless and yet devout a spirit as Charles G. Finney. He retained his erect, manly form, his fresh enthusiasm and intellectual vigor to the ripe old age of eighty-three. On a calm Sabbath evening—in August, 1875—he walked in his garden and listened to the music from a neighboring church. Retiring to his chamber, the messenger from his Master met him in the midnight hours, and before the morning dawned his glorified spirit was before the Throne! His is the crown of one who turned many to righteousness.

OLD TESTAMENT INSPIRATION.

The thirty-nine separate books composing the Old Testament existed among the Jews in the age of Christ and His Apostles, and had so existed for centuries. These books, regarded by the Jews as being of divine authority, are, in the New Testament, referred to as "the Scripture," "the Scriptures," "the holy Scriptures," "the Oracles of God," "the law," "the prophets" and "the psalms," and sometimes specific mention is made of particular books. How did Christ and His Apostles treat these Jewish Scriptures? The general answer to this question is that, distinguishing them from the traditions and writings of Jewish rabbis, they uniformly, without exception or qualification, both assumed and asserted their divine character and authority, and often quoted them in confirmation of their own teaching. The truth of this statement lies upon the face of the New Testament record.

Christ, in his Sermon on the Mount, said: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For I say unto you, Till Heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matthew v., 17, 18). To the Jews in Jerusalem, He said: "Search the Scriptures, for in them ye think ye have eternal life: and they are they which testify of Me." (John v., 39). On the same occasion He said: "For had ye believed Moses, ye would have believed Me: for he wrote of Me" (John v., 46). In the evening of the day in which He rose from the dead, He said to His Apostles: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me." "Then opened He their understanding, that they might understand the Scriptures" (Luke xxiv., 44, 45). He quoted passages from these Scriptures at sundry times, and from different parts, in support of His own teaching, and often made incidental allusions to facts which they record, as the original establishment of marriage in the Garden of Eden, the

murder of Abel by Cain, the destruction of the world by the flood in the days of Noah, the life of Abraham, Isaac and Jacob, and that of Moses, the destruction of Sodom and Gomorrah, the wife of Lot, the preaching of Jonah to the people of Nineveh, and various other items scattered all through the Old Testament history. He used that history freely, and always assumed its truth, and based that truth on the authority of God Himself.

The same course was pursued by the Apostles of Christ. Peter, in the following words, gives his opinion of these Scriptures: "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost" (II. Peter i., 21).

This statement, while excluding their purely human origin, makes them the product of "holy men of God" speaking "as they were moved by the Holy Ghost." Peter hence said: "If any man speak, let him speak as the oracles of God" (I. Peter iv., 11). He referred to the Holy Ghost as speaking by the mouth of David in respect to the action of Judas in the betrayal of Jesus (Acts i., 16). In his Pentecostal address he quoted a prophecy from Joel and two prophecies from David as pertinent to the facts with which he was then dealing, and addressed the argument to those who believed in the divine commission and inspiration of Joel and David (Acts ii., 14–31). His discourse called forth by the healing of the lame man at the beautiful gate of the temple led him again to refer to the Jewish Scriptures as having been fulfilled in Christ (Acts iii., 17–25). Both his speeches and his writings show what he thought of these Scriptures.

Paul, having in the eye of his mind the same Scriptures, wrote as follows to Timothy, who from his childhood had been instructed therein: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works" (II. Timothy iii., 16, 17). This statement is universal, without exception or qualification. The Apostle often quoted incidents and passages from the Jewish Scriptures, spoke of them collectively as "the oracles of God," and never intimated the slightest doubt as to their "inerrancy." His uniform treatment of them shows the fullest confidence in them as the inspired Word of God. His speech to the Jews in Antioch in Pisidia consists, in part, in the recital of facts stated in these Scriptures (Acts xiii., 16–22). At Thessalonica he reasoned with the Jews "out of the Scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead" (Acts xvii., 2, 3). He did the same thing when he was a prisoner at Rome, "persuading" the Jews "concerning Jesus, both out of the law of Moses, and out of the prophets" (Acts xxviii., 23). His epistles abound with allusions to facts of Old Testament history, some of which date back to the Garden of Eden and the temptation and sin of our first parents.

So, also, in the Epistle to the Hebrews, it is said, with direct reference to the Old Testament, that God "at sundry times, and in divers manners, spake in time past unto the fathers by the prophets" (Hebrews i., 1). God Himself, according to this statement, was the speaker, and the prophets were simply the medium of the speaking. What they said He said through them. "Wherefore as the Holy Ghost saith" is a phrase applied in this Epistle to language quoted from the Old Testament (Hebrews iii., 7).

These and other similar references in the New Testament to the Scriptures of the Old Testament show that Christ and His Apostles did set the seal of their authority to the divine and inspired origin of these Scriptures.

This cannot be evaded by any exegetical sophistry. The fact, moreover, applies to the whole Old Testament as an aggregate, from Genesis to Malachi, just as it then existed, and as it has been, alike by Jews and Christians, transmitted from that age to this, without any essential change as to contents. We are hence in this age dealing with the same Scriptures, the same historic Moses, the

same prophets, the same psalms, in short, the same Word of God, referred to and quoted by Christ and His Apostles, with the added fact of having received this special indorsement by them.

What shall Christians, whether in the pulpit or the pew, or in the theological seminary, do with this indorsement? The one answer to this question is that they should regard it as final and conclusive in respect to the point involved in it and affirmed by it. It absolutely settles the question by the highest possible authority known to Christian thought. To suppose that Christ and the Apostles committed a mistake in their view of the Old Testament Scriptures, or that they openly adopted and avowed a current Jewish belief which they did not really accept, is to assume a theory that discredits them as religious teachers, since it either calls in question their capacity, or impeaches their absolute integrity. It is not logically possible to avoid this result, if we reject their teaching on the point to which it is so clearly committed. We must accept the teaching, or discredit the teachers.

Paul tells us that the Church of Christ is "built upon the foundation of the prophets and the Apostles, Jesus Christ Himself being the chief corner-stone"; and if so, then the doctrine of Christ and His Apostles in regard to the Old Testament should be the doctrine and the law of that Church on the subject. What they thought the Church should think and should teach in her pulpits, her Sabbath schools, her seminaries of Christian learning, and her confessional literature. She has no place and no use for that sort of rationalistic criticism which makes the Old Testament a very different book from what it appears to be, and different from what Christ and His Apostles declare it to be. The fatal objection to all such criticism is that it contradicts the Great Teacher, and contradicts His Apostles, and virtually imputes to them either ignorance or insincerity, and in either event discredits their supremacy as teachers.

The Church, built as it is upon the Bible, including both Testaments, must adhere to it with a cordial and unflinching faith in its divine authorship, believing what it says, and seeking to do what it commands, and in both respects "earnestly contend for the faith which was once delivered unto the saints." The dogmatism of the Bible, in the absoluteness with which it both teaches and commands, is but the just consequence of the divine source whence it came. We shall not, until we radically change our opinions of the Bible itself, follow any rationalistic criticism, no matter on what lips found, that contradicts this dogmatism. One word from Christ is to us worth more than the whole of it.—*The Independent, N. Y.*

THE SCIENCE OF PREACHING.*

By Archdeacon F. W. Farrar.

II.

It is with considerable hesitation that I sit down to write on the subject of preaching. I am very far indeed from regarding myself as an authority on the subject. To preach aright has always seemed to me a serious problem, and to preach at all involves an immense responsibility. If there are any who can contemplate the duty with a light heart, I am not one of them. To see before you the faces of hundreds, sometimes even of thousands, of men and women; to know that some of them at least are hungering and thirsting after righteousness; to know that the multitude is composed of men, women, and the youth of both sexes, and that the word spoken may prove to be for some of them a message from God and the turning-point of a life; to know something of the struggles, the doubts, the difficulties, the temptations, the deadly perils, by which they are variously beset: to fear lest we should incur the reproach due to those whose

> "Lean and flashy songs
> Grate on their scrannel pipes of wretched straw;

* See page 316 for first article.

The hungry sheep look up and are not fed,
But, swoll'n with wind, and the rank mist they draw,
Rot inwardly, and foul contagion spread"—

all this is, to a serious man, a very serious matter. "When I walk up the aisle of Westminster Abbey," said Canon Kingsley to a friend, "and see those gathered thousands, I wish myself dead; and when I walk back again after the sermon I wish myself more dead."

Sermons are, and for the last two centuries have been, a common butt for the scorn of wits and men of the world. I attribute this in part to the depth of inanity, dulness, and artificiality to which, with a few brilliant exceptions, they fell at the Restoration, and throughout the eighteenth century. I do not think it would be fair to say that the general run of average preaching in these days is at all contemptible. I hear many sermons, preached by curates and by clergymen entirely unknown, and am constantly struck with the fact that if there be in one's self the least trace of "meek heart and due reverence," the sermons are few indeed which may not produce at least their passing and infinitesimal effect for good. It is true that many sermons—one's own and others'—are trite, feeble, commonplace; it cannot possibly be otherwise. There are twenty thousand clergy in the English Church, and many of us are very ordinary and every-day persons, who have not the faintest pretence to profoundness or eloquence. But then we share these limitations of faculty with our lay critics. We find the tedious and the platitudinous quite as much in books, newspapers, law courts, Parliamentary debates, and magazines as in sermons. Sermons would be just as bad if you turned out all the clergy to-morrow and put twenty thousand of their most disdainful and self-satisfied critics in their place. The clergy possess no monopoly of dulness or patent of unprofitableness. If very few of us are great, or wise, or clever, we at least stand intellectually on a level with the mass of our hearers. To most men God does not give ten talents, but only one; and that only in an earthern vessel. It is impossible to expect an endless succession of "thoughts that breathe and words that burn" from a preacher whose powers at the best are but ordinary; who may be suffering at any moment from sickness of body or depression of spirits; who is, in very many instances, involved in endless work and unceasing worry; whose heart may be aching with anxiety, and whose life may be burdened by poverty and all the sordid cares which it inevitably brings. And when we remember that most clergymen in the midst of heavy parochial burdens have to produce—not rare and splendid *conférences* at Advent or Easter like some of the great French preachers—but two sermons, or more, regularly every week, besides various addresses, we shall, I think, be struck with the general excellence of sermons: at any rate we shall be less impatient of their many defects.

"The worst speak something good; if all want sense,
God takes a text, and preacheth patience."

There are, I frankly admit, some sermons which are simply detestable. When the preacher is conceited, affected, and manifestly unreal; when he betrays his ignorance while he is pretending to a knowledge and authority which he does not possess; when he is insinuating some disputed and paltry party dogma, instead of pressing home the great, broad, simple truths of the Gospel; when he is indulging in "loud-lunged anti-Babylonianisms" instead of "preaching simple Christ to simple men;" when he is abusing the coward's castle of his pulpit to slander his betters, and to teach the sham science of castes and the sham theology of cliques, or to air the cut and dried snippings of the formulæ with which he has been assiduously crammed at his party training place; when he is doing anything but

"Preach as never sure to preach again,
And as a dying man to dying men"—

all hearers are free to turn their thoughts to something else with such charity for the preacher as they may. But so long as he is evidently and transparently sincere; so long as he confines himself to preaching the plain eternal truths of the Gospel of Christ; so long as he insists on the fundamental and primary truth that "what that supreme and sacred Majesty requires of us is innocence alone," I think

that the most critical of hearers ought to bear with his limitations of power, or his ineradicable defects of manner and style. After all, the *lowest* claim which any sermon could put forward would be a claim to rhetorical skill, or literary finish. If a sermon attempts to charm the ear or the mind, it should only be as a means of moving the heart. Moral and spiritual edification is the humble yet lofty aim of every true Christian pulpit. It is as St. Augustine said, *docere, flectere, movere,*—to arrest the careless, to strengthen the weak, to lift up the fallen, to bring the wanderer home.

This is the deeper aspect of preaching, and a clergyman must indeed have been indifferent or unfortunate if, during his ministry, abundant proofs have not come to him that even the ministrations which he himself, as well as many of his hearers, regarded as so feeble and imperfect have yet fallen as with dews of blessing on many souls.

But I must turn to questions of voice and gesture.

1. Most Englishmen have a just horror of the word "elocution," because they think that it means something histrionic and artificial, which in the pulpit is more offensive than any other fault. For if a preacher gives himself any airs and graces, or indulges in theatrical tones or studied gesticulations, if he thinks of himself at all, and so *ceases* to be his own natural and manly self, he at once becomes as insufferable as Cowper's Sir Smug or Thackeray's Mr. Honeyman. But confining the word "elocution" to the right management of the voice and the correction of awkward mannerisms, it has been a great misfortune to the majority of living clergymen that they have entered, as I did, upon the important task of addressing their fellow-men without one hour of training. In this respect the Americans are much more wise than we are. At all their schools and colleges they have rhetoric and elocution classes. The teachers study the mechanism of the vocal organs, and teach their pupils how to articulate clearly, and how to bring out their voices so as to make themselves heard. Boys and youths, by going through five or six years of this training, are effectually cured of distressing nervous peculiarities, and are taught to express themselves in public with force and ease. Good speaking, so far as these qualities are concerned, is far more common in America than in England.

2. As for "action," it comes naturally to the Greek, the Italian, and the Irishman, but to very few men of our cold English temperament. It is, indeed, said of Whitefield that when he slowly uplifted his arms in pronouncing the words, "If I take the wings of the morning, and fly to the uttermost parts of the sea," a lady who was present declared that nothing would have surprised her less than to see him soar bodily to Heaven. Demosthenes said that the three requisites of the orator were "Action, action, action;" but there is scarcely one of our own great orators or preachers who has used much action. I do not think that action can be taught, though we might be taught to *avoid* actions which are ungraceful and distressing.

3. What shall we say of humor? Is it admissible in the pulpit? I should say very rarely, and only if it be a natural gift. Some eminent modern preachers, among whom I may mention Mr. Spurgeon and Mr. Henry Ward Beecher, and, in the English Church, Archbishop Magee and the Bishop of Derry, have made humor the instrument of the most searching insight, and (in the latter instances) of the most refined beauty. The mediæval preachers made free use of humor in their sermons, and sometimes abused the privilege. But we know from the sermons of the great and saintly Chrysostom that he, too, frequently made his vast audience laugh. To quote but one instance, when he was preaching against the extravagant Byzantine fashion of bejewelled and gorgeously embroidered boots, he described the dandies who wore them delicately picking their way to church. "If you don't want to soil your boots," he said, "I recommend you to take them off your feet and wear them on your heads. You laugh," he cried, "but I rather weep for your follies."

4. It seems to me to be altogether a

mistake to be too stereotyped in our notions of "the dignity of the pulpit." The illustrations of the Hebrew prophets, of the great Apostles, of Christ Himself, were incessantly drawn from the commonest objects and the most familiar incidents of daily life. Room should be left for the greatest variety of topic and abundance of illustration. An illustration in a modern sermon may take the place of those parables, the divine secret of which was absolutely unique. An illustration, and the lesson which it carries with it, may often be remembered for years, when the very same thing expressed conventionally and in the abstract might be forgotten almost as soon as uttered. The preacher might say, like the poet :

> "From Art, from Nature, from the schools,
> Let random influences glance,
> Like light in many a shiver'd lance
> That breaks about the dappled pools :
> The lightest wave of thought shall lisp
> The fancy's tenderest eddy wreathe
> The slightest air of song shall breathe
> To make the sullen surface crisp."

5. But what is needed in the pulpit most of all is simplicity and sincerity. What American writers call "personal magnetism" is that impressiveness of the individuality of which Aristotle describes the most commanding element under the head of ἦθος. It is this which makes some men take an audience by storm before they have spoken a single sentence. If a speaker be manly, straightforward, earnest, sincere—he cannot possibly fail. This simplicity and sincerity are compatible with styles and methods which, if they were not part of the writer's whole self, and the result of all the influences which have been brought to bear upon him, might not be so described. Sincerity and simplicity of heart may wear the gorgeous rhetoric of Milton's prose, and yet give us no sense of unreality ; and, on the other hand, unreality may clothe itself in a style of ostentatious commonplace and monosyllabic baldness. The passionate earnestness of Burke burns through the periods so stiff with golden embroidery. South alluded with scathing contempt to the imagery of Jeremy Taylor. Nevertheless, Jeremy Taylor's style came to him as naturally as Milton's, or Carlyle's, or Wordsworth's, or Ruskin's, or that of any other great writer who has been received at first by all the professional critics with shouts of ignorant disdain. I should recommend every preacher to amend such faults in his style as he sees, and as he *can* amend, but otherwise never to think of his style at all, and simply to say what he has to say as naturally as he can ; to say nothing that he does not mean, and to mean nothing which he does not say. If he does this he will be thoroughly well understood by all, for heart will speak to heart, and whether his style be as plainly Saxon as John Bunyan's, or as full of long Latin words as some passages of Shakespeare, will make no difference. "Preach so that the very servant-maids will understand you," was the advice given by a prelate to a young deacon ; and the maid-servants, yes, and even street Arabs, will understand any man who speaks to them with real feeling on human subjects and in a human way. Let a man but speak that of which he is heart and soul convinced, and the poorest sermon will do some good.

Posturing assumption, artificial sainthood will avail no one long, and even eloquence and learning without sincerity will produce no real effect. "Why to thee ? why to thee ?" said the burly and handsome Fra Masseo to poor, ragged, emaciated Francis of Assisi. "I say why should all the world come after thee, and every one desire to see and hear and obey thee ? Thou art not handsome, thou art not learned, thou art not noble; therefore why to thee ? why does all the world run after thee ?" But even as he spoke the words the good-humored brother knew that the answer was not far to seek. It lay in the personality, the intensity of devotion, the depth of self-sacrifice which were the secrets of the age-long influence of the sweet saint who took forsaken Poverty to be his bride.

Dean Hook was always regarded as an effective preacher at Leeds by the multitudes who thronged the great parish church. He gave the secret of his success in these words :—

"I am convinced that one of the things which makes my ordinary sermons tell

from the pulpit is this very circumstance that I write precisely as I would talk, and that my sermons are as nearly as possible extemporaneous effusions."

The reason why the plain "extemporaneous effusions" told was because "out of the fulness of the heart the mouth speaketh."—*New Review.*

SUNDAY SCHOOL CAUSE

LIGHT ON THE INTERNATIONAL LESSONS.

By Alfred H. Moment, D.D. (Presbyterian), Brooklyn, N. Y.

October 4, Christ Raising Lazarus.—John xi., 21–44. **1891.**

I. Golden text: "Jesus said unto her, I am the resurrection and the life" (John ii., 25). This verse sets forth the purpose for which the story of the chapter was written, "to typify and represent the future resurrection of the dead." Here we have a vivid picture of what is to come. The main purpose of John is also carried out, that Christ is divine. No stronger proof, that the Saviour of the world is God, as well as man, could be given than we have in our lesson. The "I am" of the text is the Jehovah who spoke to Moses (Ex. iii., 14).

II. Introductory thoughts: (1) Though Lazarus was a good man and Jesus loved him and his sisters, yet affliction came. Let none think that because they love God, therefore they should be exempt from pain and sorrow. The sufferings and adversities of life are not our worst enemies. On the contrary, they are our best friends if only we use them as we ought. David said, "It is good for me that I have been afflicted," and in II. Cor. iv., 17, we read, "For our light affliction, which is but for a moment, worketh for us a far more exceeding weight of glory." The once sorrowing household of Bethany could in after days use this same joyful language. As an agency to bring us to God and give us delight in His Word and service nothing can take the place of pain and tribulation. "Before I was afflicted I went astray; but now have I kept Thy Word" (Ps. cxix., 67). (2) The secret of all this is to make Christ acquainted with our afflictions. When Lazarus was taken sick, "his sisters sent unto Him saying, Lord, behold he whom Thou lovest is sick" (v. 3). When the Shunammite's child died, the woman at once took her trouble to God through the prophet Elisha (II. Kings iv., 18–37). Having been informed that he would die Hezekiah turned his face to the wall and prayed unto the Lord (Is. xxxviii., 1, 2). If only we go and do likewise, our afflictions will ever be the greatest means of grace.

(3) The afflictions of life are providential; and hence not mistakes or exhibitions of the weakness of the divine government. The blindness of the man in chapter ninth was "that the works of God should be made manifest in him" (John ix., 3). The sickness and death of Lazarus were to the end that "the Son of God might be glorified thereby" (v. 4).

III. The verses of the lesson deal directly with the great miracle of the raising of Lazarus. First of all we may note Martha's great faith in Christ. "If Thou hadst been here, my brother had not died." Instead of this being a reproof given to Jesus, it was an expression of Martha's great confidence in Him. The following verse shows this. Faith that is of the right quality will falter in the presence of no difficulty. Believing that Jesus could keep her brother from dying Martha believed also that He could bring her dead brother to life again. "But I know, that even now, whatsoever Thou wilt ask of God, God will give it Thee" (v. 22). Martha's faith involved the following points: (1) In Jesus Himself—had He been present, her brother would not have died (v. 21). (2) In God answering Jesus' prayer whatever it might be (v. 22). (3) In Jesus being the true Christ (v. 27). (4) In the future resurrection of the dead (v. 24). This faith covers a wide range. There is nothing omitted essential to Christianity. It gives us the secret of Jesus' love for her. No one, having such a grasp on spiritual things, could be otherwise than loved of Jesus. If we desire His supreme affection, let us cultivate Martha's spirit. With such a possession

we shall never be put to shame, neither can we be consumed by the afflictions of life.

IV. Jesus' great announcement. Vs. 25, 26. Nothing can surpass the truth here stated: "The whole power to restore, impart and maintain life resides in Me." Behold here the highest possible claim to divinity. None but God could use such language. The benefit of this power is given to him that believeth. How this word "believeth" rings through the Bible.

The verses, 28–32, bring Mary into the holy scene and show her to be a woman of like faith with her sister.

V. Christ's anger and tears. Vs. 33–38. (1) When Jesus saw the great sorrow all were in, he groaned in the spirit and was troubled (v. 33). The Revised Version in the margin reads: "was moved with indignation in the spirit." The word here translated "groaned" means to be greatly fretted or agitated, to be filled with indignation, to be angry. The reason for this holy anger on Christ's part was because of death. (2) In verse 35, we behold that Jesus wept. This, too, was because of death and not, as the Jews said, because He loved Lazarus. The tears here shed were tears of sympathy with mankind because of the awful enemy, Death. The tears shed by the sisters and their neighbors were not the same as those of our Lord. As Hengstenberg says: "With the weepers Jesus had not wept." It would have been impossible for our Lord to have given tears as the expression of His love for Lazarus, when He was there to show that love by a mighty act of resurrection. Tears show our love when we are powerless to do more. If we turn away from Lazarus dead to the wretched thing Death itself, with all its diabolical work upon the race, then we see why Jesus manifested both holy anger and holy tears. It is this thought that shows us the awfulness of sin of which death is but the culmination, and the necessity of Christ coming to this world and into every person's heart to destroy it.

VI. Lazarus raised from the dead. Vs. 39–44. (1) Human aid is required here as everywhere else in matters of grace: "Take ye away the stone" (v. 39). Jesus will do nothing for us that we can do ourselves. (2) Martha's faith slightly relaxes. She is not to be condemned for this eclipse, as the body, now in corruption, is about to be exposed. But how tenderly, yet decidedly, does Jesus speak, that her faith may be re-established: "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?" (v. 40). So does the same loving Lord speak to us. In our doubts, fears and anxieties He says: "All things are possible to him that believeth" (Mark ix., 23). (3) Jesus prays (vs. 41, 42) and then calls to the dead man to come forth. Both the prayer and the call are heard. (4) Once more human aid is asked for: "Loose him and let him go" (v. 44). Now that Jesus has given him the liberty of life, let all badges and restraints of death be taken from him.

October 11. Christ Foretelling His Death.—JOHN xii., 20–36. **1891.**

I. "Sir, we would see Jesus." Vs. 20–22. Observe: (1) The great purpose of the Bible is to make Jesus be seen—*to reveal Him.* He is on exhibition from Genesis to Revelation. (2) The desire of those "Greeks" should be that of all men. The eye of each individual of the race should feast on the Son of God. He should be clear in our gaze at all times, as a Man perfect in His great manhood; as a God complete in His divine nature; as a Teacher speaking all truth; as a Sacrifice for our sins—saving the world by "the blood of the Cross"; as "an Advocate with the Father"; as "a Judge of the quick and the dead"; as the final reward of the righteous—the One into whose image we shall be changed (II. Cor. iii., 18). (3) All who do not thus behold Jesus have only themselves to blame (II. Cor. iv., 3, 4). (4) Like Andrew and Philip, it is the duty of all Christians to bring inquiring souls to their Saviour (vs. 21. 22).

II. Jesus glorified. Vs. 23–26. This chapter is a record of great honors given to our Lord. Not the least of these was this desire of the "Greeks" to see Him. We hear nothing about the interview, but we have the thought which those Gentiles suggested to Christ: the coming of His true honor—His final glorification! That was now at hand and to be brought about by His *death* (v. 24). Observe: (1) To Christ's complete honor, glory, or work, His death was an absolute necessity. "Except a corn of wheat fall into the ground and die, it abideth alone; but

if it die it bringeth forth much fruit." (2) The underlying truth: "Life springing forth out of death." We have this great truth verified in the seed-corn and the aloe-plant of the vegetable kingdom; in the pelican, a large swimming bird, found principally in Africa, which, in dire necessity, opens her own veins, allowing her young to drink her blood, till she herself is dead, thus giving her own life as a sacrifice for the life of others. In the kingdom of grace we have the same truth. Behold the Cross! The life of many through the death of one!

> "By death comes life,
> By loss comes gain,
> The joy for the tear,
> The peace for the pain."

O what a truth! How grand the Atonement shines above all other luminaries!

> "He left the choirs and anthems above,
> For earth in its wailings and woes—
> To suffer the shame and pain of the cross,
> And die for the life of His foes!"

It is this great principle of life springing forth out of death, that Jesus illustrates in v. 25. There is, of course, a lower life and a higher, the natural and the spiritual, the temporal and eternal. The former must be sacrificed in order to secure the latter. That is, "self-renunciation the law of self-preservation." So also "self-preservation the law of self-destruction!" The lower, the natural, the temporal *must* die, if the higher, spiritual, eternal is to live. Jesus sets us this great example; we must follow Him (v. 26).

III. The timidity of Jesus in view of His death. Vs. 27–33. None ever dreaded his end more than the Son of Man. Here He exclaims: "Now is My soul troubled. . . . . Father, save Me from this hour." Think of Gethsemane: "Let this cup pass from Me." Jesus was no coward; neither was He ignorant. Well did He know the awful wrath of God against sin and what it would be to suffer in man's stead. As we behold the shrinkings of Christ in view of the cross, let us learn the heinousness of sin and the terribleness of divine justice; learn also that it was no common death that awaited our Saviour; learn—once more—that timidity in view of death does not signify rebellion against God. "But for this cause came I unto this hour." "Father, glorify Thy name" (v. 28). Nothing but *devotion* to God led Him forward. But this devotion is everything. An answer comes, removing, for the time being, all personal considerations and causing Him to exclaim: "Now is the judgment of this world; now shall the prince of this world be cast out." The work of the cross is vivid before His eyes, causing Him already to see Satan fall. Under the inspiration of this feeling He exclaims: "And I, if I be lifted up from the earth, will draw all men unto Me" (v. 32). Here we have the attractive power of the Atonement presented (Gal. vi., 14). In the cross we behold the fulfilment of prophecy; an exhibition of the true moral excellence of Christ; a true conception of God's valuation of man and the divine plan of redemption. What attractions in all these subjects for the heaven-illuminated soul!

IV. The need of walking in the light. Vs. 34–36. Observe: (1) The people doubt Him being the Messiah, because He teaches them the truth. During all times Jesus has been rejected for the same reason. Spurious interpretations of the Bible have caused men to ask: "Who is this Son of Man?" (2) The only answer given is: This doctrine of Jesus, "lifted up from the earth," is true, and ye must believe it—*must walk in the light.* We must receive Christ crucified and live Him before the world if we desire to be His people—"the children of light" (v. 36).

October 18, Washing the Disciples' Feet.—JOHN xiii., 1–17. **1891.**

There is one great lesson yet to be taught, ere the Christ of glory goes forth to be betrayed and crucified. It is Humility. By a masterly act on His part does He seek to stamp this grace upon the Christian character.

I. Jesus washeth His disciples' feet. Vs. 1–5. Observe: (1) It was in the upper-room where the Lord's Supper was instituted. (2) It was at a time when He was about to depart out of the world—the cross was at hand. (3) It was when He was deeply conscious of His own true greatness (v. 3). All three circumstances served to clothe this act of Christ with elevation of tone and profound significance. At such a time and under such feelings, whatever the world's Saviour might do must be of supreme importance. *He teaches humility.* Behold the fact! Henceforth, let us value this spirit as we have not in the past.

II. Peter's refusal. Vs. 6–9. It is astonishment that the Apostle shows (v. 6).

The idea of the Master making Himself a Servant of servants is what we, as well as Peter, cannot understand. The whole world has stood aghast at the great announcement: "The Son of Man came not to be ministered unto, but to minister and to give His life a ransom for many" (Mark x., 45). Such knowledge is too high for weak, selfish, proud people like ourselves. But in His love and tenderness the Master says, "What I do thou knowest not now; but thou shalt know hereafter" (v. 7). Happy are we if, because of our ignorance, there is not a life lived, voicing the proud words, "Thou shalt never wash my feet" (v. 8). How many are to-day saying these words and, Peter-like, refusing the "washing of Jesus," when it would be their wisdom to submit to His judgment, thankfully receiving His proffered grace. It is sin to reject what the Lord deigns to do for us. It is the yielding of self-will to cry out, "Lord, not my feet only, but also my hands and my head." May this be the desire of all who study this precious lesson.

III. The two washings. Vs. 10, 11. This v. 10 deserves special notice. The Revised Version reads thus: "Jesus saith to him, He that is bathed needeth not save to wash his feet, but is clean every whit." The "bathed" refers to the work of regeneration when sin is taken away and man passes out of his guilty state, becoming a Christian. "And such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (I. Cor. vi., 11). The "to wash" refers to that daily purification which we should seek (I. John i., 7–10). "We are clean every whit" if indeed we are saved, yet we need daily washing.

IV. Jesus' act an example for us. Vs. 12–17. It is the spirit, not the letter, of this act, that we should practise. To be true Christians we *must serve.* That service we must render, if necessary, in the most menial way. Without this humble spirit of doing for others there is little hope of real progress in the divine life. "Whosoever would be great among you let him be servant of all." "Christ humbled Himself, wherefore God also hath highly exalted Him" (Phil. ii., 8, 9). By the same method on our part must we be lifted up into the higher life!

October 25, Christ Comforting His Disciples.—JOHN xiv., 1–3; 15–27. **1891.**

I. By the assurance of a heavenly home. Vs. 1–5. Observe: (1) Heaven is a home —*It is His Father's house.* (2) It is guaranteed to us by His own integrity—"If it were not so I would have told you." (3) It is prepared by Jesus Himself. (4) He is to come for us when all things are ready. (5) We are to be where He is.

II. By declaring Himself to be the complete revelation of God. Vs. 5–7. Observe: (1) He is the Way to God. Through Him we must go to Heaven. He is the Truth. All that God has for us, Jesus has given us. There are no more doctrines or promises. He is the Life. By having Christ through faith we have eternal life. All that the Father is Christ is.

III. By reasoning with us about the Father. Vs. 8–10. "Philip saith unto Him, Lord, shew us the Father, and it sufficeth (*i.e.*, comforteth) us." So the human heart in its deep yearnings longs for God. Jesus comes to us saying: "He that hath seen Me hath seen the Father." Christ speaks unto us the words of the Father and He doeth towards us the works of the Father. The troubled, anxious, disconsolate child is satisfied when the loving mother is near, so Jesus assures us of the presence of our Heavenly Father (v. 10).

IV. By the fact that we shall do great works. Vs. 11, 12. To every right-minded man there is joy in the thought of being useful. Bereavements are terrible, but if such afflictions make us more effective in our great life-work, then let us receive consolation therefrom. This is Christ's argument in verse 12. His people were going to do even greater works than He, because He was going to His Father.

V. By the promise to answer prayer. Vs. 13, 14. "And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye ask any thing in My name, I will do it." What more do we want? O the fulness of the comfort which the believer has in Jesus Christ!

VI. One of the greatest agencies of comfort in the Holy Spirit. Vs. 15–27. It is through the working of this Spirit that all peace and comfort come and abide in the heart. His presence and power are conditioned on our keeping God's commandments (vs. 15, 21, 23, 24). This

is the reason why the world cannot have the Holy Spirit (vs. 17, 19, 27). Where there is no obedience and love there can be none of the inward blessings of God in the soul, however numerous the external blessings of Providence may be.

HELPFUL HINTS FOR WORKERS

Equipment.*

By J. E. Denton, Christian Church.

Equipment is a term used especially of ships or troops. It always anticipates motion. To equip is to furnish for service; to prepare for time of need; to supply with whatever is necessary to efficient action. The ship is equipped with rigging, munitions, stores. The army is equipped with armor, weapons and all warlike apparatus necessary for an expedition.

The equipment needed for any conflict depends upon the character and strength of the foe to be met. In the days of the Roman Empire, the soldier who expected to stand before his equal was not only equipped with the implements of aggressive warfare, but furnished from head to foot with armor for the protection of his person.

Such instruments for attack and resistance were necessary to meet a human foe. But Paul tells us that the enemies of the Christian are more than human. "We wrestle not against flesh and blood," else would the ordinary armor of the soldier be sufficient. "We wrestle against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." The enemy is great—greater than man, and the armor must be greater than man can devise, that we may be able to stand against the wiles of the devil.

No human armor is sufficient to save us from the attacks of Satan. "Wherefore take unto you the armor of *God*"—"the *whole* armor of God." Nothing less will be sufficient. Not a single piece can be safely omitted.

Satan is next in strength to Christ. I am not so certain that

> "Satan trembles when he sees
> The weakest saint upon his knees."

He is not easily discouraged or dismayed. But I am sure he trembles when he sees large numbers of the *strongest* soldiers on their *feet*, keeping step in the onward and upward march, having on the whole armor of God. It is *united*, prayerful, watchful effort that makes him tremble. His forces are united. He is "prince of the power of the air." The dark hosts of evil under the controlling and directing head of Satan can act together. They can concentrate their energies into one, and in this act they become a *power*. Power must be met with power and "strength to strength oppose."

Stragglers are not strength. A large number of people do not always constitute an army. They may be only a crowd unskilled, unarmed, and the more unable to escape because of their multitude. Let every soldier be drilled, taught subordination, equipped with weapons, instructed how to use them, and under the leadership of a controlling force there is unity and power.

Christians, under such a leader as the great Captain of our salvation, are invincible. The battle may be fierce and raging, but victory is sure.

> "From victory unto victory
> His army shall He lead,
> Till every foe is vanquished,
> And Christ is Lord indeed."

"Put on the Gospel armor." You are inexcusable if defenseless. You are not to *make* the armor but *take* the armor. God made it. You have only to take it, put it on and use it in His cause. "Awake, awake, put on thy strength, O Zion!" We may be weak but the remedy is at hand. We are not to manufacture strength but to put it on.

"Awake, thou that sleepest, arise from the dead." We are not to be indifferent, not to sleep, nor sit, but *stand*.

"Stand therefore, having your loins

* Address delivered at the Fourth Annual Convention of the California Christian Endeavor Union. Santa Cruz, May 10th, 1891.

girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the Gospel of peace."

"Above all," that is, over all, taking the shield of faith. Not simply more important, but literally "over all" is the shield of faith, for the whole man, not only for the parts unprotected otherwise, but for the double protection of vital points. The girdle of truth, the breastplate of righteousness and the helmet of salvation are themselves protected by the shield of faith. This shield protects not only the soldier who carries it, but the one behind him and at his side. A single shield before one person would be no protection from an enemy firing from every side. The united and overlapping shields are a protection to the whole army of the Lord, a moving wall before it, and an impenetrable roof over the phalanx marching on to victory. In the Helvetian war, as we learn from Cæsar, the Gauls and Germans used the military tactics of the Macedonian phalanx.

The front rank held their shields before them, forming a vertical wall; the following ranks held theirs overhead, overlapping one another like the shingles on a roof, so that all were mutually protected and marched boldly on to meet the enemy.

The phalanx had its evident advantages in its shielded condition and its irresistible momentum. However, it had some disadvantages which have been pointed out as follows: "Only those on its outer edges could use their weapons, while the rest were practically imprisoned in a crowd. The Romans had the advantage of an open and pliable order of battle. Every man could be brought into action as needed, and more swords and spears could be brought into use at a given point than the enemy could bring, even if superior in numbers." The Christian Endeavor army peculiarly combines the tactics of the Germans and their enemies. It presents a solid phalanx walled and roofed with shields of faith and yet every soldier has perfect freedom to use his sword, in fact is sworn to use it every day. The Christian Endeavor movement is not only the training of the individual volunteer, but it is bringing together the stragglers and squads, uniting them under the leadership of Christ and teaching them to use "the sword of the Spirit, which is the Word of God."

There is no other organization in which there is such universal and efficient study of "the Word."

Thus defended and armed with the sword of the Spirit and the spear of prayer there is to be no surrender, and there can be no retreat. No armor is provided for the back. "Trusting in the Lord Jesus Christ for strength," the Christian soldiers promise to watch and fight and pray and to march in rank with faces ever to the foe.

Behold the united hosts of Israel going forth to battle "beautiful as Tirzah, comely as Jerusalem, and terrible as an army with banners."

HELPS IN PASTORAL WORK

The Annual Roll-Call.

By Rev. J. W. Waddell (Baptist), Highland Park, Ill.

The annual roll-call is coming to be more and more popular among the churches and more and more a means of grace to individual Christians. The judgment upon David for the numbering of Israel does not inveigh against it. What is the book of Numbers but the roll-call of the Church in the wilderness? It is like Moses' call to the mount of the law, like Joshua's convenanting of the people at the twin-hills of testimony, like Gideon's mobilizing of the faithful at the summons of the angel, like the gathering of all Israel in Jonathan's brave day, including the lame, halt and blind when the people had hidden themselves "in

caves, and in thickets, and in rocks, and in high places, and in pits." It helps the pastor, it gladdens the laity, it encourages the strong, it makes the weak to say with a new trust, "This is our God, and we are His people."

The simpler the programme of exercises the better. It ought to be a service admitting of larger spontaneity of testimony and desire, a kind of home fire-side meeting for the local church. Sometimes a sermon is preached, sometimes the Lord's Supper is administered, the whole day, in certain places, being given to the affair—and it is worthy of it.

We append the order of exercises that one modest suburban church has for several years with more or less of modification found happiness and profit in following—an outline readily adjustable to any location and sufficiently elastic for all purposes.

7.30 P.M. First hour (or half hour), devotional.
Doxology.
100th Psalm in concert.
Coronation.
Scripture reading by pastor, "In Judah is God known" (Ps. lxxvi.).
Text responses and testimonies.
Letter messages from absent members.
Sentence prayer.
"Blest be the Tie that Binds."
Second hour, business.
Opening Scripture, "They helped everyone," etc. (Isa. xli.).
Brief reports from all departments of Church work.
Song, "To the work, to the work."
Third hour, supper and sociable, in the parlors or vestry, with post-prandial remarks followed by social converse *ad libitum.*

The calling of such a meeting is itself a matter of no small importance. In making the announcement of such gathering, a message therefore should be directed to each member of the church far or near, the pastor usually accompanying the epistle with a verse or two of devotional suggestion.

THE TREASURY IN THE FAMILY.

Old Age.

By Oliver Wendell Holmes.

I am afraid that old people found life rather a dull business in the time of King David and his rich old subject and friend, Barzillai, who, poor man, could not have told a teal from a canvas-back, nor enjoyed a symphony concert, if they had had those luxuries in his day. There were no pleasant firesides, for there were no chimneys. There were no daily newspapers for the old man to read, and he could not read them if there were, with his dim eyes, nor hear them read, very probably, with his dulled ears. There was no tobacco, a soothing drug, which in its various forms is a great solace to many old men and to some old women,—Carlyle and his mother used to smoke their pipes together, you remember.

Old age is infinitely more cheerful, for intelligent people at least, than it was two or three thousand years ago. It is our duty, so far as we can, to keep it so. There will always be enough about it that is solemn, and more than enough, alas, that is saddening. But how much there is in our times to lighten its burdens! If they that look out at the windows be darkened, the optician is happy to supply them with eye-glasses for use before the public, and spectacles for their hours of privacy. If the grinders cease because they are few, they can be made many again by a third dentition, which brings no toothache in its train. By temperance and good habits of life, proper clothing, well-warmed, well-drained, and well-ventilated dwellings, and sufficient, not too much, exercise, the old man of our time may keep his muscular strength in very good condition. I doubt if Mr. Gladstone, who has passed his eightieth birthday, would boast, in the style of Caleb, that he was as good a man with

his axe as he was when he was forty, but I would back him,—if the match were possible,—for a hundred shekels, against that over-confident old Israelite, to cut down and chop up a cedar of Lebanon. I know a most excellent clergyman, not far from my own time of life, whom I would pit against any old Hebrew rabbi or Greek philosopher of his years and weight, if they could return to the flesh, to run a quarter of a mile on a good, level track.

We must not make too much of such exceptional cases of prolonged activity. I often reproached my dear friend and classmate, James Freeman Clarke, that his ceaseless labors made it impossible for his coevals to enjoy the luxury of that repose which their years demanded. A wise old man, the late Dr. James Walker, President of Harvard University, said that the great privilege of old age was the getting rid of responsibilities. These hard-working veterans will not let one get rid of them until he drops in his harness, and so gets rid of them and his life together. How often has many a tired old man envied the superannuated family cat, stretched upon the rug before the fire, letting the genial warmth tranquilly diffuse itself through all her internal arrangements! No more watching for mice in dark, damp cellars, no more awaiting the savage gray rat at the mouth of his den, no more scurrying up trees and lamp-posts to avoid the neighbor's cur who wishes to make her acquaintance! It is very grand to "die in harness," but it is very pleasant to have the tight straps unbuckled and the heavy collar lifted from the neck and shoulders.

The feeling must of necessity come to many aged persons that they have outlived their usefulness; that they are no longer wanted, but rather in the way, drags on the wheels rather than helping them forward. But let them remember the often-quoted line of Milton,—

"They also serve who only stand and wait."

This is peculiarly true of them. They are helping others without always being aware of it. They are the shields, the breakwaters, of those who come after them. Every decade is a defense of the one next behind it. At thirty the youth has sobered into manhood, but the strong men of forty rise in almost unbroken rank between him and the approaches of old age as they show in the men of fifty. At forty he looks with a sense of security at the strong men of fifty, and sees behind them the row of sturdy sexagenarians. When fifty is reached, somehow sixty does not look so old as it once used to, and seventy is still afar off. At sixty the stern sentence of the burial service seems to have a meaning that one did not notice in former years. There begins to be something personal about it. But if one lives to seventy he soon gets used to the text with the threescore years and ten in it, and begins to count himself among those who by reason of strength are destined to reach fourscore, of whom he can see a number still in reasonably good condition. The octogenarian loves to read about people of ninety and over. He peers among the asterisks of the triennial catalogue of the university for the names of graduates who have been seventy years out of college and remain still unstarred. He is curious about the biographies of centenarians. Such escapades as those of that terrible old sinner and ancestor of great men, the Rev. Stephen Bachelder, interest him as they never did before. But he cannot deceive himself much longer. See him walking on a level surface, and he steps off almost as well as ever; but watch him coming down a flight of stairs, and the family record could not tell his years more faithfully. He cut you dead, you say? Did it occur to you that he could not see you clearly enough to know you from any other son or daughter of Adam? He said he was very glad to hear it, did he, when you told him that your beloved grandmother had just deceased? Did you happen to remember that though he does not allow that he is deaf, he will not deny that he does not hear quite so well as he used to? No matter about his failings; the longer he holds on to life, the longer he makes life seem to all the living who follow him, and thus he is their constant benefactor.—*Atlantic Monthly.*

Beautiful Thoughts

As you learn, teach; as you get, give; as you receive, distribute.—*Spurgeon.*

The way to increase our talents is to employ them to the utmost.—*Wayland.*

Give what you have. To some one it may be better than you dare think.—*Longfellow.*

Despise not little duties; they have been to many a saved man an excellent discipline of humility.—*Goulbourn.*

Hope is like the sun which, as we journey toward it, casts the shadow of our burden behind us.—*Samuel Smiles.*

A holy life has a voice; it speaks when the tongue is silent, and is either a constant attraction or a perpetual reproof.—*Hinton.*

The holy image of God once shining in glory within the depths of the heart, the Kingdom of God can be established there.—*Godet.*

Leave all and you shall find all; for everything is to be found in God by him, who, for the sake of God, despises everything.—*Augustine.*

Look upon the success and sweetness of thy duties as very much depending upon the keeping of thy heart closely with God in them.—*Flavel.*

Out of suffering comes the serious mind; out of salvation, the grateful heart; out of endurance, fortitude; out of deliverance, faith.—*Ruskin.*

One of the finest sights in the world is a Christian at the end of a long course, with an unsullied reputation; his hair may be white, but his leaf is green.—*Gay.*

There is a prodigious power in singleness of love for Christ; in doing just "one thing," and that one thing a pressing toward the goal of likeness to Jesus.—*Dr. Cuyler.*

The rest of Christ is not that of torpor, but that of harmony; it is not refusing the struggle, but conquering in it; not resting from duty, but finding rest in it.—*F. W. Robertson.*

We must taste the gall if we want to taste the glory. If justified by faith, we must suffer tribulation. When God saves a soul He tries it. Some believers are much surprised when they are called to suffer. They thought they would do some great thing for God, but all that He permits them to do is to suffer for His sake.—*McCheyne.*

Faith lays hold of the precious promises of God, and will take no denial. God's richest blessings are bequeathed to those who do not waver.

Hope. What would the Christian do without this lovely star? It consoles him in many dark hours of trial and affliction.

Charity. That beautiful sister; she "believeth all things, hopeth all things, endureth all things." Her banner is love. She is ready to hide a multitude of faults, and reacheth forth her hands to cheer the lambs of the fold.

Prayer sets the soul particularly near to God in Jesus Christ. It is then in His presence, and being much with God in this way, it is powerfully assimilated to Him by converse with Him; as we readily contract their habits with whom we have much intercourse, especially if they be such as we singularly love and respect. Thus the soul is moulded further to the likeness of God, is stamped with clearer characters of Him, by being much with Him, becomes more like God, more holy and spiritual, and, like Moses, brings back a bright shining from the mount. —*Archbishop Leighton.*

—Infidelity is like the floating island in Derwent water described in a recent book. This island comes to the surface about the first of June, and sinks out of sight just as soon as cold weather removes the gas from its soil. Curious people sail around it, and one or two have been bold enough to step upon it; but no one has yet been foolish enough to think of building a house or even pitching a tent upon such a foundation. The form of infidelity is changeable; it suits itself to the times. It sets its sail for the breeze of public opinion, and we know how fickle and transitory that is; but the Rock, Christ Jesus, is stable and will do to build upon. The Rock never sinks, and we can never sink through the Rock.—*Baltimore Baptist.*

Christianity touches a man vitally, and straightway he becomes finer, larger, broader. Christianity touches a home vitally, and it is as though a beam from heaven had come shining in to light up its hearthstone, or a snatch of some song the angels sing. Christianity touches a law vitally, and there is at once more justice and tenderness in it. Christianity touches trade and commerce vitally, and there is honesty in buying and selling. Christianity touches the factory and the mill vitally, and the products are what they are advertised to be—genuine articles. Christianity touches the trowel and the plane vitally, and the work of the workman is henceforth sound and thorough—as good at the centre, where only God sees it, as at the surface where man sees it. Everything is changed for the better.—*Dr. F. A. Noble.*

Illustrative Selections

Bible, Guide — Missions

25. The Infallible Guide.—Ps. cxix., 115.

Once, when the famous Faraday was lying ill, his physician, Dr. Latham, found him in tears, with his arm resting upon a table on which lay the open Book. "I fear you are worse," said Dr. Latham. "It is not that," said Faraday, with a sob; "but why will people go astray when they have this blessed book to guide them?"

26. Youthful Influence.—Matt. xxi., 16.

Two young children, with their nurse, were sent to take an airing at the seaside. On the way one of them fell down on his knees, and said to his nurse, "O Bell, I came away and forgot to say my prayers." A young lady who saw him was conscience stricken, and thought, "Here is a babe rebuking me. When do I pray?" It was the means which God was pleased to use to awaken her from the sleep of sin.

27. Profitable Chastisement.—Heb. xii., 11.

Ten years of imprisonment brought the once drunken poet Schubart to God, and fulfilled the desire of his dying father. "Oh, God, do not desert my son! Recall him to Thyself, if not through joy, through sorrow!" The miseries of his cruel imprisonment were lightened by Kieger, the Christian governor of the prison, who had suffered the same himself with the same blessed result. He said to Schubart, "You have suffered shipwreck; one plank alone is left you—that one is salvation through Jesus Christ." "I snatched," says Schubart, "at that plank eagerly as a drowning wretch struggling for safety amid the waste of waters."

28. Cleansing the Church.—Matt. xxi., 12.

A member of the Society of Friends was once called upon by a committee on account of some trespass of their rules, when he related to them the following dream:—"I dreamed that the whole Society of Friends were collected in our meeting-house, and attending to the business of the church. The subject of discussion was the condition of the meeting-house, and the means of cleansing it. Many plans were proposed and discussed by the prominent members, but none seemed likely to answer the purpose till one, who had not taken part in the discussion, got up and said, 'Friends, I think that if each one of us would take a broom, and sweep immediately around his own seat, the meeting-house would be cleaned.'" There are abuses in God's House that undoubtedly ought to be removed, but let each begin to remove those pertaining to himself.

29. Self-denying Benevolence.—Mark xiv., 3.

A Scotch woman, whose practice it was to give a penny a day for missions, was given by a visitor a sixpence to procure some meat, on learning that she had not lately enjoyed that luxury. She thought to herself, "I have long done very well on my porridge, so I will give the sixpence also to God." This fact came to the knowledge of a missionary secretary, who narrated it at a missionary breakfast. The host and his guests were profoundly impressed by it, the host himself saying that he had never denied himself a chop for the cause of God. He therefore instantly subscribed $2,500 additional, and others of the party followed his example, till a large sum was raised before they separated. It is probable that this good woman's sixpence was larger in the sight of God than the thousands contributed by these rich people, for she gave of her poverty, and they out of their abundance. There is nothing so fruitful as self-sacrifice.

Roads

30. The Clearing Way.—Prov. iv., 18.

The driver of the tram-car through the streets of our city starts with his car upon a line which runs continuously to his journey's end. If he goes on straight ahead he will surely come to the destined place. Should he be able to see all the route at once, he would observe many coal-wagons, furniture-vans, timber carriages, brewers' drays, and the like, blocking up his road along the rails, and he might mournfully ask, "How can I move all these?" But he takes no such lengthened view and asks no such useless question. As he moves along, all sorts of obtrusive traffic give way before him. When some cart or van is a little slow in getting out of the way, our driver blows his whistle; and after two or three shrill appeals the obstinate vehicle retires. As the rails run all the way, so does the car. Just so we are on the rails of eternal life. Between us and heaven are a thousand obstructions, and, if we think of them all, we may well be fearful; but they will one and all disappear as we come to them. If they should seem likely to bar our progress, we must sound the whistle of prayer, and in due season they will turn aside and leave us a clear road along the lines of covenant grace. Therefore go ahead, and fear no impediment; for the line is laid; and we have a legal right to travel along it, and none may lawfully hinder us. This is what I learned from the driver of the tram-car.—*Sword and Trowel.*

Monthly Survey

The Bible has now been translated into sixty-six of the languages and dialects of Africa.

In the city of Rome are 30 cardinals, 35 bishops, 1,469 priests, 2,832 monks, and 2,215 nuns; and yet, with all this teaching power, 190,000 of the inhabitants can neither read nor write.

Susi, the last of those faithful servants of Dr. Livingstone who brought his body to the coast on that most remarkable journey, which we are wont to think of as the grandest funeral procession the world has ever seen, died at Zanzibar on May 6. His name ought to be remembered gratefully wherever Dr. Livingstone is honored.

A Hindu gentleman said to a preacher in our Marathi Mission, last year: "You must not be discouraged in this work of yours. Without doubt it is doing a great deal of good. People may oppose you and treat you shamefully, *may break your noses*, but all the same your preaching and your tracts are exerting a very great influence. It is only caste and a fear of the world that keep people from becoming Christians."—*Missionary Herald.*

Statistics of the China missions at the beginning of 1889: Total number of foreign missionaries, men, wives and unmarried women, 1,123 (an increase of 93 during the year); native ordained ministers, 162; unordained native helpers, 1,271; communicants, 34,555, an increase of 2,295 during the twelve months; pupils in schools, 14,817; contributions by native churches, $44,173, an advance of $5,936 on the previous year's contributions.

Burmah, sixty-five years ago, had not a Christian within her borders. A native is brought to Christ and afterward becomes the means of turning a whole nation, and now we find Burmah an evangelizing power. In a probable population of 8,000,000, the census of 1881 gave 84,219 as the number of Christians. The Baptists have now 500 churches, largely self-supporting, with 26,000 communicants, whose gifts of gratitude would put to shame hundreds of our so-called liberal givers in Christian lands.

Siam, fifty years ago, excluded all foreigners. Now all nationalities have equal rights, and instead of the missionaries being driven out, they are encouraged and invited to remain. The king himself, an educated and progressive sovereign, favors and encourages education, giving from his private funds a handsome sum for the erection of a hospital. The government also gave a large grant of land to our Presbyterian missionaries on which to erect educational buildings. Siam has 1,500,000 to each missionary.

From the twentieth report of the Evangelical Church of Italy, formerly called the Free Italian Church, it appears that there are 29 churches and 24 stations, besides 61 places which are visited regularly. Connected with these churches are 2,350 communicants. Besides 13 ministers, there are 16 evangelists and 36 elders. The gifts of these churches for all objects amounted to 16,326 francs, which amounts to an average of nearly $2 per member. The report speaks hopefully of the condition of the evangelical work in Italy.

Corea is to-day a miracle in modern missions. As late as 1882, mission work was not only forbidden, but prohibited. A medical missionary, Dr. Allen, was used in 1884 in unlocking the door for the entrance of the Gospel, and shortly after the government provided him with a hospital wherein to heal the sick and preach the Gospel. Now the Queen of Corea employs as her private attendant a Christian lady physician at a salary of $1,800 a year. Corea has but one missionary to every 3,000,000 of her benighted and neglected souls.

At a Catholic convention held lately at La Crosse, Wisconsin, beer and Romanism held sway. All the saloons were decorated in honor of the occasion and a great many of the delegates and attendants landed in jail before the convention was over. One of the priests there has gotten up a purgatorial insurance society, on the plan of the insurance societies of the world; its object being to help out of purgatory those careless Catholics who may have been so improvident as to enter the next world without a fire insurance policy. The plan is highly approved by the priests of the city.—*Ex.*

The Ecumenical Methodist Conference will commence its sessions in Washington, D. C., Wednesday, Oct. 7th, in the Metropolitan Church and will continue two weeks or more. A collection of Methodist antiquities will be exhibited in one of the rooms of the church during the sessions of the conference. A reception will be given the delegates in Music Hall, Seventh Avenue and Fifty-seventh Street, New York, on Monday, Oct. 5th, at 6 P.M., and a mass meeting will be held at the same place on Oct. 19th, on behalf of city evangelization. In connection with the Conference there will be a Concourse of the General Epworth Leagues of all branches of Methodism, in Washington on the evening of Tuesday, Oct. 13th. These will be the greatest meetings of Methodists the world has ever witnessed.

Book Department, Etc.

LIFE IN CHRIST AND FOR CHRIST. By Rev. Handley C. G. Moule, M.A., Principal of Ridley Hall, etc. New York: A. C. Armstrong & Son. Price, 40 cents.

It would be a cheering sign of spiritual growth if such a book as this were largely enquired for and prayerfully read. It contains true doctrine, spiritual food and much assistance to every one who would live near to God.

THE LAST PAGES OF AN OFFICER'S DIARY. New York and Chicago: Fleming D. Revell Company.

The thirty-two pages of this booklet contain very touching memoranda of a worldly man's thoughts and feelings when viewing death near at hand. The plain statement of his physician tended to awaken him to his condition, and after such thoughts as a natural man would be likely to have, he was brought to see his real condition and finally to accept Christ. The simple narrative on these "last pages" ought to do good.

THE PROGRESS OF DOCTRINE IN THE NEW TESTAMENT, considered in eight lectures delivered before the University of Oxford in the Bampton Foundation, by Thomas Dehany Bernard, M.A., of Exeter College, and Rector of Walcot. New York: American Tract Society, 150 Nassau Street.

This is one of the books that should be kept for its intrinsic excellence in the library of every preacher and Christian thinker. It is one of the books that never grow old, and should be read frequently for its perfect style, lucid thought and evangelical truth.

HISTORICAL EVIDENCES OF THE OLD TESTAMENT. New York: American Tract Society, 150 Nassau Street. Price, $1.

Several papers by eminent Biblical scholars form the contents of this valuable book. These papers are by Prof. Sayce, Dr. W. G. Blaikie, Principal Cairns, Dr. Conder, Dr. Chamberlain and Dr. T. W. Chambers. These men have devoted years to the study of the Bible, have considered every argument advanced against its genuineness and authenticity, are men of calm, sound judgment, and whatever they write is worthy of the most profound attention.

THE OLD DOCUMENTS AND THE NEW BIBLE. An Easy Lesson for People in Biblical Criticism. By J. Paterson Smyth, LL.B., B.D. Trinity College, Dublin. The Old Testament. New York: James Pott & Co.

The author has placed in these pages a plain statement of the foundation upon which the Bible rests, gives the reasons why its readers should believe in its genuineness, its authenticity, its inspiration, and the correctness of its transmission through all the centuries. It thus answers a great many questionings that arise in the mind when discussions about the Bible are so common and when scepticism and rationalism are in the air. It is a very healthy book to read.

HELPFUL LITERATURE IN OUR EXCHANGES.

[Space will permit us to only name the articles in the various magazines on our table which will be of special interest to our readers.]

NEW ENGLAND MAGAZINE, SEPTEMBER, 1891. A Pan-Republic Congress, *E. P. Powell.* August and September Sketches, *C. Thayer.* The Heroes of Elmwood, *H. W. Longfellow.* A Rising Texas City, *K. Whiting.* The University of California, *C. H. Shinn.*

THE QUIVER, SEPTEMBER, 1891. The Crowns of Gold Around the Holy Vessels of the Tabernacle, *Rev. H. Macmillan, D.D.* All-Prayer, *Rev. G. Everard.* Flowers and Flower Girls in London, *G. Holden Pike.* Gallio, the Man Who Did Not Care, *Rev. Preb. G. Calthrop.*

THE CHAUTAUQUAN, SEPTEMBER, 1891. On the Nature and Value of Folk-Lore, *L. J. Vance.* Two Chiefs of the Great League, *F. N. Thorpe, Ph.D.* The Supreme Court of the United States, *Eugene L. Dedier.* Competition Between Men and Women in Business, *Ella Wheeler Wilcox.*

THE CENTURY, SEPTEMBER, 1891. Frontispiece, Thomas Bailey Aldrich. A Winter Journey through Siberia, *George Kennan.* Elder Marston's Revival, *C. T. Bates.* The Distribution of Ability in the United States, *H. C. Lodge.* The Government of Cities in the United States, *Seth Low.* Country Newspapers, *E. W. Howe.*

THE FORUM, SEPTEMBER, 1891. What a Boys' School Should Be, *Rev. Dr. H. A. Coit.* Physical Hindrances to Teaching Girls, *C. W. Porter.* Authors' Complaints and Publishers' Profits, *Geo. H. Putnam.* The Political Issues of 1892, *Hon. H. C. Lodge.* The Future of the Electric Railway, *F. J. Sprague.* Ideals of the New American University, *Pres. D. J. Jordon.*

Copyright, 1891 By E. B. Treat.

Edward Judson.

Engraved from a photograph for THE TREASURY.

THE

TREASURY

AN EVANGELICAL MONTHLY

FOR PASTOR AND PEOPLE.

VOL. IX. NEW YORK, NOVEMBER, 1891. No. 7.

RANK IN THE KINGDOM OF HEAVEN.*

BY EDWARD JUDSON, D.D., MEMORIAL BAPTIST CHURCH, WASHINGTON SQUARE, SOUTH, NEW YORK.

So the last shall be first, and the first last.—MATT. xx., 16.

YOU know well that the division of our Bible into chapters is not divinely inspired. The break which occurs here between the nineteenth and twentieth chapters of Matthew is most unfortunate and misleading. I think this is one reason why people have failed to grasp the meaning of the parable of the laborers in the vineyard. When you come to the end of the nineteenth chapter, you close your Bible. The next day you begin at the twentieth chapter, and you have lost the connection. The last verse of the nineteenth chapter ought to be glued to the beginning of the twentieth, as follows: "But many that are first shall be last; and the last shall be first. For the Kingdom of Heaven is like unto a man that is an householder"—and so on. In this way you see that the parable begins and ends with substantially the same adage. Its exordium is "But many that are first shall be last; and the last shall be first," and its peroration is "So the last shall be first, and the first last." These words are the key to the parable. They state the general truth which the parable illustrates.

Now—in order to understand that general truth—we must begin back certainly as far as the sixteenth verse of the nineteenth chapter. It seems that a young man of learning and piety came to Christ with the question, "Good Master, what good thing shall I do that I may have eternal life?" There are a great many people who would like to have the terms of salvation

* Stenographically Reported.

reduced to the doing of some one thing. They will say to you, "No matter how hard it is, if you will tell me just one thing that I can do in order to be saved, I will do it." So this man wanted to know what one thing he should do in order to inherit eternal life. Our Lord says to him, "Why callest thou Me good? There is none good but One, that is God." Now it is very common to explain this declaration of Christ's by saying that our Lord here asserts His divinity; that He says in effect, "Why do you call Me a good Man, a good Teacher? There is none good but God, and I am God." I do not think that that is a true explanation of the case. I do not think that Christ here brings to the fore the great truth of His divinity. I think Christ plainly means here, "I am not as good as God."

Within the range of His human nature, limited, as He was in a measure, by His humanity, Christ could truthfully say that, though He was without sin, His goodness was not equal to the goodness of God. Why? Because His goodness was a growth. He was a good boy and a good man. He increased in wisdom; and that cannot be said of God, whose goodness is absolute and infinite.

Again, Christ was within the reach of temptation. Although He sinned not, yet I tell you there was a reality in the temptation of Jesus, whether we are able to fathom the mystery or no; and God is out of the reach of temptation. So that in a certain sense it is indeed true that Christ was not as good as God; and that is what Christ clearly intimates.

This view fits into the context. What did Christ want to do to this young man? He wanted to take the conceit out of him and convince him of his sinfulness. How does Christ try to convince this young man of sin? By setting up a standard of infinite holiness. As the white fabric thrown upon the snowbank appears yellow and soiled, so Christ would have the man's character projected against the infinite holiness of God, and in that way convince him of sin.

To use an illustration which is perhaps familiar to you, suppose a man, who had lived all his life out on the prairies, and had never seen a hill higher than 200 feet, should be brought into the presence of a mountain four or five thousand feet high? The hillock had seemed to him very high before, but how insignificant it would become in comparison with this mountain! But suppose he is taken to Mt. Tacoma, rising 14,444 feet above the level of the sea, with no mountains around to dwarf it, how deeply he is impressed with its awful height, and how utterly insignificant becomes the hill familiar to him in childhood!

Now this young man felt dwarfed when he compared himself with Christ, and in order that his sense of sinfulness may be deepened, Christ projects him against the awful background of God's unsullied and infinite holiness. He said, "There is none good but One, that is God: but if thou wilt enter into life, keep the commandments." And the young man said, "Which?" Jesus said, "Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy

mother, and, Thou shalt love thy neighbor as thyself." That is, obey the law. The law is our school-master to bring us to Christ. "I was alive without the law once: but when the commandment came, sin revived, and I died." The law produces within us a consciousness of sin. The light of the law streams in and shows us the filth and the cobwebs hidden away in our own consciousness.

But the young man is not humble yet. He says, "All these things have I kept from my youth up: what lack I yet?" So superficial was his view of the divine requirement that he actually thought that he had perfectly kept the law. And then Christ applies the crucial test: "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow Me." That is, "Sell out, and become one of My followers." That revealed to the man's self what he really was, and "he went away sorrowful: for he had great possessions." Now when persons have talked with us a little while and then gone away, how natural it is for us to talk them over a little. And so Christ and His disciples talked about this man. Jesus says to them, "Verily I say unto you, That a rich man shall hardly enter into the Kingdom of Heaven." And He dwells upon the thought and illustrates it a little. "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the Kingdom of God." And when His disciples heard it, they were exceedingly amazed, saying, "Who then can be saved?" Not that everybody is so rich, but that everybody is trying to be rich. It would seem, then, as if all efforts to be rich were efforts away from the Kingdom of God; and as if riches were weights to the soul's wings, pulling it down when it was striving to fly heavenward. And Jesus said, "With men this is impossible; but with God all things are possible," His last allusion to the rich young man being an expression of hope. Then Peter suddenly puts in his oar: "Behold, we have forsaken all, and followed Thee; what shall we have therefore?" The words grate very disagreeably on the ear. You cannot help saying, What an unchristian spirit Peter shows. There is, first, self-consciousness. "Behold, we have forsaken all, and followed Thee." Then there is the mercenary spirit: "What shall we have therefore?" You say to yourself, "Why, the Christian that could speak in that way almost forfeits the name of Christian." And you wonder that Christ does not sharply rebuke him. But you will always notice that, when Christ rebukes, He begins with a large, gentle promise. I heard of a surgeon once who desired to lance an abscess. The patient was very nervous and timid, and so the operator wrapped his lancet in a sponge, and on the plea of bathing the abscess touched it with the point of the lancet. Christ's rebuke here is sharp and severe, but it is preceded by a glorious promise. He says to Peter: "Verily I say unto you, That ye which have followed Me, in the regeneration—the new order of things that I shall set up—when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel—furthermore, every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's

sake, shall receive an hundredfold, and shall inherit everlasting life. Yes, that is true, Peter; but, (and here comes the lancet) many that are first shall be last; and the last shall be first. Take care, Peter! Service cannot be measured by bulk. Self-consciousness and that mercenary spirit of yours are the moths which fret to dust the gorgeous tapestry of Christian service. No matter how much you do for Me, self-consciousness and the mercenary spirit spoil it all—many who are first here—of whom people say that they have done great things and made great sacrifices—many such shall be last over there, because all they do is spoiled by the wrong spirit which they cherish. And many that are last here, of whom people say that they have done nothing for Me, and have sacrificed nothing, such people may be first over there; for though there was little to show in bulk either of service or sacrifice, yet there was the humble and unselfish spirit that made what they did of great price."

Then comes the parable; and I think you will be able to understand this parable if you take it right in its connection and consider it as illustrative of just that one truth, and not of everything. Some people take a parable and make it teach everything; they draw truths out of all the details of ornamentation, and try to discover hidden meanings all through it; but that is not the way to treat our Lord's parables. We want to discover the one truth that Christ had in His mind. In this case it was as if Christ said to Peter, "I want to tell you a little story that will just show you to yourself. You who think that you will be first because you have done so much for Me will have to be careful or you will find yourself last on account of the wrong spirit which you cherish; and perhaps some of those you are looking down on, Peter, because they have not left houses and lands, and have not done anything for Me, you will find first, because of their humility and unselfishness."

Now Christ tells this story, and it is very simple. A man started out one morning at six o'clock and went into the market-place to hire men to work in his vineyard; he was in need of help. There he found great, stalwart men standing around in the market, and he bargained with them. Some of you who have been in the East know what a momentous thing it is to make a bargain there, how much haggling there is, and how much talk on this side and the other. So this man made a bargain with the men he found standing in the market-place. I have no doubt the men said, "Now, sir, it is early in the morning, and a long day is before us; we have got the strength, and we propose to put in a good, long day's work, and we want to get a good, fair price." And they held out for a penny a day. That sounds very small to you and me, but a penny was equivalent to about fourteen cents in our money, and money is to be measured by what it will buy. Now fourteen cents a day constituted good wages in the days to which this parable refers; and the men thus hired were perfectly satisfied and they went to work with good will. They were honest men who had made their bargain and proposed to do a good day's work and get a good day's wages.

At nine o'clock the householder found that he had not sufficient help. The grapes were dead-ripe. They must be gathered at once, or they would spoil.

He went again to the market-place and found some more men standing there. Now notice that this time there was no bargain. He said to them, "Go ye also into the vineyard, and whatsoever is right, I will give you. And they went their way." They threw themselves full length on his honor. They did not stop to make any bargain with him. They took a good look at him, and said, "Well, he does not look like a man that is going to wrong us," and then went right to work.

At twelve o'clock he went again into the market-place in search of more help and said to the men he found standing there, "Go ye also into the vineyard, and whatsoever is right, I will give you." And he went out again at three o'clock, and did the same thing, making no bargain with the men; they just took him at his word and said, "He will do the right thing," and went to work. He did the same thing at five o'clock, when the sun was only an hour high. He went into the market-place again and there he found some more men, and said to them, "Why stand ye here all the day idle?" "Why," they said, "for a good reason; because no one hath hired us." Then he said, "Go ye also into the vineyard, and whatsoever is right, that shall ye receive." They caught eagerly at the chance to work. They wasted no time stipulating about wages, but hastened away to the vineyard.

By and by the time came to settle. Now I think that this man had some such thought as this in his mind: "I propose to get even with those men that drove such a sharp bargain with me at six o'clock this morning. I am going to keep my contract with them to the letter, and yet after all I am going to make them feel sore." You know the usual custom is to pay those first that come first; but the master of the vineyard goes to the paymaster and says, "See here; let us turn this thing around. Instead of paying those first that came at 6 o'clock in the morning, let us pay those first that came last and pay all alike—a full day's wages." Now if he had observed the usual order and paid those first that came at six o'clock in the morning, they would have taken their penny and gone home perfectly satisfied. They would have said, "We have done a good day's work, and have got our pay." But by turning the thing around and paying first those that came last, and paying them a penny, he caused the expectations of the first comers to rise as the paymaster went along up the pay-roll in their direction. When they saw those who had only worked an hour get a penny, they thought that of course, when he got along to them who had been there since six o'clock in the morning, the paymaster would surely give them more than a penny. But when the paymaster came to them they received every man a penny, and then they began to murmur. You must understand that the man did not lay it down as a principle of business that those who had worked but one hour should be paid as much as those who had worked twelve. This was an exceptional procedure on his part. I can well imagine that there was a smile on our Lord's face while He was telling the story and showing what a position those men were in who had made such a sharp bargain with the master of the vineyard, and had shown just the mercenary and self-conscious spirit that Peter did. "Why," they said, throw-

ing down the money, "this is a hard way to settle with us. We have borne the burden and heat of the day, yet we get no more than those that have worked only one hour." Then the man looks down at them and singles out one man (when you are talking to a crowd that is a good way to do; I sometimes do it here in my preaching), and says, "Friend, I do thee no wrong: didst thou not agree with me for a penny? Take that thine is, and go thy way: I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last." The last sentence is Christ's. He says in effect: "Don't you see, Peter, how, as in this story, the first may be last, and the last first? Those that came at six o'clock in the morning were left behind, as it were. They got just the same as the others, but went away dissatisfied. Those that came at five o'clock in the afternoon were really the first, the best paid." This story is a mirror in which Peter could see the full-length reflection of himself. What was the matter with what Peter said? Why, it showed self-consciousness and a mercenary spirit. Did he not say, "We have left all and followed Thee"? Self-consciousness prompted that. And then he said, "What shall we have therefore?" That came from a mercenary spirit. Do you not see that those two characteristics are found in these laborers who were hired at six o'clock in the morning? There was self-consciousness in their words, "We have borne the burden and heat of the day." That is almost an echo of what Peter says, "We have forsaken all and followed Thee." And then, in the sharp bargain which they made at the beginning of the day, there was the mercenary spirit, the same spirit shown in Peter's question, "What shall we have therefore?" You see that the two characteristics which Peter showed in his words are mirrored here in these laborers whom Christ describes in His story. It reminds us of the conduct of the prodigal's brother in the parable of the prodigal son. He says, "Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends"—showing exactly the same spirit that Peter did, telling what he had done for his father, that he had staid right there at the old home and stuck to his father through thick and thin—just as Peter said, "We have left all and followed Thee"—and yet he says, "You have never given me so much as a kid," showing that he had staid at home for what he expected to get. There are the same two traits shown in Peter's words,—self-consciousness and a mercenary spirit, both mirrored in that parable of the prodigal son.

Now that may pass in the first place as an explanation of the parable. Let me briefly consider, secondly, the great lesson in it, which is, Rank in the Kingdom of Heaven.

The declaration that there is rank in the Kingdom of Heaven may grate on some of your ears. What do we mean by democratic equality? Do we mean that actually all men are exactly equal, morally, spiritually and physically? Not at all. We mean simply that all people should be treated as equal; that is that persons should not be judged by the accidents of fortune,

but that they should be estimated according to their character. And we are taught here plainly that there is rank in the Kingdom of Heaven and that rank will be determined by character. The Scriptures teach that some there will sit upon thrones and some upon heaven's pavement; some will govern ten cities, some five. Some shall enter, as it were, by the skin of their teeth, just squeeze into heaven, all their life work burned up, saved so as by fire. Others shall have an abundant entrance into the heavenly kingdom. We are told in Revelation of them which follow the Lamb whithersoever He goeth. That means there is a group in the Kingdom of Heaven who are close to Him, who occupy a position of high honor, constituting a body guard about the King. But you say, in answer to me, "But did not they all get a penny; and can we get more than salvation?" Yes, they all got a penny, but the penny produced a different effect in the case of each one of them. The gates of heaven will not be closed to any who believe on the Lord Jesus Christ and who take Him once for all as their Saviour; and yet heaven will be to some very different from what it is to others. Two persons may stand at the same window and look out upon the same charming landscape, but to one it conveys a different impression from that which it conveys to the other. We shall all behold the face of the King, but His countenance will be more beautiful to some than to others. We shall all join in the song of Moses and the Lamb, but to some that have come out of great tribulation that song will have a sweetness that it has not to others.

We are taught, besides, that rank in the Kingdom of Heaven is based upon character, and not upon the bulk of the service performed. So that a man might come to God and say, "See all that I have done and all that I have given up for Thee," and yet find that, measured by God's standard, he had done almost nothing. No, you cannot measure up Christian service in any such way as that. The parable very plainly teaches that those who are first here may be last there when the great account is made up. Perhaps there is some Christian here in this congregation looking me right in the face, of whom everybody is saying, "Oh, what a worker he is! How much he is giving up, and how much he is doing for Christ!" And yet there may be in his conduct that subtle spirit of self-consciousness and selfishness which will spoil it all, and he may find himself way back among the last in heaven. And others who have perhaps very little to show in the way of outward bulk, of work done, so little that they will look at it in sorrow and say, "Oh, I have done nothing for Jesus," and yet there may be such humility and disinterestedness pervading it all, that in the eye of God that little will be of great price. Some obscure sufferer in a tenement-house, some servant who sweeps a room as to God's laws, some widow who unobserved drops her last mite into the treasury, though last here shall be first there.

Rank in the Kingdom of Heaven is determined not by the bulk of the service rendered and the sacrifice made, but by the animating spirit of the life. Conceit or selfishness spoil the fairest endeavor. How true this is even

in worldly affairs! A woman may be faultless in feature and perfect in complexion, and yet the consciousness of her own beauty appearing in her manner or expression will destroy that beauty like a scar. So in art. Those who make the greatest attainments are most haunted by discontent.

> A man's reach should exceed his grasp,
> Or what's a Heaven for?

It is the same with virtue. Self-consciousness mars the picture, it frets to dust the tapestry of moral attainment.

This truth meets us at the beginning of the Christian life. What do you say to a person that is coming to Jesus? You say, "You must come just as you are. Blessed are the poor in spirit; theirs is the Kingdom of Heaven. That means those who do not think anything of themselves. You must be emptied of self. You must say, Nothing in my hand I bring; simply to Thy cross I cling." And that which comes in at the beginning of the Christian life must pervade it throughout. It is not those who think that they have attained to some high plane of moral excellence from which they can look down upon their fellow-men, who have really done so; but those who are most conscious of their own imperfection. The best men and women in our Churches are those that don't know it. The ear of corn, when it is thin and green, stands straight up on the stalk; when it is filled out and brown with ripeness, it bends its head and hangs low down. If we would have our life of value in the eyes of God, if we would attain to real rank in the Kingdom of Heaven, let us not so much regard the amount of the work done for Christ as the spirit which permeates and animates our life. Let it not be our aspiration to do some great thing, but to keep in tune with the divine will. Let us cherish more of that spirit which appears in the beautiful lines written by Helen Hunt Jackson four days before her death:

> "Father, I scarcely dare to pray,
> So clear I see, now it is done,
> That I have wasted half my day,
> And left my work but just begun."

> "So clear I see that things I thought
> Were right or harmless, were a sin;
> So clear I see that I have sought,
> Unconscious, selfish aims to win."

> "So clear I see that I have hurt
> The souls I might have helped to save;
> That I have slothful been, inert,
> Deaf to the calls Thy leaders gave."

> "In outskirts of Thy Kingdoms vast,
> Father, the humblest spot give me;
> Set me the lowliest task Thou hast;
> Let me, repentant, work for Thee."

CONVERSION AND THE WAY TO IT.*

By Rev. John McNeill, Regent Square Presbyterian Church, London.

I thought on my ways, and turned my feet unto Thy testimonies. I made haste, and delayed not to keep Thy commandments.—Psalms cxix., 59, 60.

This is what I call the Old Testament story of the Prodigal Son. All that you have in the New Testament set forth with circumstance and detail is condensed into this brief epitome from the man who wrote the Psalm. "I thought on my ways." In the New Testament it is set forth at length; here it is implied rather than expressed. But there and here, what you have is the history of a man who once lived, of whom it is here implied that he wandered into shame and folly; that he came to himself; that he hurried back again, and back to all blessedness for this world, and the next, in the returning. It would have done splendidly as a headstone to set over the grave of the returning prodigal of Christ's story when he died; for Christ has told us about the young man so vividly that we have long got past looking at him as a mere lay figure in a story—he has become real to us; and I often think of the young fellow after he came home, that he stayed home, and he did well, and perhaps by and by he got the whole of the estate into his hands; he outlived his father; he outlived his elder brother—oh, I am quite sure he did; I am sure the elder brother died soon—he was too good for this world; at last, filled with years and honors, the returned prodigal lay down and died, and devout men carried him to his burial and made great lamentation over him.

Now, when you think of him, dead and buried, and if they put up headstones there as we do here, can you imagine anything more fitting to inscribe upon the tombstone of the departed prodigal than just this text: "*Hic jacet* (here lies) one who thought upon his ways, and turned his feet to God's testimonies, and made haste and no delay in the turning"? To change the illustration, our text is an entry in the spiritual diary of the man who wrote the Psalms. You see how careful I am—"the man who wrote the Psalms." You don't catch me saying David wrote them, because, you know, the critics say he didn't, and I just live in fear o' them critics! In these critical days you daren't say that David wrote any of the Psalms. Well, there's one of them, by the way—the ninetieth Psalm—which, in your Bible and mine, is headed, "A Prayer of Moses, the man of God;" and the critics are pretty much agreed that that is the only Psalm that David wrote! It is a way that they have got, and there's no use to dispute. So I say "the man who wrote the Psalm"—David, or the other man—he was a smart fellow, any way, whoever he was; it is on entry in the diary of the man who wrote the Psalm—one of those little autobiographical bits that make the Psalms so dear to us; something which, when you read it, you say, "Dear me, I might have

* Preached in Toronto, Boston and Brooklyn and stenographically reported for *The Presbyterian Witness*.

said that myself!" So you might; why didn't you? Just like when you read any true poet, or a true singer, they are always interpreting what was lying in our own heart; but just somehow we never brought it out—so true you might have said it yourself. I trust you can say it now that David—we will say David; beg your pardon—now that the man who wrote the Psalm has said it for us. It is like making the egg stand on its end—it is quite easy if you only know how. "I thought on my ways, and turned my feet to Thy testimonies. I made haste, and delayed not to keep Thy commandments." I might have said it myself! I hope I can say it myself, now that David, and the Holy Ghost behind him, have started me. Do you keep a diary? I don't know if you do, and I don't know if you should. It is said that the vice of diary-keeping is that the entries are made with a view to subsequent publication. You are making them very secretly, and telling nobody about it just now; but even while you write them and lay them past in your secret drawer, you are indulging in visions of how, when you are dead, that diary will be discovered, and then all the world will know the sublime thoughts and soaring imaginations that possessed your soul. So it is better, perhaps, that you should not have these notions come. My point is, whether you keep a diary or don't, God does, and it is much better in His keeping; and what I want just to make the point of at once, is this: My friend, dost thou think that God has had good occasion to write in that impartial record of thy life that He is keeping such an entry as this: On such and such a day, possibly not known to you,—for as a man may be born into the natural world and not be able to tell either the place or the hour, but the fact of his existence is conclusive that it happened somehow, sometime; so a man may be born again and not know the time nor the place; but does God know, that's the point; has the fact happened, of your spiritual birth, your conversion, your return to God? Has He had good occasion to enter in the record that He keeps of thy life some such entry as this: On such and such a day, you, John Brown, thought on your ways, turned your feet, made haste and no delay to return to God in Christ for pardon and life eternal? It is time the record was in; for in the case of the best of us, naturally speaking, there are dark and shameful entries enough to make that record bitter reading in the day when the judgment shall be set and the books opened and the dead judged out of the things that are written in the books. Ah, that red-letter entry will redeem the entry; and it is time it was there!

My whole object to-night is to deal as God shall help me with that indispensable and stupendous change that must pass on every soul that ever was born, if it is to be well with that soul now, and better than well in the life to come, for I can imagine some saying: "Ah, this address doesn't reach me; our preacher is evidently going to give a discourse based upon the Prodigal Son;" and you say that you are not a prodigal. My dear friend, I wish that you would stand up and let us see you. You are a rare specimen. The scientists talk about the "Missing Link." I wonder if we have got it? If

I were you I would go and hand myself over to the folks out at Chicago to be exhibited at the World's Fair. You would be an interesting creature. I would come across the Atlantic in 1893 just to see the man who didn't need to be converted, for he never had wandered. Ah, my hearer, to wander from God is not to do; it is not to do on the part of any of us. The wandering is done already. The great question is, Have we started on the home-going? "We go astray from the womb"—couldn't go earlier, but we go then. We are born wrong. It is not to be done on the part of any of us. We have wandered far—much too far. "All we like sheep have gone astray; we have turned every one to his own way." Wonder of wonders! substitution—"the Lord hath laid upon Him the iniquity of us all."

I am face to face with a company of people to-night—and they are behind me as well. This is the thing that makes us kin—a company of people who are either somewhere on the outward journey from God into ever-deepening darkness, or somewhere on the back-going journey to God and hope and holiness, and everlasting heaven. On which path are you? "Ponder the path of thy feet." "Thus saith the Lord of hosts, consider your ways."

"I thought on my ways, and turned my feet." Now, when we come to this tremendously essential experience for every soul that ever was born, there are two or three things in it, and I want you to notice them. First of all, notice in this experience of the Psalmist, so succinctly but graphically described, this, first of all: here is a man who thinks for himself. "I thought." Would that I had a voice like a trumpet to ring it in the ears of all the city, that the beginning of all blessedness lies in this little root—personal thoughtfulness upon eternal matters. As mighty oaks come out of little acorns, so the mighty and glorious tree of everlasting life grows out of this little seedlet—personal thinking. It is because salvation, in the large, full-orbed meaning of that Biblical expression, begins down there that the Kingdom of God goes on so slowly in this city. It is because there is no jugglery, no priestcraft, no platoon work, no mass work, no getting into heaven in batches, and squadrons, and regiments, no witchcraft and "Hey, presto, pass! and you are saved!" It is because we must begin, every soul of us, down there, that so few find it, "I thought."

We take this brickbat and we hurl it at the Roman Catholic—"You don't think for yourself. You are led by the nose by the priest." And he could take the same brickbat and hurl it back at many Protestants whose whole practice in life, so far as I have seen it, is a protest against every vital precept in the Book of God. He could fling back the same brickbat at so-called Protestants—Presbyterian, Episcopalian—(to put things in their proper order once in a while)—Wesleyan, and all the rest of us, and he could say, "Neither do you! You are led by the nose by the parson, by the minister." It's a mere difference of spelling between us. Why, you Presbyterians have hardly forgiven John Milton yet, for saying that Presbyterian is but "Priest writ large!" And it may come to that. Not because we want

to be priests—not at all—but because, in spite of our hearts, some of you make priests of us. How? I will tell you how. You simply compel us to do your religion for you; and the Pope's lambs do no more! That's what! You don't think for yourselves any more than those whom you despise. God pity you, when you are in the same boat with them! I grant you have the advantage. While the stream of our sermon is flowing, the millwheel of your thinking is going, and we don't mumble in a dead language; but when the stream is shut off,—when the sermon stops,—how long does the millwheel of your personal independent thought about the things of God and thine own eternal destiny—how long does it keep working? Amn't I right in saying that many a time long before Wednesday? "Ah, Wednesday," you say—I can imagine a young fellow almost sneering at me,—and fellows no longer young,—in saying: "Wednesday? Is that all you know? Why, man, long before bed-time on Sunday night all definite impact and impress on my heart for God and salvation have been absolutely obliterated!" My text isn't so easy, if you take it right. I don't doubt that people thought: "Ah, that's a kind of cheap, almost flimsy utterance of Scripture." Is it? *Is it?* IS IT? I doubt, it is widening and deepening. There is room in it for the head and shoulders, the heart and hands and feet of an immortal man. God help you to put yourself right in! It needs a saved man to widen out the 59th and 60th verses of the 119th Psalm to their true and just proportions. Ah, yes, the beginning lies in personal thinking. "I thought," I know quite well that in the affairs of this world many of us make it our boast—"I think for myself." You are not led by the nose by anybody. You would not trust me to go around the corner a message for you; or if you did you would go to the corner to see that I went as you told me. And it is making your fortune; you are taking up a fortune from among the feet of careless, happy-go-lucky, easy-going mortals, simply because you think for yourself and do things yourself, and you set your own eyes on the problem, and you tackle it with your own teeth, and your own fingers. But the tremendous charge I have against some otherwise wise men and women to-night is that in the things of your eternity the devil himself might pity you—you are so absolutely destitute of serious personal thinking. Yes, I repeat it—the devil might pity you, so near, so near—so little and you would be right, and then such worlds away; for you never begin to think for yourself about your own souls. Now, don't make a priest of me. Use me for what God has sent me for—to help you to think for yourself; but remember it is your own soul we are talking about; that's the business to-night. Use me, but don't abuse me. Don't hang to me. You must do your own thinking, and turn your own soul, and go back to God on your own feet. We go astray one by one, and we come back each man apart, each woman apart.

Now, the next thing about this wonderful, this *sine qua non* experience, is: he not only thought for himself, but, secondly, he thought about himself; for he says, "I thought on my ways." Now, I tell you, young fellows, that is a long-headed man. The man who can honestly say that little word, "I

thought on my ways"—you listen to that man. Whether you go to hear Stanley lecture on "Darkest Africa" or not, is not of so much importance; but for God's sake and your own, listen to that man. That man has something to say. That is a far-travelled man. That man has come through something. You'd better listen to him—a man that thought for himself about himself. Because, you see, when one begins to set himself to it, after all there is no more interesting subject for meditation to me than———me. I am interested in you; I am interested in my friends; but I am selfish enough to admit that John is a great subject of interest to McNeill, and we have often little cracks together, and we wish we had more time to have more—for my danger is that I am not thinking on my own ways for looking after yourself—just right in the danger that I am going to describe. "I thought on my ways." Now, here is somebody here to-night, and he is losing the benefit of this particular address—such as it is—because, even while I am talking, the devil is beating you by this trick. Even while I am talking, here is what happens—it happens always—the difficulty of getting people to think. I tell you, the world is so hung, ever since the devil got into it, that it gets to be very hard, the more you try to think on your own ways, and get your soul turned. Some planks will apparently be giving way in the building in which you are assembled, or some tomfoolery will happen somehow or another, the more you set yourself down to think for yourself about yourself, and get your eternity put straight. Here is what is passing while I am talking to you, or was talking. You were looking across this building, either actually or mentally, wistfully at somebody who is in, and you are glad that that somebody is in; and the moment you meet outside you will say, "My! I am glad you were there; that was for you." You will say to them, "I hope you listen to yon; didn't you see me, looking at you? Wasn't yon for you? You don't get talk like yon every day!" There you are, you see; the devil wins again; it is his trump card. Many a time you are thinking and hoping, and glad that that other person is in, and hoping that they are thinking of their ways. Now, my friend, be a little selfish; it is your own way first. There is not a soul among us, down there, or up here among the very elect on the platform—there is not one of us whose ways don't need mending and ending—not one of us who couldn't put some more four-square front to Thee, oh God! and four-square with our back to death and hell. So, if you are not looking at somebody in this house, you are losing the benefit of this because your mind is turning wistfully away back to your own house or the house of a friend who is not here; and you will rush away out to them and you will say, when you see them: "Oh, I am so sorry you were not there. Man, it just would have fitted you to a T!" That's it again. Now, before you go and rush to your friend, oh, I wish you would put your own way right! Do you think, my decent friend, you are right yourself? Now, are you? *are you?* For that is what your friend wants to know. May be your friend is bad, but he needs conversion, and he knows that, very likely, too. What he most of all needs to know is not that he is wrong—he

knows that—but how to be put right; and he wants you to tell him. You have never told him yet. That is the dry rot of practical religion. I remember once in a time of a special interest under my hand, through God's grace, I was glad to see careless people coming in from the outside, and I was glad to go down at the close of the service and speak to them and ask them if they were converted; but one night there were not many of those in, and I looked around at my choir—just as decent-like as yourself—and I thought, "Now, I will take a little excursion through here," and I went; and young woman after young woman, and young man after young man, when I put the plain question,—I know it needs to be done wisely, I know it can be utterly spoiled; but I thank God, He gave me grace to do it wisely,—they believed in me, and I believed in them, and man after man, and woman after woman, surrendered at discretion, and when I put the plain question they said frankly, "No, I am not converted, and I have sat in this choir and wondered how long you were going to let me off." And we had a great revival, of the kind that all ministers are groaning for—a revival among the decent people that never did anybody any harm. I sometimes see bills out at revival meetings: "Come and hear the Converted Sweep!" Now, you might convert a man, but you can't convert a sweep—he will be a sweep all the same; but that's the kind of thing, you know—come and hear some notorious sinner; come and hear a converted profligate of some kind or another. I sometimes think it would be a legitimate form of sensation if I stood up and said to people, "Come and hear a converted decent man!"—for I tell you they are hard to convert, and a good few specimens in all our churches would make a mighty difference. "I thought on my ways." Oh, my hearers, you have heard this often before; only just I am putting it, as I said in my prayer to my Master, with a Scotch accent and a kind of naïve way, and hope that that little thing may turn the beam in favor of God and salvation for you. Oh, speak to your own heart! See here!—Go home to-night, and you don't need "the best hundred books" to do this kind of thinking; you don't need a library, you don't need the benefit of clergy at all; but sit down with God, conscience thine own record; get down and put your own soul in a corner. Talk to thy heart. Say to thyself: "My soul, I must speak with thee—listen;" and say to yourself, "John, where dost thou think—answer me!—where dost thou think a man possessed of thy light shall land himself in the end? Soul, thou hast been tricking me! Soul, thou hast been dodging!—thou hast been playing fast and loose with eternal verities!—But I have thee to-night!" That is how to talk to yourself. You come, and you whine up to your preachers, and you say: "Oh, you preachers, you are so uninteresting, I fall asleep under you; why can't you waken up and interest me?" God help you man! Go home! if we are not interesting, preach to thyself a sermon that no mortal minister can preach. Let memory bring out of past years what memory contains of thine own life, and talk to thyself until thy face grows white with fear upon thy bed! Don't lose your soul because I or some other poor minister can't work miracles

and preach a soul-awakening sermon; and say the tremendous personal, rousing things that only God and your own heart know. Talk to yourself, and you will be converted before night is over, unless you are a fool.

Further, I want you to notice another point. This is a man that not only thought for himself, and thought about himself, but, in the third place, he was a practical thinker. He says: "I thought on my ways and turned my feet." I almost wish you would look at them—[the preacher pointed to his feet]—in order to make this thing literal and Biblical; for we look at God's words as if they were nothing, and we don't grip and roll them under our tongue—they get smooth and thin:

> "So coin grows smooth, in traffic current passed,
> 'Till Cæsar's image is effaced at last."

And these words get too familiar, and we need, now and then, to take them and re-mint them, and re-mill the edges of them, and re-stamp them and edge them, and send them on the currency again, warm from the mint of God's Word and Spirit. May it be so to-night! He was a practical thinker, for he says, "I turned my feet." Now, friends, really, all that I am leading up to to-night is just that. This sermon will go the way of many that you have heard that are far better, unless some of you to-night—and I neither call you saint, nor sinner, nor backslider, I will just call you brother-man and sister-woman—immortal soul—will turn to-night. "I thought on my ways and turned my feet." Yon prodigal—you remember him—he might have sat and bemoaned himself beside the grunting swine until he died. That never would have done him any good. He not only bemoaned himself, and called himself a fool—every reason why he should—and formed good resolutions; but he arose, and, on the same two feet that led him away, trudged back again to his father, and became a humbler youth—and that's the point, he became a humbler youth every mile of the road.

What is the great difficulty in conversion? I will tell you in a word: It is simply because it is a going back: and after you have stood and argued with yourself, and argued with your neighbors, and said, "No, *no*, NO; this is the road, and I am going down this way; everybody says that this is the road, and don't you see everybody is going this road;" and, after you have gone along, it is humbling to admit that it is the wrong road after all, and to come trudging back again! That is what keeps folks from being converted; it is a humbling thing. It is a bitter experience to admit that you were wrong, and that you need turning, and that the evangelical preachers were right, and you were a conceited fool. Now, that's humbling. Why is it that some of you dear, decent people, who are turned, shall I say, forty years of age, and have a good character and credit—a good reputation, especially of a church-going and chapel-going kind—why is it that the likelihood of your genuine conversion to God—and you are not converted yet, and you know it—becomes less and less every year? I will tell you why—because it would be so humbling. Why! You have spoken—you have dared to speak about these hings of experimental vital religion. You have dared to say—I have

heard you myself—something like this: "I don't believe in these people who go about saying that they are saved." Now, I know that people can do that foolishly; but it is not all folly, and the thing is right at bottom; and you have gone about and said that, and you have said far more than that, that I shall not take time to explain; and now, don't you see, if you get converted it will come out; it can't be hidden; it will tell in a thousand ways before next Sunday. You will tell it yourself, and then we will all understand—and that is what the devil is whispering in some man's ear to-night while I am at the other, and you are just inclined to come my way and come in, but the devil is whispering this, and saying, "Now, it will come abroad and we will all understand then that when you dared to criticise converted people you were as much worth listening to as a blind man who would talk about paintings, or a deaf man who would talk about music. You were gabbling, gabbling, gabbling about things high as heaven above you, and deep as hell beneath your shallow soul." But bitter although the experience be, God help you to go through it. It is a bitter pill to be converted; but just like the young fellow going home, mind you, he had a big wrestle with himself beside the grunting swine—and many a poor prodigal doesn't come back, and it is pride that keeps him in the gutter—"I'll not give in! I'll not go home! I may get naked and battered, and ragged and tanned, but give in and go back, never!" and he dies by the swine-trough. See that ye be not like him! If ye got bitter pills from your doctor to swallow, he very likely gave you the advice with them—"Never chew your pills!" Don't take time to think about them.

"I thought on my ways and turned my feet." I wish I could make it plainer, but, do you see, I can't. The feet—that is, the outgoing energies and activities—those powers or symbols of the powers by which I carry myself beyond myself to other persons and places; those powers that carry you to the world, the flesh and the devil are precisely the powers by which you go back to God. On the same feet the poor prodigal went back, bare, bleeding, torn, pained, limp; but he went back; and I see him that night after the feast, when he sat down before he went to bed and looked at them and looked at himself and saw what a wreck he was, but he said, "Bless God, I am home; bless God I am back safe! Hallelujah! Home! Home! all that blackened and scorched path behind me, and above me heaven and peace, and a welcome all around me!"

My friend, turn your feet—that's the thing. I can't illustrate it; but you can do the thing, God speed you to do it! As old Richard Baxter said—and I stick to it still, in spite of all modern critics—"It's Turn or Burn!" and I am as charitable and liberal-minded a gentleman as you are; but it isn't true charity to tamper with the Word of God.

Lastly, he says, "I made haste and delayed not to keep Thy commandments." Well, now, I know this is hopelessly trite, and yet I trust God will bless it to some of us to-night! I meant to illustrate that turning—may I just do it now? There are two things: there is a turning point and a turning time. What is the turning point in every outward-bound life? I will tell you.

Last summer, in London, we took our Sunday-school children out to the country, and we had the little creatures there out in the green field; and oh, what a treat that is to London children, to be brought out of that five-millioned metropolis and set down among the grass and the flowers! Your heart would run over at your eyes if you saw those children pulling them (and I have seen them kissing them)—if you saw them looking up to the skies and just revelling. I have seen a little girl put her hands through the wind as though it were something that she could grip, and wash her hands with it, and say, "What's that? It never blows like that in our alley!" We had them out there, and we ran ourselves with them, and this is how we did it. We drew the little ones up in a line at scratch, all in a line, and then I went away down the field, and I cried back to the intending runners, and said: "Now, I am the turning post; you run out to me, and you turn around me and back in again as fast as you can to the goal." Now, I didn't see any little runners that afternoon going about the field like dizzy geese, saying, "Where's the turning point? Where are we to stop? Where are we to turn?" Mathematically—if you remember your Euclid—a point is that which has position but no magnitude. I was not a point of that kind, I had both position and size—some; and they could easily see me and get to me and back; and I remember the last pair of little toddlers that barely could get the length. I caught up one under each arm, and we were back among the first. See it? I see your face wrinkling with a smile. I trust it is because the face of your heart is opening with the spiritual discernment. What is the turning point in every hell-bound life? It is a man; and such a man!—Jesus Christ, standing between us and the hell we want to be at, and deserve to be in, saying to us: "I have been down there, and it is an awful road; turn ye! turn ye! why will ye die?" "As I live"—and that is an oath, and an oath from God—"as I live," saith God, "I have no pleasure in the death of him that dieth; I would rather that he would turn"—there's the word, man—"turn unto Me and live!" Live! You say, "If I turn to God He will kill me; if I turn to God and become religious it is death." No, it isn't—"turn unto Me and live." That's the turning point. Jesus Christ there before your mind to-night is visible to your understanding, as I am to your face, and far more powerful. Don't you almost feel the impact of His hand against your breast as He tries to arrest you and say, "Turn! stop at Me, and go back with Me to My Father and your Father, My heaven and your home." Decide for Christ! stop at Christ! Says a Christian poet:

> "I sought full long, and took delight,
> Unawed by guilt or fear,
> Till a new object met my sight
> And stopped my wild career;
> I saw One hanging on the cross
> In agonies and blood,
> Who fixed His dying eyes on me,
> As near that cross I stood."

Aye! that's the sight to arrest you. Until you have seen Christ on the cross

you will go to the devil merrily; you will take your own way to him, but that's the trend of it. You may say it is not, and devise fancy names for it, but that is where it ends; but when you see Him, when your eyes open to see Him, I tell you past Him you can't go. May it be done to-night! May we be stopped and turned by the loving Christ, who once died, and lives to convert us and save us!

Just one word in closing. He says: "I made haste, and delayed not." There is a turning point, and it is Christ; and there is a turning time, and it is now—quicker than now, if I could express it. "I made haste, and delayed not." He says it twice; he rhymes upon it, he is so anxious to bring out the idea of speed, decision, firmness, a stand taken, a side taken. "I made haste, and delayed not"—sharpness, promptitude.

Young fellow, look here! Suppose I had come to this city to-night to deliver an address upon success in life, and you had come, as you have come. Now, in dealing with that subject, what divisions would I have taken but just the divisions I have taken to-night? If you want to be a success in life, think for yourself about your own business; be practical and prompt. When you have surveyed the field, make the risk. In all legitimate dealing there is a point where the risk has to be run. So with eternity, be prompt now. "I made haste, and delayed not."

One illustration, and I am done. Somebody may object and say, "But, preacher, that is too sudden—that's instantaneous conversion; and, you know, preacher, I have often spoken against instantaneous conversion!" Oh, I know you have often spoken about things you know nothing about, and that's just one of them, "instantaneous conversion!" My friend, your objection is futile. When you fell into the lake last summer, or this summer, as maybe you did—you couldn't keep your seat upon those sticks, and I wouldn't trust you in a boat after that—when you fell in, I rather think you wanted instantaneous salvation from drowning, didn't you? And I rather think you were earnest about it. Another of your clap-trap utterances is: you object to earnestness in religion. But that day, my word for it—and I wasn't there—but my word for it, you cried out earnestly to be saved from drowning. It wasn't a very artistic performance, but there was a fine, whole-souled earnestness about it that redeemed it from all vulgarity; and, if you would do the same thing about your soul, you would be heard in heaven, and God's right arm would save. "Instantaneous conversion"—it is what we want from earthly dangers. You didn't want a committee to come and stand on the edge of the lake and discuss the situation, and appoint a sub-committee with a chairman to make an interim report. You didn't want anybody to come and say, "You fool, you; how did you get in there?" You wanted somebody to come and—whether you were a fool or not—to pull you out first, and then discuss the folly, or otherwise, of getting in. And, to-night, that's what I am at.

Suppose I came to you to-night and said: "Yes, you are right; you are such a cantankerous, twisted old sinner—you are so utterly thrawn and crooked that God can't put you straight under less than four-and-twenty

hours of stretching you on the tenter-hooks, and remorse, and agony for your sin." Ah, how quickly you would reply to me, and say, "Ah, preacher, that is no salvation at all; before four-and-twenty hours I may be dead and damned; can I not be saved now?" Yes, thou can'st be saved now! And it is infinitely mean—to give it no other name—to object to the only cure for your desperate need.

This spring I was down at Plymouth, in the south of England. Standing there on the Hoe, where you look at the Eddystone Lighthouse to Land's End, I saw this: eight thousand men drawn up on the parade ground. At one voice of command those thousands of men—every one of whom wore his head above his shoulders—every man of whom had his own arms and limbs and intellectual and moral powers and faculties—eight thousand men at the voice of one man going in this direction, when suddenly, at the voice of one man, eight thousand men stopped! You say, "Many men, many minds." Aye, but not in the army. You will be shot in the army for your independent criticism. "Many men, one mind," if you are wise. Eight thousand men stopped. At another voice of command eight thousand men turned right in the opposite direction; and at another pealing cry, quicker than I am taking time to tell it, eight thousand individual intelligent men walked in a direction completely opposite to that they had taken sixty seconds before. And what I say is, shall man have such power, and shall not God? And shall not God have power to arrest—to turn from darkness unto light—the creatures who lie in His hand like clay to the potter's wheel? The vast difference is that the clay cannot rebel against the potter. We are only clay, and —God pity us—we are rebellious clay. Oh, to-night while God is pulling, yield to the pull of omnipotence. Let God arrest thee, and thou art arrested and turned.

Now, just a story to the Glasgow people,—I ken ye're in. In Glasgow, some years ago, when I was a student there, and a missionary, I met one of my mission folks one day, whom we will call Tom; and Tom came and said, "Mr. McNeill, I am the most miserable man in Glasgow!" and I looked at him—for Glasgow is a big word, the second city in the empire, mind you at this time. Glasgow is a big word, and there are some remarkable people in it, and some odd kind of people in it. Tom said: "I'll tell you what I mean; I'm the only man known to the medical professors in the Royal Infirmary and in the Western Infirmary, known to be living and suffering from a double aneurism located where mine is." What's an aneurism, single or double? Well, there may be doctors in, and I am going to make sport of doctors; but I'll tell you what Tom said—let the man himself speak, for he's a Scotchman. Tom said. "It's like this, the doctor told me; this double aneurism is a kind of double sac that grows on the course of a vein or artery;" and the doctor told Tom, "You ought never to rise quickly, and you ought never to sit down quickly, and you ought never to fling your hands above your head. You ought never to do anything that will hasten what will come, when it does come, with appalling swiftness. You will very likely be dead before

you know what has happened you. You might drop down on the rug where you are standing while I am talking to you, and I might have to send you home a stiffening corpse. That little sac some day will burst, and your life, so to speak, will be drowned out in its own blood." Now, listen, and I'll tell you what you are thinking. Some of you men say, "McNeill, I'm not very anxious about religion myself, but, preacher, was that man converted?" You have a sneaking desire to know was that man saved! Aye, he was! You never saw a dove fly more swiftly to her window from the gathering night and storm than poor Tom fled for refuge to lay hold on the hope set before him. That's my point. You thought I was going to frighten you about sudden death. Not I! I know the thought of sudden death has simply no impression on you as long as you are whole and well; but what I wish to say is this—I have met Tom at other men's funerals, who had neither double nor single aneurism. If Tom gets through the day from morning until night, you do no more! Thou art as near to eternity as Tom--with this advantage in Tom's favor, that that sharp spur in his flesh prevents him from becoming fooled, like you and me who forget eternity in the soap-bubbles of time. Tom is almost to be envied his double aneurism; it has driven him to God, and it keeps him at God. Why, he told me, "Why, Mr. McNeill, sometimes when the blood is obstructed, and the generous tide doesn't flow through my veins and through my body, I would yell out and alarm the house with my screams of agony, and I turn them into singing Sankey's hymns. Blessed be God for a religion that has power to do that!" ("Amen!") Aye, we may well say Amen!

Now, God doesn't want to be turning us by sending sicknesses upon us. He wants some of you young fellows saved—saved all you are worth, saved whole and well, saved sound in mind and limb, saved when He will get some return out of you for all that His dear Son has expended on you. Come, then, to-night! Now is the accepted time; now is the day of salvation. To-day, if you will hear God's voice, harden not your heart. Amen! Good night. God bless you!

I thank you, citizens, for the hearty welcome you have given to the sermon. May you give an equally hearty welcome to the Master behind it!

THE MISSION OF THE CHURCH (MATT. xix., 19, 20).—What was to be the scope of her mission was made very plain; she was sent unto "all the world"—no limit of territory; to make disciples of all nations—no limit of race; to "preach the Gospel to every creature"—no limit of caste, class or condition, nor yet any limit of number, until the last unit is reached. As thus distinctly set before her, the objective point of the Church is all mankind, taken both collectively and distributively. Her processes are distributive; she baptizes "every creature," one by one, but her results are collective—"All shall know the Lord, from the least to the greatest." And so long as any of the least are overlooked, or any of the greatest unconquered, so long does her commission remain in part unfulfilled.—*Rev. W. Arthur, D.D. (Methodist), London.*

Christmas Service

THE DAYSPRING FROM ON HIGH.

By Alexander Maclaren, D.D. (Baptist), Manchester, England.

The dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.—Luke i., 78, 79.

As the dawn is ushered in by the notes of birds, so the rising of the Sun of Righteousness was heralded by song. Mary and Zacharias brought their praises and welcome to the unborn Christ; the angels hovered with heavenly music over His cradle; and Simeon took the child in his arms and blessed it. The human members of this choir may be regarded as the last of the psalmists and prophets, and the first of Christian singers. The song of Zacharias, from which my text is taken, is steeped in Old Testament allusions, and redolent of the ancient spirit, but it transcends that. Its early part was purely national, and hails the coming of the Messiah chiefly as the deliverer of Israel from foreign oppressors, though even in it their deliverance is regarded mostly as the means to an end, and the end one very appropriate on the lips of the priestly prophet—viz., sacerdotal service by the whole nation "in holiness and righteousness all their days."

But in this latter portion, which is separated from the former by the pathetic, incidental, and slight reference to the singer's own child, the national limits are far surpassed. The song soars above them, and pierces to the very heart and kernel of Christ's work. "The dayspring from on high hath visited us, to give light to them that sit in darkness and the shadow of death, to guide our feet into the way of peace." Nothing deeper, nothing wider, nothing truer about the mission and issue of Christ's coming could be spoken. And thus we have to look this evening at the three things that lie in this text, as bearing upon our conceptions of Christ and His work—the darkness, the dawn, and the directing light.

I. The darkness.

Zacharias, as becomes the last of the prophets, and a man whose whole religious life was nourished upon the ancient Scriptures, speaks almost entirely in Old Testament phraseology in this song. And his description of "them that sit in darkness and in the shadow of death" is taken almost verbally from the great words from the book of the prophet Isaiah, who speaks in immediate connection with his prophecy of the coming of the Christ, of "the people that walk in darkness and them that dwell," or sit, "in the shadow of death, upon whom the light hath shined."

The picture that rises before us is that of a group of travellers benighted, bewildered, huddled together in the dark, afraid to move for fear of pitfalls

precipices, wild beasts, and enemies, and so sighing for the day and compelled to be inactive till it comes. That is the picture of humanity apart from Jesus Christ. Darkness is so intense, so tragic, that it is, as it were, the very shadow of the ultimate and essential darkness which is death, and in it men are sitting torpid, unable to find their way and afraid to move.

Now darkness, all the world over, is the emblem of three things—ignorance, impurity, sorrow. And all men who are rent away from Jesus Christ, or on whom His beams have not yet fallen, this text tells us, have that triple curse lying upon them.

Ignorance. Think of what, without Jesus Christ, the world has dreamed of the unseen, and of the God, if there be a God, that may inhabit there. He has been to them a great Peradventure, a great Terror, a great Inscrutable, a stony-eyed Fate, a thin, nebulous Nothing, with no emotion, no attributes, no heart, no ear to hear, the nearest approach to Nonentity, according to the despairing saying of a master of philosophy, that "pure Being is equal to pure Nothing." And if all men do not rise to such heights of melancholy abstraction as that, still how little there is of blessed certainty, how little clearness of conception of a divine Person that turns to us with love and tenderness in His heart apart from Christ and His teaching! If you take away from civilized men all the knowledge of God that they owe to Jesus Christ, what have you left? The ladder by which they climbed is kicked away by a great many people nowadays, but it is to Him that they owe the very conceptions in the name of which some of them turn round and deny Him.

Ignorance of God, ignorance of one's own self and of one's deepest duties, and ignorance of that solemn future, the fact of which is plain to most men, but the how of which is such a blank mystery but for Jesus Christ—these things are elements of the darkness that wraps the world. Go to heathendom if you want to see the problem worked out, as to what men know outside of the revelation which culminates in Jesus Christ. And take your own hearts, dear friends who stand aside from that sweet Lord and light of our lives, and ask yourselves, What do I know with a certainty which is to me as valid as—yea! more valid than—that given by sense and outward perception? What do I know of God that I do not owe to Jesus Christ? Nothing. You may guess much, you may hope a little, you may dread a great deal, you may question more than all, but you will know nothing.

Well, then, further, this solemn emblem stands for impurity. And we have only to consult our own hearts to feel how true it is about us all, that we dwell in a region all darkened, if not by the coarse transgressions which men consent to call sins, yet darkened more subtly and oftentimes more hopelessly by the darkness of pure selfishness and living to myself and by myself. Wherever that comes, it is like the mists that steal up from some poisonous marsh, and shut out stars and sky, and drape the whole country in a melancholy veil. It is white, but it is poisonous; it is white, but it is darkness all the same. There are other kinds of sin than the sin that breaks the Ten Commandments; there are other kinds of sin than the sins that the world takes cognizance of. The

worst poisons are the tasteless ones, and colorless gases are laden with fatal power. We may walk in a darkness that may be felt, though there be nothing in our lives that men call sin, and little there of which our consciences are yet educated enough to be ashamed. Rent from God, man lives to himself, and so is sunk in darkness.

And what shall I say about the third of the doleful triad of which this pregnant emblem is the recognized symbol all the world over? Surely, though earth be full of blessing and life, of possibilities of joy, no man travels very far along the road without feeling that the burden of sorrow is a burden that we all have to carry. There are blessings in plenty, there is mirth more than enough. There is "the laughter" which is "the crackling thorns under the pot." There are plenty of distractions and amusements, "blessings more plentiful than hope"; but yet the ground tone of every human life, when the first flush of inexperience and novelty has worn off, apart from God is sadness, conscious of itself sometimes, and driven to all manner of foolish attempts at forgetfulness, unconscious of itself sometimes, and knowing not what is the disease of which it languishes. There it is, like some persistent minor in a great piece of music, wailing on through all the embroidery and lightsomeness of the cheerfuller and loftier notes. "Every heart knoweth its own bitterness," and every heart has a bitterness of its own to know.

I do not understand how it is that men who have no religion in them can bear their own sorrows and see their neighbors' and not go mad. Sometimes the world seems to me to be moving round its central sun with a doleful atmosphere of sighs wherever it goes, and all the mirth and stir and bustle are but like a thin crust of grass with flowers upon it, cast across the sulphurous depths of some volcano that may slumber for a while, but is there all the same.

Now, dear brethren, all this is true about us, in the measure in which we do not participate by faith and love, welcoming Him into our hearts in the illumination that Jesus Christ brings. And what I want to do is to lay upon the hearts and consciences of each of us here this evening, this thought, that the solemn, tragic picture of my text is the picture of me, separate from Christ, however I may try to conceal it from myself, and to mask it from other people by busying myself with inferior knowledges, by avoiding to listen to the answer that conscience gives to the question as to my moral character, and by befooling myself with noisy joys and tumultuous pleasures, in which there is no pleasure.

II. Now, note, secondly, the dayspring, or dawn.

My text, in the part in which I have just been speaking, links itself with ancient Messianic prophecy, and this expression, "the dayspring from on high," also links itself with other prophecies of the same sort. Almost the last word of prophecy before the four centuries of silence which Mary and Zacharias broke, was, "Unto you that fear His name shall the Sun of Righteousness arise with healing in His beams." There can be little doubt, I think, that the allusion of my text is to these all but the last words of the prophet

Malachi. For that final chapter of the Old Testament colors the song both of Mary and Zacharias. And it is to be observed that the Greek translation of the Hebrew uses the same verb, of which the cognate noun is here employed, for the rising of the Sun of Righteousness. The picturesque old English word "dayspring" means neither more nor less than sunrising. And it is here used practically as a name for Jesus Christ, who is Himself the Sun, represented as rising over a darkened earth, and yet, with a singular neglect of the propriety of the metaphor, as descending from on high, not to shine on us from the sky, but to "visit us" on earth.

Jesus Christ said Himself over and over again by implication, and more than once by direct claim, "I am the Light of the world." And my text is the anticipation, perhaps from lips that did not fully understand the whole significance of the prophecy which they spoke, of these later declarations. I have said that the darkness is the emblem of three baleful things, of the converse of which light is the symbol. As the darkness speaks to us of ignorance, so Christ, as the Sun, illumines us with the light of "the knowledge of the glory of God in the face of Christ Jesus." For doubt we have blessed certainty, for a far-off God we have the knowledge of God close at hand. For an impassive will or a stony-eyed fate we have the knowledge (and not only the wistful yearning after the knowledge) of a loving heart, warm and throbbing. Our God is no unemotional abstraction, but a living Person who can love, who can pity, and we are speaking more than poetry when we say, God is compassion, and compassion is God. This we know because "He that hath seen Me hath seen the Father." And the solid certainty of a loving God, tender, pitying, mighty to help, quick to hear, ready to forgive, waiting to bless, is borne into our hearts, and comes there, sweet as the sunshine, when we turn ourselves to the life of Christ.

In like manner the darkness born of our own sin which wraps our hearts, and shuts out so much that is fair and sweet and strong, will pass away if we turn ourselves to Him. His light pouring into our souls will hurt the eye at first, but it will hurt to cure. The darkness of sin and alienation will pass, and the true light will shine.

I cannot dwell (your time will not allow of it) upon the other points connected with this description of the dayspring, except just to point out in passing the singular force and depth of the words—which I suppose are more forcible and deep than he who spoke them understood at the time that visitation is described. The dayspring is "from on high." This Sun has come down on to the earth. It has not risen on a far-off horizon, but it has come down and visited us and walks among us. This Sun, "our life star, hath had elsewhere its setting, and cometh from afar." For He that rises upon us as the Light of life, hath descended from the heavens, and was, before He appeared amongst men.

And His coming is a divine visitation. The word here "hath visited us" (or "shall visit us" as the Revised Version varies it) is chiefly employed in the Old Testament to describe the divine acts of self-revelation, and these

mostly redemptive acts. Zacharias employs it in that sense in the earlier portion of the song, where he says that "God hath visited and redeemed His people." And so from the use of this word we gather these two thoughts—God comes to us when Christ comes to us, and His coming is wondrous, blessed nearness, and nearness to each of us. "What is man that Thou shouldst be mindful of him, or the Son of man that Thou shouldst visit him?" said the old Psalmist. We say, "What is man that the dayspring from on high should come down upon earth, and, round His immortal beams, should, as it were, cast the veil and obscuration of a human form; and so walk amongst us the embodied Light and the Incarnate God?" "The dayspring from on high hath visited us."

III. Lastly, note the directing by the light. "To guide our feet into the way of peace." This sun stoops to the office of the star that moved before the wise men and hovered over His cradle, and becomes to each individual soul a guide and director. The picture of my text, I suppose, carries us on to the morning, when the benighted travellers catch the first gleams of the rising sun and resume their activity, and there is a cheerful stir throughout the encampment and the way is open before them once more, and they are ready to walk in it. The force of the metaphor, however, implies more than that, for it speaks to us of the wonder that this universal light should become the special guide of each individual soul, and should not merely hang in the heavens, to cast the broad radiance of its beams over the whole surface of the earth, but should move before each man, "a light unto his feet and a lamp to his path," in special manifestation to him of his duty and his life's pilgrimage.

There is only one way of peace, and that is to follow His beams and to be directed by His preceding us. Then we shall realize the most indispensable of all the conditions of peace—Christ brings you and me the reconciliation which puts us at peace with God, which is the foundation of all other tranquility. And He will guide docile feet into the way of peace in yet another fashion—in that the following of His example, the cleaving to Him, the holding by His skirt or by His hand, and the treading in His footsteps, is the only way by which the heart can receive the solid satisfaction in which it rests, and the conscience can cease from accusing and stinging. The way of wisdom is a path of pleasantness and a way of peace. Only they who walk in Christ's footsteps have quiet hearts and are at amity with God, in concord with themselves, friends of mankind, and at peace with circumstances. There is no strife within, no strained relations or hostile alienation to God, no gnawing unrest of unsatisfied desires, no pricks of accusing conscience for the man who puts his hand into Christ's hand, and says: "Order Thou my footsteps by Thy word," "Where Thou goest I will go, and what Thou commandest I will do."

Brother, put thy hand out from the darkness and clasp His, "and the darkness shall be light about thee"; and He will fulfil His own promise when He said, "I am the Light of the world. He that followeth Me shall not walk in darkness, but shall have the Light of life."

LIVING ISSUES DISCUSSED BY EMINENT COLLEGE PROFESSORS.

BIBLICAL ARCHÆOLOGY AND THE HIGHER CRITICISM.

By A. H. Sayce, LL.D., Professor of Assyriology, Oxford.

"Two truths cannot be contradictory." So we are told, and in this abstract form the assertion is, doubtless, correct. But what is meant by a "truth" is generally the statement of what we believe to be the truth, and it will be easily seen that such statements may be either actually or apparently inconsistent with one another. We can never know all the facts connected with a given subject; indeed, the fact itself is but a generalization from a limited series of phenomena. Hence it is quite possible for two statements to be each of them quite true in its own sphere,—an accurate representation of the facts with which it deals, so far as they are known,—and yet at the same time to be apparently irreconcilable. A certain group of facts, for instance, leads us to conclude that space is boundless; but there are other psychological facts which oblige us just as imperatively to maintain that the universe is finite.

When modern astronomy first began to find adherents, and again when geology began to take rank as a science, various attempts were made to "reconcile," as it was termed, the records of the Bible with the new scientific teaching. Such attempts are even now made from time to time, though it has at last been recognized that the student of theology and the astronomer or geologist deal with different branches of research, with different sets of facts, and that consequently they must necessarily move in different spheres. Not until we know all the facts connected with astronomy or geology on the one hand, and with theology on the other, will it be time to form a science which shall embrace all alike. Then and then only will it be possible to solve the seeming contradictions which exist between the conclusions of the two lines of inquiry, and to construct a "harmony" which shall be a harmony indeed.

The controversy carried on between the advocates of science and the advocates of the traditional interpretation of the Bible has in these latter years shifted its ground. Theology has at last been content to leave science alone to work out its results in its own way and its own sphere; and science in its turn is ceasing to occupy itself with framing new theological systems. It is no longer the bearing of physical science upon the statements of Scripture that arouses the war-cry of the controversialist, but the character and authenticity of those statements themselves. The "higher criticism" claims to sit in judgment on the traditions or beliefs of preceding centuries, and by the application of a more rigorous method of investigation, and of the principles of modern scientific thought to reverse or modify them.

The term "higher criticism" is an unfortunate one. It has the appear-

ance of pretentiousness, and it may be feared that in some cases it has led to the unconscious assumption of a tone of superiority on the part of its professors and their followers. But in reality the word "higher" is used only in order to distinguish the form of criticism to which it is applied from textual criticism. Textual or "lower" criticism is mainly mechanical; the "higher" criticism requires a power of sifting and weighing evidence, and of balancing probabilities one against the other.

Its sphere of work is twofold. On the one hand, it investigates the age and composition of the documents with which it deals; on the other hand, the historical credibility of the narratives which these documents contain. In the one case, its object is literary analysis; in the other, historical criticism. But it is obvious that the two objects are closely connected with each other; the historical credibility of a narrative often depends largely on the age of the documents in which it is found, or the character of their authors; while the results of literary analysis can be best verified, in many instances, by an appeal to history. If, for instance, it could be shown by the historical critic that there are two inconsistent accounts of the geography of the Exodus, one placing the passage of the sea in the Gulf of Akabah, and the other at the head of the Gulf of Suez, and further that the lines of division between the two accounts correspond with the lines of division in the composition of the Book of Exodus presupposed by the literary analyst, we should have an important verification of the accuracy of the literary analysis, at all events in this particular instance.

The general results of literary analysis have had much to do with the judgment passed on the earlier narratives of the Old Testament Scripture. As long as it was believed that the Pentateuch was written by Moses, it followed that the account of the Exodus and of the wanderings of the Israelites in the desert could be accepted without question. But the case is altered if we accept the conclusions of the most recent school of criticism, and not only regard the Hexateuch as a composite work, but also hold that it did not assume its present form until after the Exile. During the long centuries which intervened between the age of Moses and that of Ezra, the earlier history of the Israelitish people would have had time to be forgotten, and to be replaced by legendary tradition or even conscious fiction. Deprived of the support of contemporaneous testimony, the story of the legislation in the Wilderness, and the subsequent conquest of Canaan, could offer little resistance to the assaults of historical criticism. Criticism, consequently, had little difficulty in showing that it was improbable and self-contradictory, borrowing many of its details from a state of things that did not exist until the age of the Exile, and filled with that atmosphere of miracle which we find in the pre-literary traditions of most nations.

The conclusions of the "higher criticism" were supported by an assumption and a tendency. The assumption was that writing was unknown to the Israelites, or even to the Canaanites, in the age of the Exodus. At the most, it was believed, they could engrave inscriptions on wood or stone; books were

the product of a later and more cultured time. The tendency was the extreme skepticism with which the early periods of secular history were regarded. The more exact method of investigating ancient history and demanding adequate evidence for its statements, which had been made popular by Niebuhr, had resulted in making Greek history a blank page before the epoch of Peisistratos, and in refusing credit to the history of Rome before its capture by the Gauls. In Sir George Cornewall Lewis this tendency reached its extreme point. For him the history of civilization, and therefore of accurately known facts, begins with Herodotos and Thukydidês, and the counter-evidence of the monuments of Egypt and Assyria was got rid of by maintaining that they neither had been nor could be deciphered.

But Sir George Cornewall Lewis was scarcely dead before the reaction began. What the higher critics had so successfully demolished was again built up by the spade of the excavator and the patient skill of the decipherer, Schliemann, strong in a belief which no amount of skilful dialectic could shake, dug up the ruins of Troy and Mykenæ and Tiryns, and demonstrated that the old tales about the splendor and culture of the Akhæan princes, and of their intercourse with the shores of Asia Minor, were, after all, not so very far from the truth. Undeterred by the *à priori* demonstrations of Sir George Cornewall Lewis and his reviewers, the decipherers pursued their labors among the inscriptions of Egypt and Assyria, and reconstructed the lost history of the ancient Oriental world. And, what was even more important, they proved that the reading and writing of books was centuries older than the classical age of Greece; that ages before the time of Moses, or even of Abraham, libraries existed where scribes and readers were constantly at work, while literary intercourse was carried on from the banks of the Euphrates to those of the Nile.

Schliemann has been followed by many rivals in the field of excavation, and the small band of Orientalists who ventured to explore the unknown regions of Egyptian and Assyrian research at the risk of being accused of charlatanism, or neglect of exact philology, have now become a goodly company. Discovery has crowded upon discovery, each more marvellous than the last, until the student has come to believe, that, as in physical science, so too in Oriental archæology, all things are possible.

Naturally, the "higher criticism" is disinclined to see its assumptions swept away along with the conclusions which are based upon them, and to sit humbly at the feet of the newer science. At first, the results of Egyptian or Assyrian research were ignored; then they were reluctantly admitted, so far as they did not clash with the preconceived opinions of the "higher" critics. It was urged, unfortunately with too much justice, that the decipherers were not, as a rule, trained critics, and that in the enthusiasm of research they often announced discoveries which proved to be false or only partially correct. But it must be remembered, on the other side, that this charge applies with equal force to all progressive studies, not excluding the "higher criticism" itself.

The time is now come for confronting the conclusions of the "higher criticism," so far as it applies to the books of the Old Testament, with the ascertained results of modern Oriental research. The amount of certain knowledge now possessed by the Egyptologist and Assyriologist would be surprising to those who are not specialists in their branches of study, while the discovery of the Tel-el-Amarna tablets has poured a flood of light upon the ancient world, which is at once startling and revolutionary. As in the case of Greek history, so too in that of Israelitish history, the period of critical demolition is at an end, and it is time for the archæologist to reconstruct the fallen edifice.

But the very word "reconstruct" implies that what is built again will not be exactly that which existed before. It implies that the work of the "higher criticism" has not been in vain; on the contrary, the work it has performed has been a very needful and important one, and in its own sphere has helped us to the discovery of the truth. Egyptian or Assyrian research has not corroborated every historical statement which we find in the Old Testament any more than classical archæology has corroborated every statement which we find in the Greek writers; what it has done has been to show that the extreme skepticism of modern criticism is not justified, that the materials on which the history of Israel has been based may, and probably do, go back to an early date, and that much which the "higher" critics have declared to be mythical and impossible was really possible and true. The justification of these assertions must be deferred to another article.

WHAT IS TRUTH?*

By President Francis L. Patton, D.D., LL.D., Princeton College, N. J.

Pilate said unto Him, What is truth? (John xviii., 38.) I did not hear Pilate say these words and I do not know whether he was jesting, as Bacon says, or not. Much depends, as we all know—and this is just as true of written as of spoken utterances—on emphasis and accent, on tone and qualifying phrases, and this is something that both readers and writers would do well always to bear in mind. The speaker will probably show the spirit he is of in the way he asks the question.

But Pilate altogether apart, this famous interrogation may at the present day pass from the lips of the philosopher, the religious inquirer, or the scoffer. Each will probably show the spirit he is of in the way he asks it. What is truth? What meaning do you impose upon this word? The answer leads so rationally to suggestions that are eminently appropriate to all the circumstances of to-day that I think we may spend a few moments in its consideration.

"What is truth?" Truth is the correspondence between thought and reality. A fact in the outward world or an event, is not truth. The river or the wind-mill which you pass during an evening's drive, the events of history, are all facts but not truths. The world we live in might have been as full of

* Abstract of Baccalaureate sermon, delivered May 7th, 1891.

material for thought as it now is, but had no thinker appeared there would have been no truth. Our thought relation implies the great thinker whom we call God. That, indeed, is the great inference to which we are led in our attempt to impose a meaning upon this word truth. In every case the endeavor is, to bring the mind into harmony with the actual, so that there shall be the closest consonance between the thought of the thing and the thing itself. Truth is not the thing; it is the accurate thought of the thing. Truth is thought's relation to reality, truth is the word we use when we wish to say that thought and things match each other perfectly. There is no truth where there is no thought. No man has truth imparted to him. He may swallow facts and repeat formulas, but until he thinks he is a stranger to truth. Your text-book will do you as much good in your pocket, as in your memory, if you have not thought over its statements for yourself.

The training you have received here will prepare you for putting a proper valuation upon some rhetorical statements about truth that are so common as to be misleading, for men write truth in capitals, speak of her in the feminine gender, and say she is relative and partial; and that what passes for truth in one age is discarded in the next; or indeed that the question, "What is truth?" if by it, you mean, what are the contents of your knowledge chest, is one that cannot be answered. Of course truth is relative; that is, one man knows one thing and another knows something else. Truth being the consonance of my thought with reality, it must be relative. It must be relative, for my range of vision is limited, and I trouble myself about some things, and let others severely alone. Then what is truth? The question is asked this time in a tone of anxiety that betrays a personal interest. It is now a question of religious truth. There is no way of keeping young men from coming in contact with the religious problems of the age. They cannot well be educated men without coming in contact with them, for the open questions in science and philosophy involve them. It is not unnatural for young men to think that the old is false and the new is to supersede it, and that this should have a disturbing influence upon the early faiths of educated young men. I am sorry for the young man who feels that his faith is undergoing eclipse; and that his education is lifting a barrier between him and those who are most dear to him, by preventing him from sharing their religious faiths in the fulness of the old and unhesitating confidence. I pity the man who feels as he leaves college that he has more philosophy and less Bible than when he entered. Far sooner would I, that a son of mine should never enter a college door, than that his college learning should be gained at the cost of his Christian faith. And yet I suppose there is a quiet process of reconstruction of religious faith that goes on in the minds of a great many young men, and an anxiety, consequently, of which very few of us have any idea. There are flippant men who ask, "What is truth?" as though they did not care. But the men of whom I am speaking now, are speaking soberly. Would to God I could speak a helpful word to such to-day—the last time I may have a chance to answer the question "What is truth?"

Your college training has done either of two things for you in a greater or

less degree. It has increased your love for truth or lessened it, for I am a full believer in the truth that men get good in college that does not show in class-room. Now, young men, I tell you that you may be earnest, charitable, and full of good works, but unless Jesus of Nazareth is distinguished both in person and in work by marked supernaturalism your Christianity with all its earnestness is only a baptized paganism.

When I see young men can carry the Christian name and really illustrate so many of the features of Christian life, and yet make a positive denial of essential truth, or, by their indifference to it, sacrifice the dearest interest of Christian truth, I am disheartened. I am not contending here for a sectarian theology. I am preaching to you on the broad lines of Catholic Christianity, and am trying to present to you the essence of Christian faith. I only wish that you should realize that Christianity, if it is anything, if it deserves any enduring place, if it has any exceptional claims, if it brings any word of comfort, if it has any voice of authority, rests upon the doctrine that Jesus Christ was delivered for our offences, and raised again for our justification. It is not true that Christianity is a life and not a doctrine. It is a life because it is a doctrine. A religion that sees only the human side of Christ always calls him Jesus; the religion that looks only upon ethical states and preaches only the moralities of life, a religion that holds that love is the greatest thing in the world, and is satisfied with the sweetness and tenderness of Christian feeling, is a religion of which the best that you can say is, that it is trying to keep the fruits of Christianity living, while it lays the axe at the root of the tree which bears them.

Now I say, I dare to say—would to God that men would heed me—that if I must choose between life and dogma, I will say that Christianity is not a life, but a dogma. You cannot live the Christian life without holding the Christian dogma, the one emanates solely from the other. This dogma's great supposition is, that man is a sinner and that without the shedding of the blood there is no remission of sin. Its great fact is that Jesus was the propitiation of our sins, and not for ours only, but for the sins of the whole world. It comes to us saying in a thousand ways that we cannot be justified by the works of the law, but that being justified by faith, we have peace with God. Its one shining and conspicuous miracle is the resurrection of Christ. Its doctrine of the incarnation separates it from all the religions in the world.

If you are in earnest, my friends, and you want to know what you shall do to keep your Christian faith on rational grounds, I will tell you how to get at the heart of the question without delay. You believe in God. Add to your theism the Incarnate Christ, and you have found the truth. The pitched battle of unbelief is here. It is history *versus* philosophy. Settle with yourself whether you will let your rationalistic philosophy settle your history; or whether you will make history qualify your philosophy. Will you permit theory to make fact, or fact to make theory? This is the crucial question of theological debate; not the inspiration of the Scripture nor the authorship of the Pentateuch.

Young men of the senior class, you lately won a battle in athletic games, then remember that ordinary events in life are often parables to us. There are battles we have to fight and victories we hope to win all through life. You know how you did it. You know the patience, you know the training and the faith that entered into it. Self-confidence is the beginning of great acts. You contested that you might win an earthly crown; but do not forget, my friends, that there is a crown of righteousness that fadeth not away. Go forth to-day in the strength of Christian character, stand like true soldiers on the battlefield and fight your hardest.

A NEW EVANGELICAL MONTHLY.

The Treasury
PASTOR AND PEOPLE

Conducted by a corps of eminent Clergymen.
J. SANDERSON, D.D., MANAGING EDITOR.
E. B. TREAT, Publisher,
5 COOPER UNION, NEW YORK.

Vol. IX. NOVEMBER, 1891. No. 7.

Yearly, in advance,	$2.50
Clergymen,	2.00
Single Copies,	.25

FREE, to Clergymen as follows: For a club of three new subscribers (Clergymen, $2.00, Others, $2.50), we will forward THE TREASURY one year FREE.

These rates include postage in the U. S. and Canada.

We are responsible for remittances when made by any of the following methods: Express Money Order, Draft, Post Office Order, or Registered Letter.

Seasoned Knowledge.—In this day of crude theories and callow intellectual fledging, there is great need that those who undertake to be instructors of young men, in their preparation for the great duties of life, should be slow to make positive statements about debatable matters. Some of these instructors are prone to assume an air of superior knowledge, and to speak with a supercilious tone to any who may presume to doubt their positions, or question their conclusions. Yet it has occurred again and again that their positions have been demonstrated to be untenable, and their conclusions unwarrantable. And what has occurred may, under similar circumstances, occur again. It is not a mark of wisdom or a recommendation of a carpenter, that he is ready, whenever it suits his purpose, to use green timber in the construction of a house. The conscientious builder prudently prefers timber from which the natural juices have been extracted by sun and wind, and which has been proved by frequent inspection to be sound and perfect in every part. Nor would it derogate the qualification of an instructor, to delay the use of his green knowledge until it had been tested by often repeated examinations, and until his conclusions had been examined by others as judicious and probably not so self-opinionated as himself. And even then, this knowledge on debatable points should be communicated in the spirit of a fallible man. Seasoned knowledge, however, at all times, is the only knowledge that instructors have a right to use in the discharge of the duties of their office; and not the theories that a rash imagination may have formed, or the conclusions a warped judgment may have reached. They should wait at Jericho until their beardless theories are grown, and until they can dispense seasoned knowledge.

ANNOUNCEMENT.

The promoters of "The Treasury" take pleasure in announcing that the

REV. T. L. CUYLER, D.D.,

will write for this magazine this year a series of articles entitled,

"Pen-Pictures of Eminent Preachers."

The twelfth, entitled

STEPHEN OLIN, D.D.,

will appear in the December number, and each successive issue will contain one of these pen-pictures.

The series of articles on "Living Issues," which has been so popular and beneficial during the past year, will be a prominent feature of "The Treasury" during 1891. See advertising page for further inducements.

Mutual Refreshing. — Few will deny that the visit of so many eminent men of the various Methodist bodies to our land, to confer with their brethren here on many of the most momentous questions of the day, has been a blessed invigorator to all. Both parties have been blessed by meeting each other in the flesh, by hearing from each other what God has been working through their instrumentality in all lands, by an exchange of views on several living issues, by joining their praises to their common Master, and by supplicating His blessing on His own work. Nor has the refreshing aroma of this conference been confined to the denominations specially represented, it has spread its spiritual and benign fragrance over all Christian people of every name —teaching them lessons of mutual helpfulness, of harmonious sympathy, and by giving promise of the coming day, when "there shall be one Lord and His name one."

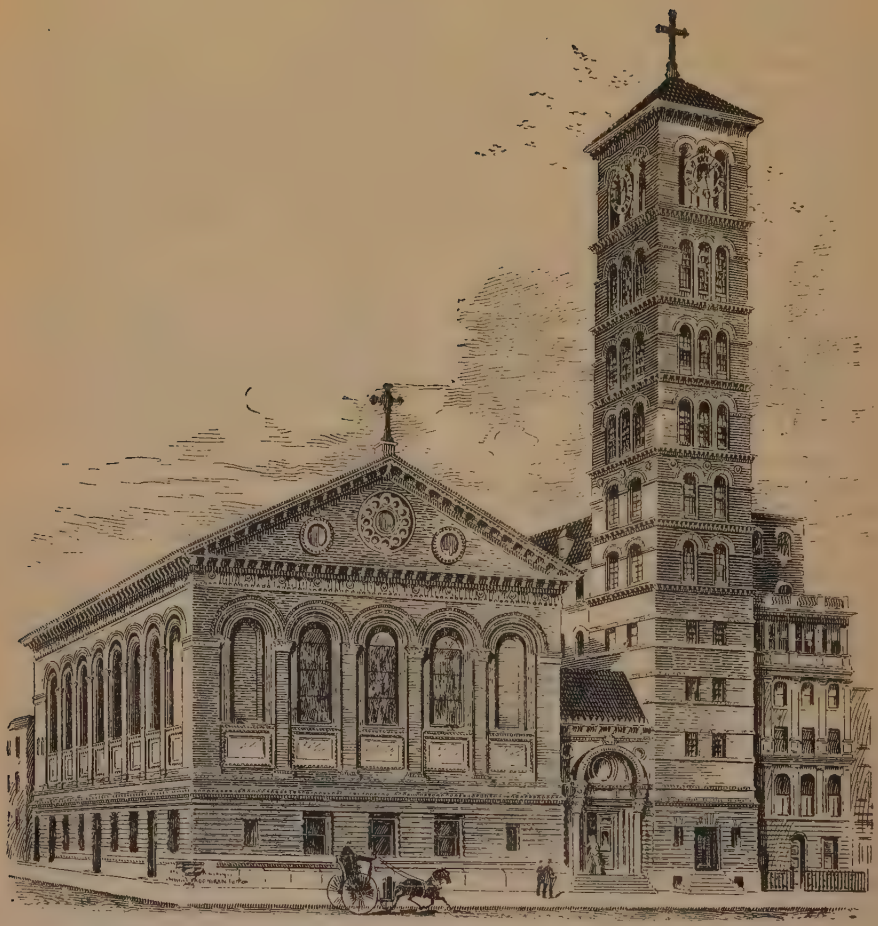
"The Unnecessariness of Preaching."— Whether there is any real value in the objection which these words contain to one of the usual methods of evangelistic work, depends upon the definition given to the word preaching. If it means a set form of religious discourse, then the objection is, in many circumstances, a valid one. But if it means a simple conversational style of conveying Gospel truth, as one friend would talk to another, making statements that he desires to enforce and illustrate in an unconventional way, then such preaching cannot be dispensed with in making known the message of salvation. However much some may decry "preaching," it must, in some form, be used in spreading the knowledge of salvation. It is God's method, however unnecessary it may appear to men. True, His method may be pursued by men in a way to prejudice the hearer against the truth, or to render the truth more obnoxious than it naturally is to the carnal mind and heart, but we must be slow to abandon preaching in some form on that account so long as the record stands in God's holy Book, "It pleased God by the foolishness of preaching to save them that believe."

Back bound volumes of "The Treasury": a limited supply can still be had in uniform binding fully indexed, $3 each. To current subscribers, $2. Postage 25 cents. Uniform cases for binding will be mailed on receipt of 25 cents.

DR. MACDUFF'S SELECT WORKS. Comprising
Memories of Gennesaret,
Palms of Elim,
Memories of Bethany,
Clefts of the Rock,
Hosannas of the Children.
A new edition is in the press of the publisher of "The Treasury." Price, for 5 vols., $5.00. Formerly published by Carter Bros. at $1.50 per vol.

The numerous serial articles, and special papers on Homiletics, Pastoral Theology and much other valuable material, the copyrighted property of "The Treasury," published during its eight years, would make ninety-six ordinary 12mo volumes. Subscribers can secure the eight yearly volumes for $16, or any single volume for $2. Contents of the eight yearly volumes sent on application.

See advertising page for form of Certificate, benefits, and conditions of membership of "The Treasury Purchasing Agency."



MEMORIAL BAPTIST CHURCH, WASHINGTON SQUARE, SOUTH, NEW YORK.

Date of the organization of the church, September, 1838; Date of the erection of first church edifice, 1841; Cost of lots, $132,500; Cost of building, $250,000; Size of lots, 130 feet on Washington Square and 100 feet on Thompson Street; Seating capacity of Church, 1,200.

EDWARD JUDSON, D.D., Pastor.

The Rev. Edward Judson, D.D.

By Rev. R. T. Middleditch, D.D.

Edward Judson comes of good lineage and had an illustrious parentage. The first Judson came to America in 1634, and successive generations have honorable record in New England annals. In Dr. Judson is verified the saying that if grace does not run in the blood it may run in the line. He is of the third generation in the ministry. His grandfather was an honored New England pastor, and his father, Rev. Adoniram Judson, D.D., Burma's great missionary, left a memory of grace and apostleship precious to the whole Christian world. His mother, known to us as Sarah Boardman Judson, was remarkable for intellectual culture, ardent piety and missionary zeal. By her first husband she was the mother of the Rev. George Dana Boardman, D.D., whose consecrated scholarship has made the pulpit of the First Baptist Church, Philadelphia, so conspicuously useful and influential. If the departed are cognizant of the career of their children in this world, Sarah Boardman Judson must believe that not one of her glorified sisters of this century has more reason to think that motherhood made her blessed among women. Between her two sons the ties of brotherhood have always been held as very precious.

Edward Judson was born at Maulmein, December 27th, 1844, and when only two years of age was left motherless. He was brought to the United States when but six years of age. Under the special care of President Dodge, at Hamilton, N. Y., he pursued his academic course, and for a time was a student in Madison University. He was graduated from Brown University in 1865 and immediately devoted himself to teaching, becoming principal of an academy in Vermont. From this position he returned to Hamilton and entered the Theological Seminary. Subsequently he accepted a tutorship in Madison University, and in 1868 was appointed professor of the Latin and modern languages in that institution. In 1874 he resigned his professorship, contemplating spending two years in study in Germany. At this time his mind was in suspense as to whether he would find his vocation in the professor's chair or in the pulpit. When about seventeen years of age he was received into the membership of the Baptist church at Hamilton, and some years before going to Europe had given proof of his acceptability as a preacher. He had been abroad but a few months when the North Orange Baptist Church, New Jersey, influenced by the advice of a number of brethren who were confident of his fitness for the position, called him to its pastorate. This call, being so entirely unsought and unexpected, Dr. Judson regarded as a divine intimation of duty, and not disobedient to such a conviction, as early in the following year as he could, he returned to the United States and entered on his pastoral work. He was ordained May 5th, 1875. The sermon was preached by President Dodge. The hand of fellowship was extended by the Rev. George Dana Boardman, D.D. This was a feature of great interest in the service. One who was present remarked, "As the two stood clasping hands on the platform, the holiest memories were stirred, and thoughts of their relation to the sainted dead served to make impressions on the crowded congregation, such as are rarely felt. Both were born in a heathen land, of illustrious missionary parents and the sons of one mother."

During Dr. Judson's ministry in Orange, the church enjoyed remarkable prosperity. A good foundation had been laid by previous pastors, but the most sanguine had not looked for such a constant upbuilding and strengthening of all interests. Revivals of great power were enjoyed. Several hundreds were received into church-fellowship. The offerings for benevolence made the congregation the banner Baptist church of the State while it numbered so many educated, well-to-do

people that, for a pastor of large culture and refined tastes, it could scarcely be possible for the lines to fall in a more pleasant place. Nevertheless, in 1881, Dr. Judson resolved to sunder his relation to the church. For many months a conviction had dwelt and deepened in his mind that new efforts ought to be made for evangelization in the lower part of the city of New York, and he resolved to undertake such a work. Soon after he had formed this purpose, the opportunity offered for the initiation of the work he contemplated by a vacancy in the pastorate of the Berean Baptist Church, on the corner of Downing and Bedford Streets. He accepted a call there and commenced his labors in October, 1881. The church building was far from being attractive, and lacked most of the accessories needed for properly and vigorously carrying out the various educational and philanthropic plans which Dr. Judson believed essential, yet he used such agencies as he could, with unflagging devotion and much success. Schools were maintained, young men especially cared for and helped, both for this world and the next, and within seven years some seven hundred persons were gathered from the world into the church. To secure buildings affording better facilities for his work was, from the beginning, a prominent purpose with Dr. Judson, and to this enterprise he has largely devoted himself for the past three or four years. By his personal efforts and appeals he secured some $200,000. As a result the "Adoniram Judson Memorial" stands on Washington Square in massive beauty and possessing arrangements in every way adapted to the various forms of Christian work which Dr. Judson desires to maintain.

In this group of buildings is the large audience room for the Sunday services, which is nearing completion, and will be as attractive a house of worship as can well be conceived. In the basement so-called, but almost on the street level, there is a large room known as Memorial Hall with seats for at least 700 people, and, with partitions which are entirely out of sight when the whole is in use, it is easily divided into rooms for the various branches of the Sunday-school. Also in the basement there is the head-quarters for young men, a reading-room, gymnasium and other provisions for instruction and comfort. The Deats Memorial Children's Home, provided by a bequest of $40,000 by a noble New Jersey deacon, has its accommodations adjoining the church-building. There are also two large school rooms in which daily a kindergarten and primary school are maintained, thus securing Christian influences for children from three to nine years of age. On the side of the church, and utilizing also the lofty tower, is "The Judson," an apartment house, the rents of which are expected to pay the interest on the mortgage, support the children's home, and furnish some revenue toward a "forward" movement in evangelistic work. The receipts already prove that this part of the scheme is not utopian. The building has seven floors, and more complete and thoroughly appointed suites of rooms could scarcely be devised.

The great end which Dr. Judson has in view is to bring the Gospel to the masses. The seats in the church are free, and expenses are met by voluntary offerings. Anything consistent with the furtherance of the Gospel which can make the services attractive is eagerly accepted, particular attention being given to the music and the enlisting of young people in choral service. As already seen good success attended Dr. Judson's labors in the old church, and since the partial occupancy of the new edifice the Word of the Lord has had freer course and is constantly "glorified." Dr. Judson's conception of the work he is prosecuting is best given in his own words:

"The old plan of two good sermons on Sunday, a mid-week prayer-meeting address, and faithful pastoral visitation will not suffice. This must be done and much else. Let a man undertake to build in low, swampy ground, where the social currents are constantly washing the foundations out from under his structure, and he will find that the old methods alone will utterly fail. The sermons and addresses and the pastoral work, which, in a more congenial field, seemed to accomplish so

much, he finds now are ineffective. Amid the worn-out conditions of our down town churches, all that the Angel Gabriel could do on the old plan would be merely to retard the process of decay. The toiler in such fields is forced to project new methods, educational, philanthropic and evangelistic. He finds that besides the money needed for the ordinary current work of the church—for the support of minister, organist, sexton, and so on—an equal sum must be annually expended on the field in aggressive endeavor along the lines just indicated, or else, so strenuous are the forces against him, he will steadily lose ground. Even then his progress will be slow. He will have to quarry out individuals one by one. It may take him ten years to fill his church, but then, if he will examine the ecclesiastical pedigree of his people, he will find that before coming to him they had not darkened church doors for many a long year; and this is clear gain."

Dr. Judson has proved his literary ability by rewriting the life of his father, a volume which has received high commendation from authorities in the world of letters. His contributions to the religious press are greatly valued. Several of the tracts which are sent out from the Tract Depository of his church are from his pen, and are marked by much freshness and pungency. Few men so worthily deserve the degree of doctor of divinity. This was conferred on him by Madison (now Colgate) University. He has had evidence of the esteem in which he is held by his denomination by twice being elected president of the American Baptist Missionary Union.

When Dr. Chalmers had reached old age he gave himself to labors to reach non-church goers. Dr. Judson gave himself to such work in his prime. Many of his friends have thought that in other service he could be more efficient for good. Dr. Judson, however, hears a voice they do not hear. With a conviction that he has a divine call to his work he has been "steadfast and unmovable" in its prosecution. Offers of position which few men could resist he has met with a determined negative. It is safe to say that no pastorate could be vacant in the denomination to which, if it were known there was hope of securing Dr. Judson, a call would not be immediately forthcoming. If he would abandon his chosen field of labor he could at any time have a position far more congenial to his culture and tastes and with large pecuniary advantage. It was under far different circumstances that Paul said it, but with an emphasis as intense as the great apostle's, Dr. Judson can declare "None of these things move me."

LEADING THOUGHTS OF SERMONS

The Power of the Word.

By Rev. A. A. Johnson, D.D., First Methodist Episcopal Church, Cheyenne, Wyoming.

The entrance of Thy words giveth light.—Psalms cxix., 130.

Sir Isaac Newton, after full investigation, said: "We account the Scriptures of God to be the most sublime philosophy." The text, on the other hand, is the inspired penman's testimony as to the effect of divine truth in the world of human thought.

As the sun—the centre of our solar system—sheds his marvellously vitalizing light over the planets, holding all in his powerful grip and bringing order out of what otherwise might be chaos, so God, shining out upon the moral world by means of His revelation or inspired Word, is the source of that pure light which gives men understanding, wisdom and a comprehensive view of human duty and relations. Such is the figure of speech used in the text, by which God voices a great truth as He seeks to illuminate the moral world by the rays of the "Sun of Righteousness."

In thought the text carries us back to

the morning of creation, when God said: "Let there be light, and there was light." And who can comprehend the marvellous power of that light on the creative process?

But a greater light dawned upon us when God undertook the work of human redemption through the gift of His Son. The dark night of sin was to be driven away by the "entrance of His Word."

The text contains two thoughts.

I. The entrance of the Word.

1. Generally, "Thy Word," as used in the text, includes the whole of divine revelation from its first announcement in Genesis of a Redeemer to the last vision of the Heavenly Sanctuary by the beloved John on the Isle of Patmos. The Holy Scriptures, announcing and unfolding the plan of redemption through a long process of types and shadows; the accurately recorded history of the chosen people under the teaching of the truth; the prophetical warnings and announcements from time to time by chosen evangels; the songs of the temple services; the advent of the Son of God, fulfilling prophecy and the types of the ceremonial law: His marvellous ministry of love, and still more marvellous life and teachings; His miraculous power; His sacrificial death; His glorious resurrection and ascension, all revealing His priesthood; and the remarkable vitalizing and organizing effect of His ministry upon His disciples, resulting in the organization of a spiritual church among men, which promulgates the holy doctrines and ethics of the Gospel of His Son; all this is implied in the "entrance of Thy Word"; and is God's method of giving light to the fallen and darkened spiritual condition of the world.

2. Specifically, the "entrance of Thy Word" is the gift of the Son of God. John tells us: "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth."

The Saviour Himself gave the reason for all this when He told Nicodemus, "For God *so loved* the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

The sad tragedy of death in the garden of Eden had filled the world with spiritual darkness. No one can picture the gloom that overshadowed Adam and Eve when God withdrew His presence. It was that "outer darkness" which no man can describe—a *deprivation* which followed depravity with all its evils.

In this deepest darkness the first ray of light appeared in the announcement, "the seed of the woman shall bruise the serpent's head." From that moment on, the light increased as God wrought out His marvellous plan:

In the Abrahamic covenant.

In the breaking of Egyptian bondage and the giving of the types and shadows of the ceremonial law.

In the advent of the Messiah in the character of Jesus Christ, revealing the Father's love, and completing the promised atonement. Here we find the full blaze of God's light as given by the "Sun of Righteousness."

For nearly nineteen centuries the world has enjoyed the teaching of this Word and ministry of Jesus. Perhaps we are better prepared to pass judgment upon its effects than the Psalmist.

Standing in this age of the world's greatest progress of enlightenment, can we say with the Psalmist, "The entrance of Thy Word giveth light"? This brings us to the second thought.

II. The effect of the Word.

The inspired writer groups all the benefits and effects under the one word, *light.* It is a word wisely chosen. Light is a revealer of things, conditions and relations. So God's Word is a revealer of our moral natures, our spiritual condition and our divine relations.

Let us note how the Word gives us light.

1. The Word gives us light *doctrinally.*

a. As to a satisfactory explanation of the world of nature and her laws.

b. As to the power and dignity of man.

c. As to the problem of evil.

d. As to the method of redemption.

2. The Word gives light not only in doctrines, but *practically* as to the duty of nations and individuals.

a. By the ethical and judicial law which God's Word reveals.

b. By a better civilization which it ushers in under a new national spirit.

A few years ago an African prince was sent on an embassy to the court of Queen Victoria. On his arrival he asked the queen to tell him the secret of England's greatness. The queen did not bring out her jewels, did not discourse upon the great Magna Charta of the English government, but, handing the prince a beautifully bound volume of the Bible, said, "Tell your ruler, this is the secret of England's greatness."

3. "The entrance of Thy Word" gives us light *experimentally.*

a. Reveals our moral condition, "dead in trespasses and sin."

b. As to our personal salvation and regeneration. Here we get the full light of God's promises.

c. As to Christian duties to God and our fellow-men.

We are living under the blaze and full light of God's Word. It has entered the world to stay. Its light is *indestructible.*

The light of the sun cannot be destroyed while the sun blazes in His power. Neither can you get away from the light of God's Word while the Redeemer sits upon His mediatorial throne. It will reveal your sins and condemn your impure life. There is but one thing to do—come into the full fellowship of the light of the Son of God.

Hinderances to the Gospel.

By M. H. Bixby, D.D. (Baptist).

We . . . suffer all things lest we should hinder the Gospel of Christ.—I. Cor. ix., 12.

Were we given power to hinder or interrupt the courses of nature,—the recurrences of the seasons, the flowing of tides, the movement of stars,—it could not be more wonderful than the fact that we may hinder the Gospel of Christ in its march and conquests. Hence the apostle endured many things; much loss, irritating discomforts, poverty, celibacy and its loneliness, rather than hinder the Gospel he loved so well. He would avoid all and everything that might in any way check the progress of Christ's Kingdom. More modern Christians have not been so scrupulous, and the Gospel of Christ has been and is being hindered in the world by many things. That it is hindered we are convinced by considering the small comparative results that have followed over eighteen centuries of Christian knowledge.

I. One of the hinderances of the Gospel to-day is the Ritualism which exalts ceremonies above truth; and emphasizes the means rather than the end; the sensual above the spiritual.

II. Unsound doctrine has also been and still is a powerful hinderance to the Gospel. The strength of Christendom is impaired and the peace of the Church destroyed by unsoundness in the faith. Sects and denominations grow out of unsound doctrine, and little companies gathered in towns and villages all over the country are frantically struggling to maintain themselves as collected about the banner of mistaken doctrine. How irresistible would the Church of Christ become if united in a sound and unimpeachable faith.

III. Another hinderance is a loose standard of ethical teaching in our churches. The doctrines of the Gospel touch us at every point, and must take hold of the heart and mould the life or they are useless. Knowledge of truth is vain if that truth does not move us to doing. As Pascal said, "A man must love heavenly things in order to know them." In Protestant churches the doctrines have been too often exalted at the expense of the ethical. All the Gospel is practical and where it is genuine and received by the heart must and will benefit the life.

IV. Unconsecrated ability also hinders the Gospel. Within the churches or connected with them there is to-day a vast amount of latent ability, or ability which, however active in secular things, is cold and lifeless toward the things of God. Besides this there is much nominally consecrated ability that is often not genuine. A large part of our church force is unavailable for any work. No great de-

pendence can be placed on more than one-fourth of our church members.

Finally, the misuse of money is a great hinderance to the Gospel. Unconsecrated money in the hands of Christians is a vast unused power of the Church. In 1880, one-fifth of the wealth of the United States was in the hands of the church members, yet of it only one-sixteenth of one per cent. was given for home and foreign missions: *i.e.*, only $1 in $1,586. Ten million church members give for these purposes only $5,000,000, or less than one cent per week apiece. One cent a day for missions would give a fund of $87,000,000. Of course there are those who give nobly and largely, but this only shows that many do not give at all.

An Earnest Call for Workers.

By Bishop W. X. Ninde (Methodist Episcopal).

Awake, awake; put on thy strength, O Zion.—Isa. lii., 1.

No one in reading these words can fail to be admonished, whether ministers or people, and to be aroused from the lethargy that enthralls them. Every one must admonish his neighbor and call upon all classes and conditions of men to serve the Lord.

The work now being done is great and vast, but when we look about us and see the splendid opportunities and see what is being left undone, I think the Church is serving God with the left hand of its weakness instead of the right hand of its strength. There was a time when only a certain class were permitted to speak the Word of God in teaching the multitudes, but now there is not a cavern, a desert, or a mountain fastness where there is not a banner unfurled with the legend, "Christ for all the world and all the world for Christ." One element of the Church's strength is the strength and matchless power of spiritual truth. Men believe in what they call natural science, and those findings are accepted as truth, and likewise men believe almost universally in such a thing. There are men of brains who say, however, they can believe the things they see, the solid things of earth, but not in the visionary power of God. It is now believed there are two instruments to ascertain truth. There is the logical way whereby one reasons out by means of his senses the truth of certain things; the other is the intuitive where we seem to stand face to face with truth. Our whole belief in the Bible is akin to intuition. You have read the epistles and studied the acts of Christ's disciples and they have satisfied you in life. They fill man's wants in life, and you are ready to lay your head upon the Word of the living God when you shall come to die. There has been no other work, no other book that produces intuitively the idea of inspiration. No man who has respect for himself can think ill or speak ill of Jesus Christ. He was without question the greatest teacher of His own or any other time, but the man who only looks upon Him as a great teacher fails to understand or appreciate the beauties of His character. To do this you must be convinced of His divinity. His spiritual work lasted but a little more than three years—in fact, many take into account but one year's work—and yet He has left His imprint on all the intervening centuries. His work has grown and magnified until now there are almost countless millions who praise His holy name, who rise up and call Him blessed. I challenge any infidel to find a parallel of this most remarkable, most holy Man.

Obedience.

By D. L. Moody.

Though He were a Son, yet learned He obedience by the things which He suffered.—Heb. v., 8.

Everything created obeys God but man. Everything obeyed Christ but man. The wind and the troubled sea and the fig-tree obeyed Him. Disease fled, even devils obeyed, the grave gave up its dead. Man will not obey, and there will be no peace or rest until we obey. One act of disobedience ruined a world. Adam fell and the universe was wrecked. There is nothing unreasonable in God's demand for obedience. He who does the will of God is in the closest fellowship with God,

The truest sign of love is obedience. The one who is nearest to Christ is the one who is doing His will. There is no true fellowship with God without obedience.

To obey is better than to sacrifice. There is a good deal of "sacrifice" going on to-day. A man takes advantage of a misdeed to "give to the Lord." That is not what we want to do; make restitution. If you have charged unjust usury and swindled a man, make restitution. An American audience does not like that kind of talk. It falls cold on them. But we must hew to the line, let the chips fall where they will. The sacrifice of the wicked is abominable to the Lord. What we need is the old iron plough to go through this nation. We cannot quiet conscience by a peace offering. We are all liable to fall, but we can straighten it out. Get right first, and then keep right. God wants you, not yours. What we need is an inquiry meeting among church members. Are you square in your life according to this Word? Are you out at elbow with any of your fellow church members?

What does God command us to do? To repent, to follow Christ, to take up His cross, to deny yourself, to seek first the Kingdom of God. I believe that is the great pendulum that regulates life—seeking God's kingdom. Take up this Bible, and you will find that every man in it was blessed in the act of obedience. Naaman dipped seven times in the River Jordan, and his leprosy left him. The ten lepers were healed as they went. The man with the withered hand was made whole in the act of obedience. The blind anointed his eyes with mud, and washed them in the pool and his sight was restored. You say it is unreasonable. Let reason go to the four winds. Obey God. Christ is the same to-night. If He tells you to obey, He has the power to go with it. Too many stand on platforms and in the pulpits and try to reach people with ten-foot poles and kid gloves. You cannot reach anybody that way. "Thus shall ye say, everyone to his neighbor, and everyone to his brother, what hath the Lord answered and what hath the Lord spoken?"

The Best Robe.

REV. P. B. THAYER (CONGREGATIONAL), GARLAND, MAINE.

Bring forth the best robe and put it on him.—LUKE xv., 22.

This is the religion of Jesus Christ. It is the robe provided by Christ through suffering and death. It signifies pardon, cleansing, purity. Why best? Because the most costly. It cost the Son of God His life. It is durable. It will never wear out or grow dim. It never goes out of fashion. It is a perfect fit in all circumstances. It is beautiful. It makes plain people handsome. It glorifies the humblest and lowest. It is best because it gives happiness, because it is the best protection. Best, because it gives a passport into the King's palace above. How to get it. You can not buy it, or borrow it. You must accept it as offered to you. There is the robe of personal holiness which you have to work out. In the preparation of this robe time is the loom, your soul is the shuttle, Jesus Christ is the pattern and the helper. He works on the reverse side, and when He sees the defects on the human side He will turn it to the divine side, and say, "Weave on. Let My work appear, not yours." So shall we stand at last in the robe of Christ's righteousness.

Good Fruit.

REV. M. H. FISHBURN (LUTHERAN).

Herein is my Father glorified, etc.—JOHN xv., 8.

All bear fruit; some good, some bad, as they are spiritual or natural (Rom. vi., 22; Rom. iv., 21).

I. God prepares us for bearing good fruit (Isa. v., 1, 2). He gives us the opportunities (Matt. xxv., 14, 15).

II. The gain of good fruit bearing. God is glorified (John xv., 8). Honor and blessing are received (John xv., 2–11). Others are profited.

III. The world looks for fruit. It reads professing Christians if not the Bible.

IV. God expects good fruit. He was disappointed in His vineyard (Isa. v., 4). He wants fruit unto holiness. Only for the Intercessor the unfruitful tree would have been cut. Pray for fruitfulness (Col. i., 9–11).

PEN-PICTURES OF EMINENT PREACHERS.*

By Rev. Theodore L. Cuyler, D.D.

Dr. Samuel Hanson Cox.

Fifty years ago one of the most famous celebrities in the Presbyterian Church was Dr. Cox; famous for his linguistic attainments, for his wit and occasional eccentricities and very famous for his bursts of eloquence on great occasions. He was at that time the paster of the First Presbyterian Church of Brooklyn, and resided in the street where I am now writing (Oxford Street); and the street at the end of the block was named "Hanson Place" in honor of him. His large wooden mansion was then quite out of town, and was accordingly called "Rus Urban." In that house he wrote—for the New York *Observer*—the unique series of articles on New School Theology entitled "The Hexagon," and there he entertained, with his eloquent courtesy and endless flow of wit and learning, many of the most eminent people who visited Brooklyn. The boys used to climb into his garden to steal fruit; and, as a menace, he affixed to his fence a large picture of a watch-dog, and underneath it a dental sign, "Teeth inserted here!" The old mansion was renovated four years ago.

Dr. Cox was born in Rahway, New Jersey, on the 25th of August, 1793. He came of a Quaker lineage on his paternal side, and in after years he aroused the ire of the whole Society of Friends by publishing a big book with the offensive and unjust title, "Quakerism not Christianity." He studied law, but soon abandoned it for the ministry and was licensed to preach in October, 1816. His first settlement was in the village of Mendham, N. J.; from thence he was called to the pastorate of the cultured and influential Laight Street Church in the city of New York. For about two years he was Professor of Sacred Rhetoric in the Auburn Theological Seminary; and in 1837 he assumed his last pastoral charge here in Brooklyn, and remained in the pulpit of the "First Church" until 1854. For several years he was the president of the "Ingham University"—for the education of young ladies—in Western New York. In 1846 he was the Moderator of the "New School" Presbyterian General Assembly. It was during the sessions of that Assembly that the famous debate was waged for several days on the exciting question of negro-slavery, and when some compromise resolutions were passed (for those were the days of compromise salves and plasters)—Dr. Cox rose and exclaimed, "Well, brethren, we have *capped Vesuvius* for another year." But "Vesuvius" would not stay capped, and in a few years one of its violent eruptions sundered the New School Church in twain.

Dr. Cox was himself a vehement opponent of slavery, and his church in Laight Street was assailed by a pro-slavery mob, and he was roughly handled. In 1833 he was sent to England as the delegate to the British and Foreign Bible Society and at their anniversary meeting he delivered one of the most brilliant speeches of his life. He came into the meeting a perfect

* Copyright by E. B. Treat, 1891.

stranger, while Dr. Hamilton, of Leeds, was uttering a fierce invective against American slavery. This aroused Dr. Cox's indignation, and when he was called on to speak, he commenced with exquisite urbanity as follows: "My Lord Bexley, ladies and gentlemen! I have just landed from America. Thirty days ago I came down the bay of New York in the steam-tug 'Hercules' and was put on board of the good packet-ship 'Samson'—thus going on from strength to strength—from mythology to Scripture!" This bold and novel introduction brought down the house with a thunder of applause. After paying some graceful tributes to England and thus winning the hearts of his auditors, he suddenly turned towards Dr. Hamilton, and with the most captivating grace, he said, "I do not yield to my British brother in righteous abhorrence of the institution of negro-slavery. I abhor it all the more because it was our disastrous inheritance from our English forefathers, and came down to us from the time when were colonies of Great Britain! And now if my brother Hamilton will enact the part of *Shem*, I will take the place of *Japhet* and we will walk backward and will cover with the mantle of charity *the shame of our common ancestry!*" This sudden burst of wit, argument and eloquence carried the audience by storm, and they were obliged to applaud the "Yankee orator" in spite of themselves. I count this retort by Dr. Cox one of the finest in the annals of oratory. Several years afterwards he visited England as a delegate to the first Evangelical Alliance. It was attended by the foremost divines, scholars and religious leaders of both Britain and the Continent; and a brief five-minutes' speech made by Dr. Cox was unanimously pronounced to have been the most splendid display of eloquence heard during the whole convocation.

He owed a great deal to his commanding figure, fine voice, and graceful elocution. His memory also was as marvellous as that of Lord Macaulay or Professor Addison Alexander. One night, for the entertainment of his fellow-passengers in a stage-coach, he repeated two cantos of Scott's poem of "Marmion"! I have heard him quote, in a public address before the New York University, a whole page of Cicero without the slip of a single word! His passion for polysyllables was very amusing, and he loved to astonish his hearers by his "sesquipedalian" phraseology. A certain visionary crank once intruded into his study, and bored him with a long dissertation. Dr. Cox's patience was exhausted, and pointing to the door, he said: "My friend, do you observe that aperture in this apartment? If you do, I wish that you would describe rectilineals, very speedily."

He not only delighted in words of learned length and thundering sound, but he also coined some words and phrases which were known as "Coxisms." Some of my older readers will remember the amusement he created by his famous letter declining the offer of a doctorate of divinity from Williams College. He ridiculed the title by pronouncing the "D.D." to be "semi-lunar fardels" unworthy of a Christian minister. But he afterwards accepted the honor with a pleasant apology for his *brusquerie*. His friend John Angell James, of Birmingham, he once alluded to as a "pair of apostles vinculated by an angel." The old school doctrine of moral inability he denounced in the General Assembly as the doctrine of "devoutly doing nothing—in an orthodox way."

I could fill several pages with racy anecdotes of the keen wit and the varied erudition of my venerated friend. But let none of my readers think of Dr. Cox as a clerical jester, or a pedant. He was a powerful and intensely spiritual preacher of the living Gospel. In his New York congregation were many of the best brains and fervent hearts to be found in that city, and some of the leading laymen revered him as their spiritual father. Sometimes he was betrayed into eccentricities, and his vivid imagination often carried him away into discoursive flights; yet he never soared out of sight of Calvary's cross, and never betrayed the precious Gospel committed to his trust.

Like Dr. Lyman Beecher and Dr. Tyng, Dr. Cox's mind became impaired at eighty;

and the over-worked faculty of memory was the first to give way. It was a pathetic sight to see the noble veteran standing erect, with his handsome white head, among the kindred and friends whose names he could not recall, and at last he failed to recognize his own children! The intellect that had held vast audiences spell-bound passed under a total eclipse, from which only the hand of death could bring it forth again into the re-invigorated and glorious lustre of the heavenly world. When the earthly tabernacle was put off, the "inner man was renewed" into the likeness of his Lord. He died in 1881—in the eighty-ninth year of a life that was crowded with busy and brilliant activities.

THE BIBLE, THE CHURCH AND REASON.

A noted theological professor says there are "three great fountains of divine authority, the Bible, the Church and the Reason." It is true that there is authority in each of these relating to religious truth which men are to recognize and regard, but their authority is not the same in kind or of equal extent and weight. The authority of the Bible is that of God speaking to men directly through the Word. It comes with the weight of infallibility. There is no appeal from it. We can not go behind it. We can only ascertain, by the use of our powers, what the Word says and simply receive it. To this the church and reason must bow. "To the law and to the testimony; if they speak not according to this Word it is because there is no light in them." The Bible is given to the church and to reason as their unerring guide and the final arbiter of all their queries and doubts. It is the one infallible corrective of all their fallible conceits and notions. The creeds of churches may differ, concepts of reason may change, but "the Word of God liveth and abideth forever." It is ever the same, unaffected by church action or the deductions of human reason, but given to direct, correct and determine the right way and belief for both the church and the reason.

The church has no authority over the Bible, but its authority over her, as over reason, is imperial. She is to study it, learn and receive the truths it reveals, and then she has authority to proclaim those truths to all men. She stands as God's authorized agent, not to originate truth, not to put human conceits in the place of His Word, but to take His Word, which she receives with humble faith, and tell it to all men as the wisdom of God and the power of God unto salvation to every one that believes it. Apart from the higher authority of the Bible she can proclaim no dogma and bind no conscience. In connection with her teaching authority she has also the incidental but appropriate authority of government and discipline, simply such administrative authority as is needful for good order in the assembly of the saints. Her commission is to take the Bible in her hand and in love proclaim its precious truths to all men. If men will not hear her she has no other message except that of the Master to give them. If those who profess to be disciples prove untrue, she has no anathemas of her own to hurl at them, she is only authorized to withdraw herself from such as walk disorderly. Her authority is delegated, limited, and she must go to the Bible to learn what it is.

The authority of reason is that of intuition and discernment. It belongs to man's constitution as an intelligent and spiritual being. If man was not finite, but infinite, so that his apprehension of truth was perfect; if he were holy, so that his moral conceptions were uninfluenced by prejudice or love of evil, the response of his reason to truth should be perfect and his moral judgments should be right. Then the authority of reason would accord with the Word of God. But as a matter of fact, man is a finite being, and, by reason of this finiteness, he cannot grasp every question in all its bearings or determine infallibly the right or wrong in regard to it. For lack of knowledge he may err in judgment. His reason is not

competent to direct him. It is not a perfect and all-sufficient guide. If it was, he would not need the Bible at all. But as man is by nature out of harmony with God and truth, swayed by prejudice and morally inclined to accept and follow error, and as his moral perceptions are dimmed by his evil tendencies, a new factor comes in to discredit his reason as a final and infallible authority. The responses of human reason are not one and the same in all men in regard to all questions. They vary widely. Therefore reason of itself is not a final authority. As the mind and heart of man are enlightened by a profound study of the Bible and a deep sympathy with it, his will and reason are rectified in a measure, and the responses and conclusions of reason are more to be trusted. But when we see how different are the convictions which good Christians and lovers of the truth have, we can not avoid the conclusion that they have within them, in their natural reason, nothing authoritative to which they can appeal as a competent bar to which all questions and the Bible itself is to be brought for final judgment. The authority of reason is one of the intuition and judgment of an erring being, needing for his enlightenment and guidance the revelation of that higher truth that is found in the Bible and interpreted by the Spirit of God.

We cannot, therefore, speak of the church or of reason as at all comparable to the Bible as a fountain of authority in regard to religious truth. We may love the church and rejoice that to her was committed the oracles of God, and that in her defense of and proclamation of them, she is worthy to be called "the pillar and fountain of truth"; we may delight in her fellowship and discipline, in her divinely-appointed ordinances and ministry; we may be glad that the reason within us, enlightened by the Word of God and renewed by His Spirit, is brought into such sweet accord with God's Word and finds it such a source of light and joy, but above and greater than either the church or reason we recognize the Bible as the man of our council, the guide of our life. "The entrance of Thy Word giveth light, it giveth understanding to the simple." Above the discordant deductions of reason and the varying voice of the church, "we have a more sure word of prophecy, whereunto we do well to take heed, as unto a light that shineth in a dark place, until the day dawns and the Day Star arises in our hearts."—*New Hampshire Journal.*

THE SCIENCE OF PREACHING.*

By Rev. Hugh Price Hughes, London.

III.

There could be no greater delusion than to imagine that the influence and attractiveness of the Christian pulpit have gone. There never was in all Christian history a preacher who enjoyed a greater or more lasting popularity than Mr. Spurgeon enjoys to-day. The crowds that used to throng St. Paul's Cathedral when Canon Liddon preached there have never been surpassed. The pulpit, instead of being weaker, is really growing stronger and stronger. The impression to the contrary is probably due to the fact that, for reasons into which I need not enter now, the average newspaper reporter has not hitherto been friendly to the pulpit, and has not been in the habit of regarding sermons as "good copy." No class of public speakers in this country have been so persistently boycotted or disparaged by the press as preachers. But there are signs that this state of affairs is passing away, and that the press and the pulpit are beginning to realize the advantage of an honorable alliance in the interests of justice and humanity.

The press, consciously or unconsciously, has exerted a very beneficent influence over the pulpit. It has influenced preachers, for one thing, to talk English and to make

* See page 316 for first article and 381 for second article.

themselves intelligible. It has been even more beneficial in dragging them down from the clouds where they had been too apt to sail in metaphysical balloons. It has mightily influenced them to deal with the plain, practical interests of actual men and women. Many readers will recall the language in which Sir James Stephen referred to preachers whose abstractions had no reference whatever to the living men and women upon whom they were poured. That kind of preaching has to a great extent passed away. All sorts of subjects, at which our grandfathers would not have dared to hint in the pulpit, are now discussed there. Preachers do not hesitate now to use illustrations drawn from real life. I need scarcely add that this is exactly what their Master did two thousand years ago. His illustrations were taken from the men and women of His own time, and from the phenomena of nature with which His hearers were familiar. But a sort of pulpit style had grown up which was exceedingly artificial, stilted, and unreal. One small but significant symptom of the change in the direction of simplicity and genuineness which has come over the pulpit is the fact that the preacher of our own day does not speak of himself as "we" and "us," but simply as "I" and "me." I can well remember the horror of some members of my own congregations when I first substituted the singular pronoun for the royal "we" in which I had been trained. Another remarkable symptom of the age is the fact that the old, artificial, elaborate, and exceedingly florid rhetorical style is at a great discount. At one time ministers of religion used to prepare elaborate and brilliant sentences worked up into climaxes which produced a great impression upon half-educated audiences. But the age has become so much more earnest that it will not stand that sort of thing except occasionally.

Perhaps the most striking feature of the new method of preaching is its intensely ethical character. George Eliot would no longer be able to accuse Christian preachers of "other-worldliness." They trouble themselves less and less about the other world, and they take more and more to heart the sufferings and the needs of this. It is one of the most curious phenomena of history that what I may call the intensely secular character of Christ's teaching should have been so long overlooked. The idea arose very early in our era that Christianity was too good for this world; and men consequently thought they could attain its ideals only by living artificial lives apart from their fellows in monasteries or even by going to the further extreme of taking up their abode in some solitary cave in an African desert or elsewhere. At the era of the Reformation the whole civilized world was well aware that neither the monastic nor the solitary life was morally one bit better than the ordinary life of society, that in some respects it was very much worse. But the idea that Christianity was too good for this world still clung even to the Reformers, so they transplanted the fulfilment of the Christian idea to another world altogether. I need scarcely say that this notion is flatly contradicted in every part of the New Testament. The angels who saluted the Nativity of our Lord sang of peace on earth and good-will among men. In the same way our Lord Himself taught us to pray that the will of God might be done by men on earth as angels do it in Heaven. In fact the whole of the Lord's Prayer refers to this world and to this life. When St. John closed the volume of Revelation with a glowing picture of the ideal city of God he was not referring, as is so strangely imagined, to Heaven but to earth. He tells us expressly he saw "the holy city, new Jerusalem, coming down out of Heaven from God."

All this is becoming more evident to the preacher of to-day, and is giving his teaching an ethical flavor which has never been so conspicuous before. We hear a great deal in the pulpit now about the evils of drunkenness, sexual vice, gambling, and war. The sweating system is denounced, and the overcrowding of the poor is deplored. We have entered, in fact, upon the Johannine period, and all the most characteristic religious teachers of our day are disciples of St. John. They realize with him that the very essence of real Christianity is brotherliness, and that we are to prove our love to God by our

love to one another. The result is that the modern pulpit deals very much less with metaphysical questions and protests loudly against the purely artificial distinctions that have too long been made between what is called "religious" and what is called "secular." This new development of teaching is what has given rise to the present strange dislocation of political parties, and to the much discussed "Nonconformist conscience." Mr. Herbert Spencer has said, with only too much truth, that at present we have two religions in this country: one which we derive from the Greek and Latin authors and the other from the Old and New Testaments; one which we profess on Sunday and the other which we practise during the remaining days of the week. Mr. Spencer imagines that both of these religions must exist for a time, but significantly enough prophesies the ultimate triumph of the Sunday religion. The modern pulpit is increasingly alive to the calamitous contradictions and inconsistencies of nineteenth-century Christianity; and it is strenuously endeavoring so to enlighten and strengthen the Christian conscience that twentieth century Christianity may be of a piece and that men may apply the same moral principles to all the events of life, to business and civic duty and social intercourse as well as to so-called religious functions.

This has led to the development in the modern pulpit of what has come to be known as Christian Socialism, or, as I prefer to designate it, Social Christianity. In a word, the modern teacher of Christianity believes that Christ came not merely to save individual souls—he believes that intensely—but also to reconstruct human society upon a Christian basis. The Kingdom of God occupies a place in Christian thought that it has scarcely received before except in the teaching of some great Catholic preachers. We realize more and more how dependent the individual is upon his environment. We are not less conscious of the importance of individual regeneration, holding, indeed, with Horace Bushnell, that "the soul of all improvement is the improvement of the soul." But on the other hand the very highest improvement of the soul is scarcely possible except in a favorable social environment. Hitherto the laws and customs even of so-called Christian countries have to a very great extent sacrificed the many to the few and made it quite unnecessarily difficult for men to live virtuous lives. But, as Mr. Gladstone once said, the ideal of the Christian statesman is to make it easy for people to do right and difficult for them to do wrong.

There is one other feature of present-day preaching which ought to be named: it has become less and less abstract and more and more concrete. In other words, instead of setting before men certain qualities and virtues as commendable, it has presented the human life of Jesus Christ as the example we should follow. No doubt we are greatly indebted to the noblest Unitarian teachers for reminding us of this partially forgotten duty; just as, I might add, Mr. George Holyoake taught us many years ago those truths of Secularism which are, happily, no longer neglected by Christian teachers. In the present day the tendency of the pulpit is more and more to teach that the true Christian is the Christ-like Christian, and to repeat everywhere, with John Stuart Mill, that there is no better rule of conduct than this: What would Jesus of Nazareth have done if He had been in my place? Men are becoming more and more impatient of mere controversy, and perhaps even perilously disposed to accept any kind of doctrine if it is associated with a good and unmistakably beneficent life. We are somewhat apt to overlook the fact that false teaching, even if associated with a beautiful career, may still ultimately do irreparable mischief. But in the present reaction from the ecclesiastical and theological bitterness of the past, and in an intense realization of the magnitude of the problem of sin and misery with which we have to struggle, men are very indifferent to doctrinal truth, and greatly appreciative of ethical service.

I have not ventured in this hasty paper, written under circumstances of great difficulty, to express opinions with respect to the merits or demerits of the most characteristic features of present-day preach-

ing. I have simply appeared as an observant witness, to tell what I know. It will, of course, be understood that I am speaking of those preachers in all churches who are most typical of the time in which we live, and who have the ear of the public. Moreover, the various characteristics that have been enumerated are distributed among many men in the various branches of the Church of God. I have not been thinking of any particular preachers or school of preachers. At the same time I am persuaded that the general conception of modern day preaching which I have given—which I apprehend is what I have been asked to give—is descriptive of the type of preaching which differentiates us from the past, and is becoming more and more predominant in all the churches.—*New Review.*

THE RELATIONS OF SCIENCE AND RELIGION.

By President E. B. Andrews, Brown University.

Learning enriches the higher life of humanity not out of its intellectual funds alone. Ethical principle and practice are stiffened by influences from the same source. Instance the love of right for right's sake, the idea of simple truth irrespective of consequences, which has come into being almost solely from the inculcation of exact science. This is a result for which those who love righteousness should be grateful to the positive philosophy. In this respect the positivists have, without thinking of it, become powerful ethical teachers. They have insisted, as had never been done before, upon the importance of laying aside prejudice and interest and getting at simple, unalloyed fact. There has been called into existence thus a new, distinct and most beautiful form of the love for truth. This noble phase of virtue is emphasized and nourished to-day in every scientific laboratory and classroom throughout the world. It has come to possess even theology, and will yet revolutionize that science. It has gone over into the study of the past and founded the science of historical investigation. Many false but time-honored judgments touching the men and things of former times are changing in consequence of the truer historical apprehension engendered from this cause. It results that national and ecclesiastical animosities are becoming less intense, opening the way for larger peace and good-will among men.

To this ascription of a positive ethical value to training in science some demur. Moral character, they rightly say, ultimately depends upon religious belief, and this they further declare science undermines and dispels. Common and deep as this conviction is, I regard it as without solid foundation. So far is science from being inimical to rational faith, that every advance in it is rendering skepticism more and more untenable. The speculative bases of theistic belief are at this moment firmer than ever before since thought began. Daily more evident is it that mind is the only substantive thing in this universe and that all else is adjective. Matter is not primordial, but a function of spirit.

There is an idea, as prevalent as it is baseless and mischievous, that the doctrine of evolution, in particular, so far as it is accepted, renders all theistic or properly religious belief unnecessary and stupid. Nothing could be more untrue. The logical necessity of theistic belief Darwinism does not so much as touch. One may admit all that Darwin himself ever asserted and yet remain as orthodox as Athanasius.

Logicians never had clumsier fallacies to laugh at than those by which sciolists have inferred a godless cosmology entire from a scientist's proof—itself far from irrefragable — of one single point, the origin of species. Darwin made no pretense of having explained the beginning of life. And further, as Professor Schurman so well puts it, the survival of the fittest does nothing to explain the arrival of the fittest. In other words, those peculiarities from those variations in type that

occur "ever and anon," as novelists say, and play so famous a part in zoölogical evolution by getting themselves transmitted, these are as deep a mystery as life itself. Darwin knew enough to know that he did not know enough to explain them. One important thing the great man did suppose that he had made clear, viz., the rise of our moral consciousness. But he was mistaken. This is the sovereign mystery of all, and it is a commonplace of ethical study to-day that, deftly as Darwin and Herbert Spencer have shown something else to be derivative, Kant was correct in taking man's sense of right as an immediate, underived piece of noumenal fact, as part of the uncreate and everlasting phase of things.

EIGHTEEN PROOFS THAT ISAIAH WROTE THE ENTIRE PROPHECY BEARING HIS NAME.

By L. W. Munhall, D.D.

The query was put to Dr. Munhall in this form at Mr. Moody's Northfield school:

"What proof can be given that Isaiah wrote the entire prophecy bearing his name? The so-called higher critics teach that the last twenty-seven chapters were written by another than he who wrote the first thirty-nine chapters." In answer he submitted these eighteen points:

"I. I find that this is an assumption. It has not been proven, nor can it be by their methods of criticism.

"II. Their conclusions make it impossible for a man to have more than one style of writing.

"III. It insists that a man's style of composition at sixty must be the same as it was at twenty-five years of age.

"IV. It is the same style of criticism that cheap editors gave to Homer during the time of Pericles and mediæval men gave to Virgil, or that you give to Shakespeare, and Dante, it degrades the Bible to a level of other books, and God says His words are foolishness to the natural man, neither can he know them, because they are spiritually discerned.

"V. Even from their own standpoint their conclusions are disproved. Put on your literary spectacles; it will do you no harm to wear them if the Holy Spirit has enlightened the eyes of your understanding. Reading the book carefully one must be struck by the very great similarity of style between the two portions of the book. Such expressions as 'The mouth of the Lord has spoken it;' 'Drunken, but not with wine;' 'The lion shall eat straw like the ox;' 'Wilderness blossoming,' and 'The Holy One of Israel,' are repeatedly found. Professor Delitzsch calls attention to the frequent interlacing of the name of Jacob with Israel in both parts of the book, and the sententiousness of expression, and breathless haste in the movement of thought are everywhere discernible. Who, competent to judge, can doubt that the thirty-fifth chapter is the prelude to the majestic harmonies in the fortieth and sixty sixth chapters.

"VI. Josephus mentions 'Isaiah the Prophet' as one who lived in the days of Hezekiah. He also gives the remarkable story of Cyrus bringing help to the people, an explanation of which is said to be 'his reading the book which Isaiah left behind him in his prophecies.' Josephus then adds that this was foretold by Isaiah 140 years before the Temple was destroyed.

"VII. The wording of the decree of Cyrus ordering the erection of the Temple of Jerusalem is taken from that part of the prophecy written, as the higher critics tell us, after the days of Cyrus.

"VIII. The author of the first part of the book wrote in the reign of Hezekiah (see Isaiah ii.), and the author of the second part of the book speaks of Hezekiah's wife as a type of restored Israel (see Isaiah lxii., 4, and II. Kings xxi., 1).

"IX. The book of Ecclesiastes identifies

Isaiah with the times of King Hezekiah and the authorship of both parts of the book.

"X. The entire book of Isaiah was attributed to the son of Amos by the great synagogue composed of such as Ezra, Nehemiah, Zechariah and Haggai, 500 years before Christ's advent.

"XI. The latter synagogue used it every Sabbath day as the book of Isaiah, and thirteen out of sixteen of its prophetic readings are taken from chapters xi. to lx.

"XII. The Talmud and Targum ascribe the whole book to Isaiah.

"XIII. John the Baptist said Isaiah wrote Isaiah xl., 3.

"XIV. Jesus Christ said Isaiah wrote Isaiah liii., 4 (see Matthew viii., 17); that he wrote chapter xliv., 1 (see Matthew xii., 17), that he wrote chapter lxi., 1 (see Luke iv., 17), and that he wrote chapter liii., 1 (see John xii., 30).

"XV. Luke says in Acts xxviii., 25 and 27 that Isaiah wrote chapter vi., 9 and 10, and he also says in Acts viii., 28 and 30, that Isaiah wrote chapter liii., 7 and 8.

"XVI. Paul says that Isaiah wrote chapter lxv., 1 and 2 (see Romans x., 20 and 21); he also quotes from chapters i., x., xi. and liii., or all from the same inspired penman.

"XVII. The four Evangelists and the Apostles believed the one great prophet to be the writer of the entire book and quote 125 verses from it, and refer to the whole book 162 times.

"XVIII. The consensus of the Church in all days has been that Isaiah wrote the entire prophecy of Isaiah."

SUNDAY SCHOOL CAUSE

LIGHT ON THE INTERNATIONAL LESSONS.

By Alfred H. Moment, D.D. (Presbyterian), Brooklyn, N. Y.

November 1. Christ the True Vine.—John xv., 1–16. **1891.**

Our Lord's discourse at the Communion table, commenced in the previous chapter, is here continued. The thought involved in this lesson is the *vital union of Christ and His people.* It is given in concrete form. The figure used is the *vine.* The passage is one of great compass and beauty.

I. Jesus the true vine. V. 1. The purpose of this Gospel should be kept in mind; *to teach the divinity of Jesus Christ.* This is why John wrote it. He never fails to bring his masterly theme into view. Behold it here in these words: "I am the true vine." Observe the use of this term, "I am," in John's Gospel: "I am the living bread" (vi., 51). "I am the light of the world" (ix., 5). "Before Abraham was, I am" (viii., 58). "I am the good shepherd" (x., 11). "I am the door" (x., 9). "I am the resurrection and the life" (xi., 25). "I am the way, the truth and the life" (xiv., 6). The fourth Gospel might be called "The Gospel of the I am," thus identifying, by His own marvellous term, the Christ of John with Jehovah speaking to Moses out of the burning bush (Exodus iii., 14). There is no stronger argument for our Lord's divinity than this.

II. The Father the owner. V. 1. "My Father is the husbandman." Observe: (1) The relation of the Father to the Son and to the Church. He is the Proprietor, so far as being the first party in the work of redemption, *i.e.*, the Originator; so far as being the Master of all, *i.e.*, having the supreme will to be obeyed; so far as being the home to which all must come. (2) As an earthly husbandman does not impart life to his vineyard, so God the Father is not the source of Christ's life. (3) As the vine is the only channel of communication with the branches, so Jesus Christ alone can give eternal life to the world.

III. The branches. Vs. 2, 3. Observe: (1) These are of two kinds—*fruitless* and *fruitful*, those having only a mechanical and those having a vital union with Christ, *i.e.*, those making a mere *profession* of religion and those truly *converted* by the

Spirit of God. (2) The fruitless—the mechanically religious—shall be destroyed; the fruitful—those in Jesus by saving faith—He shall prune, dress, "purge," so that yearly they may bring forth fruitage in larger quantities and in better quality (v. 2). (3) No branch in the True Vine is prospering except it is bringing forth *more* fruit. Where there is not *constant* improvement in the Christian life, be assured there is mechanical and not vital religion in the heart. (4) The Gospel is the great purifier (v. 3; xvii., 17). It is truth preached and obeyed that makes souls fruitful in righteousness.

IV. Stability of purpose on the Christian's part, necessary to vital union with Jesus Christ. Vs. 4–9. Christianity is co-operative. Both God and man have each his part to do. It is not sufficient that God loves us. We must love Him. It is not sufficient that the vine has life; the branch must remain in vital contact with that life. (1) Mark our Lord's use of the word "abide" in this passage. No less than seven times do we find it. How stupendous human responsibility is! (2) Mark, also, the frequent occurrence of the word "fruit." Learn therefrom that religion is not a mere state—abiding in Christ a mere existence—but a *life—a fruitage—a constant producing, so as to add positive results to the world's good.* This can only be done by using the vital means of grace. This must be done to have our prayers answered (v. 7), and to come up to what God requires us to be (v. 8).

V. The secret of stability is obedience. V. 10. "If ye keep My commandments, ye shall abide in My love." He said the same in the first part of His discourse (xiv., 15). Obedience is fundamental in love. Even Jesus showed His love by it (v. 10). The trouble with most people's religion is their treatment of the Ten Commandments. There is but little difference between Adam and his race. All stumble at the great Law of Righteousness. If there could be love for Christ without obedience to Him, what mighty multitudes would sweep onward to glory!

VI. Stability secures joy and love. Vs. 11, 12, 13. The purpose of Christianity is to give a man a heaven in his own heart, *i.e.*, "that his joy may be full" (v. 11), and to make him a blessing to others through his great love, shown in all self-sacrificing acts (vs. 12, 13).

VII. The stable in Christ are His friends. Vs. 15, 16. Vital union with God secures the closest possible relation, expressed here by the word "friends." The true Christian has the most intimate fellowship with Christ. Such an one is chosen of Him, ordained to a career of usefulness and to the highest consideration of the Father; what he asks in Jesus' name, is given (v. 16).

November 8, The Work of the Holy Spirit.—JOHN xvi., 1–15. **1891.**

Jesus has now come to the third, and final, part of His great Communion discourse. Looking into the countenances of His disciples, He beholds them all deluged with sorrow (v. 6). It is because He has announced His sudden departure from them. He would stay, if possible, their tide of grief. He does it by promising to send them the Holy Ghost. The passage is one of the greatest in the Bible.

I. The necessity for the Spirit to come. Vs. 5–7. Christ's personal presence with a few chosen friends could not have carried forward God's great purposes of the world's redemption. A more spiritual agency must now come to the front, making efficacious what Christ had done. The sending of such an agency would answer the question: "Whither goest thou?" (v. 5) and account for Jesus' words in v. 7, "Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." Those who are looking for the world's regeneration after that Jesus has returned to this earth in bodily form, do not consider the deep import of the quotation here made. Being "expedient" for our Lord to make way for the Holy Ghost's coming, it will be "expedient" also for Him to remain absent from the earth until the Third Person has completed His work, which will be when the resurrection trumpet shall sound and Judgment Day shall have come. Any other view of the "Second Advent" is but the guesswork of a human sagacity, having no Scripture for foundation.

II. The work of the Spirit. Vs. 8–11. In part this is stated in v. 8. "And when He is come He will reprove," *i.e.*, convict, "the world of sin, and of righteousness, and of judgment." Observe: (1) The mission of the Spirit is to show what sin, *i. e.*, the name for the sum total of all

evil, is. He is to teach the human heart what Satan's kingdom is. Without the Spirit we cannot know this. Sin is blinding and only God can open the soul's eyes. (2) Righteousness, *i.e.*, the name for the sum total of all good qualities. Without the Spirit man cannot discern the good, *i.e.*, the Kingdom of God. (3) Judgment, *i.e.*, the time and place at which sin and righteousness shall both be placed in the eternal balance of a just and holy God. The reason why so many reject a coming judgment is because they will not allow the Spirit to give them light.

III. The Spirit to make Christ's work efficacious. Vs. 12–15. Observe: (1) The Spirit is a person as well as Jesus. He is spoken of by personal pronouns, "He," "His," etc. (2) He is called the Spirit of Truth, because He has to do only with truth—error finds nothing in Him. (3) He alone can guide any soul into ALL truth. Though associating with Jesus, the disciples were ignorant until the Holy Ghost came. (4) The Spirit has no new doctrines of His own. He works with what Jesus has furnished Him (v. 13). (5) Whatever He does is to glorify Jesus (v. 4). In doing this He also glorifies the Father (v. 15). His mission is to make effective Christ's work upon earth. What a wonderful view this v. 15 gives of the Trinity. What the Father has the Son has, and the Spirit makes all a reality in the believer's soul. The Father, the source of eternal life; the Son, the Revealer of eternal life; the Holy Spirit, the efficient cause of this eternal life taking hold of the human heart. Each person of the Godhead doing His own part in redemption.

November 15, Christ's Prayer for His Disciples.—JOHN xvii., 1–19. **1891.**

The discourse at the supper being ended, our Lord made a prayer. We have it in this chapter. The prayer contains

I. A petition for Christ Himself. Vs. 1–3. Observe: (1) It is made in view of His death: "the hour is come" (v. 1). The "hour" referred to was the greatest in all history. Jesus met His crucifixion with two memorable prayers—this one and that in the garden. In a special way, we should meet the exigencies of life at the throne of grace. (2) It is for the Father to glorify Him (v. 1). "To glorify," means to honor—to exalt—to lift up—to make great. Jesus asked the Father to take the awful sufferings of the cross, the wrongs about to be done Him and every circumstance in connection with His death, making all add to His honor and greatness as the Redeemer of men. So also should every Christian pray God to bless to him the afflictions of life. (3) Christ asked to be glorified that, in turn, He might give the Father honor—the unselfishness of His prayer. Our prayers must likewise be for the glory of God through the blessings He gives us. To pray for mere personal honor, that we may be great among men, is sinful. (4) What He asks is in view of the high position He holds, as the possessor of all power and the giver of eternal life to the people of God. The higher our station, the more need we have of glorifying power. The greater the work, the more terrible the responsibility and important God's help. (5) He gives a statement of His peerless work in v. 3, and continues on to v. 5 before He completes His first petition.

II. A petition for His people. Vs. 6–19. This part of the prayer opens with verse sixth, continuing to the close. It involves the following points: intercession (1) for the safety of His people that none might be lost; (2) their unity as to one another, as to Himself and the Father; (3) their sanctification; (4) their usefulness; (5) their glorification, *i.e.*, that their final home may be His own (v. 24).

Observe: (1) Christ shows His profound interest in His disciples: *i.e.*, Church (6–10). (2) He asks the Father to keep us, believing children, making us one as they are one (v. 11). Here we have the perfect unity of the Church as one of the vital purposes of God. (3) He prays for the safety of His people that none be lost (v. 12), stating that He had kept the disciples, except Judas, who never was converted. How anxious Christ is, and how anxious we should be, regarding our eternal salvation. (4) He prays moreover for us to be kept from evil—from yielding to the common temptations of life. (5) Not only does He desire this, but that we may advance in the divine life—be sanctified through the truth (v. 17). (6) He includes all of every age who may believe on Him. Verse 20 implies that the Christian must live for the purpose of securing belief in Jesus Christ. What a wonderful insight the prayer gives us into the heart of the Lord Jesus Christ. We should learn from this

chapter something of the Christian's responsibility and of the true nature of prayer. It abounds with doctrine, argument, promises pleaded, high terms of praise ascribed to God, profound dignity, deep confidence in regenerated manhood, great anxiety, blazing hope, sublime aspiration. None but God, united with perfect manhood, could utter the words of this chapter.

November 29, Christ Before Pilate.—JOHN xix., 1–16. **1891.**

I. Our Lord's insults. Vs. 1–3. Though innocent, Pilate scourged Him, hoping that this might satisfy His persecutors. But why should he think so, when already He had put Himself into their hands? Pilate's desire to save Jesus was at the complete mercy of his cowardice. He feared the Jews. Jesus to-day is often scourged through the same cause. From a lack of principle to stand up boldly for what is right, Christ is insulted by word and act, great and small. Crowns of thorns, too, have not fallen into disuse. Whatever is opposed to Jesus' pure nature, whatever is contrary to His inspired Word and yet done insolently in His name, is but a crown filled with thorns and placed upon His head.

II. Pilate's great testimony. Vs. 4, 5. Having permittted the outrages specified to be done to Jesus, the governor, overwhelmed with Christ's gentleness and with the superiority of His person, cries out in both surprise and awe, "Behold the Man!" As much as to say, "Only look at Him and you will not insist upon His death." May we "Behold the Man"—as God manifested in the flesh—as the only perfect human being ever in this world—as the One who alone can save by His death—as the Teacher come from God. The expression is many-sided. May we receive Him as the God-man and strive to be Christ-like.

III. The awful cry. V. 6. "Crucify Him, crucify Him." The heartless Jews first exclaimed this. But how many have said it since! All who have persecuted Christ's servants; all who have rejected the Gospel—the offer of salvation through an atoning Saviour. The Christ, preaching such a Gospel as this and demanding the faith and the service which He requires, is not wanted by the proud, rebellious heart. Hence, it insolently rejects such a Saviour, crying out, "Away with Him"—"Crucify Him!" O sinner, the rebellion in thine heart differs not a whit from that in the hearts of those miserable men who took our blessed Lord's life! Nothing but faith in this Christ and great humiliation of spirit can save you their condemnation!

IV. The Jews' testimony to Christ's divinity. V. 7. To them, His language was such as to convey the idea that He was the Son of God, *i. e.*, God Himself. All things else failing, they made this, so-called blasphemy (Matt. xxvi., 65), the ground for His death, claiming that it was Pilate's duty to protect their law from such an insult as having a man asserting himself to be God. The fact is, Jesus did not only use plain language regarding His divinity, such as the Jews could not but clearly understand, but He likewise, by acts which He performed, gave equally positive proof of His divine power. To all He says, therefore, believe Me to be what I claim I am, the Son of God—God Himself—"for the very works' sake" (John xiv., 11). The Godhead of Jesus is rejected only by those who are determined to make the Gospel conform to their own human notions, but not by those who make the Bible the basis of truth.

V. Divine power supreme; human power delegated. Vs. 8–12. "Thou couldst have no power against Me, except it were given thee from above" (v. 11). Pilate was a proud man. To that natural pride he added the dignity of his high office. Having addressed Jesus (v. 9), and getting no reply, his ire was aroused; hence, the haughty language of v. 10. This called forth from our Lord the profound truth of v. 11. Let all hearken to this great announcement of the Master; all power or authority, in home, Church and state, is "from above"; it is given of God and should, therefore, be used, not to generate pride, but to establish righteousness on earth and glorify the Giver. (See Romans xiii., 1, 2.) Had Pilate realized this, he never would have tampered with justice, placing, for the sake of a little popularity, the fate of an innocent person in the hands of His wretched persecutors. Like the Roman procurator, how many in our day are blind to this fact, feeling themselves to be *absolute* and hence, in the Church and state, ruling as if God had no claim upon them and that authority is to be used for personal ends. Let the truth of John xix., 11, and Ro-

mans xiii., 1, 2, be once established and how soon discord would cease in the ecclesiastical world and corruption disappear from the nation.

Such is the statement of the general truth. It has, however, here a specific meaning. According to the purpose of God, Jesus Christ had to suffer death. Pilate was the agent of that purpose unwittingly, hence, without being free from guilt himself, there was another—Caiaphas who delivered Jesus unto Pilate—of whom it could be said, "He hath the greater sin." This high-priest represented the Jews. Therefore, in the matter of our Lord's death, the Jews, and not the Romans, were the *most* to blame. The twelfth verse seems to be the final and most despicable argument on the part of the enemy against Jesus. Cæsar, whose rule the Jews loathe, is here preferred to Him. Nothing is too inconsistent or too atrocious for the proud, rebellious heart. No event in history shows this so well as the many absurd devices of the chief priests and Pharisees to get rid of the holy Jesus. And yet, in common life we find something of a parallel; *the reasoning of infidelity and the pretexts urged by men for rejecting the grace of God!*

VI. Jesus delivered up to be crucified. Vs. 13–16. The mock trial is past. Pilate's temporizing has come to an ignoble end. The determined soul of wickedness has triumphed. Jesus must die. Not because justice must have her way, but because pride and rebellion are allowed to have theirs. The agents are all guilty of high crime; yet, out of this crime a blessing is to come—such a blessing! Surely God is able to make the wrath of man praise Him. How grand the divine government! When high-handed wickedness, as well as deeds of righteousness, all alike give it strength. where is the possibility of God's kingdom failing? "The Lord reigneth; let the earth rejoice. Clouds and darkness are round about Him; righteousness and judgment are the habitation of His throne" (Ps. xcvii., 1, 2). Observe: The governor, while yielding to the wishes of the council, seeks to provoke them by the derision: "Behold your king." It would have been more becoming to have kept his temper and shown a little moral principle. Sarcasm is a poor substitute for justice. And so we have the result of this—the cry for His blood is more vehement than ever, and Jesus is by the Jews led away from the Roman court to be put to death. It was to be. God had so determined it. This, however, did not palliate the conduct of either Jew or Roman who took part in the betrayal, trial and execution of the Son of Man. It is God's part to make all things work together for good to them that love Him. It is man's part to act righteously. Woe to him who does not, notwithstanding the special use the Almighty may make of his act. Behold here both the wisdom and the severity of the Most High.

Mission Fields

Lack of Prayer for Missions.

By Arthur T. Pierson, D.D.

There is a lack of supplication. Prayer has always turned the crises of the kingdom. It is a remarkable fact that from the inception of modern missions to their present stage no important stage or step of their development has ever occurred, except in connection with prayer. Even while the bulk of disciples were yet asleep to the needs of man and the duty of the Church, a few were like Elijah on Carmel, bowed before God in importunate prayer. First, William Carey in England and Jonathan Edwards in America besought God to arouse an apathetic Church, and almost simultaneously in England and New England the monthly Concert of Prayer began to be observed, in 1784. The prayer arose to God for the opening of doors into the whole habitable world. From 1819 to 1884 the most remarkable series of events occurred ever known in human history. Cannibal islands in the south seas, Brahministic India, Buddhistic Siam, Persia, Turkey, China, Japan, Korea, and even Italy, Spain, and France were thrown mysteriously open. Africa was suddenly

thrown open also by that strange combination, the cotton spinner of Blantyre and the reporter of the New York *Herald.* Thibet stands to-day almost solitary and alone in shutting out the missionary; but the Moravians, always the pioneers, are carrying the blood-stained banner to the parapet of that shrine of the Grand Llama.

Then praying souls began to plead for increased supplies of men and means to enter these open doors; and workmen offered and money was furnished, until, in 1878, some twenty donors gave more than $4,000,000. Then the awful condition of woman in pagan lands attracted the attention of praying women, and the great zenana movement began, and simultaneously with the organized form of woman's work. Then came an exigency when it seemed that there must be more volunteers—and from the educated classes; and, within five years, in this country and Britain upwards of four thousand young men and women, the flower of the Church and of society, have offered themselves willingly. Every time the Church has set herself to praying, there have been stupendous movements in the mission world. If we should but transfer the stress of our dependence and emphasis from appeals to men to appeals to God,—from trust in organization to trust in supplication,—from confidence in methods to importunate prayer for the power of the Holy Ghost, we should see results more astounding than have yet been wrought. It is a significant fact that in the very department in which we naturally seek to move men most by appeals, we are directed to depend solely on prayer. "Pray therefore the Lord of the harvest, that He will send forth laborers into His harvest." The supply of workmen is to be secured by prayer.

But the quality of workmen is far more important than the quantity. Power comes by prayer,—the secret of power is fire, kindled from above. The sublimest men of history have been men who stood alone—like Moses in Horeb, Elijah in Carmel, Daniel in Babylon, Luther at Erfurth, Savonarola on the scaffold, and McAll in Paris, Moffat in Africa, Morrison in China. There is a sublimity about faith and solitariness. One man and God with him stands undismayed among a thousand foes and can carry off the gates of Gaza and lift the pillars of Dagon's temple.

It is said of Themistocles, at the Battle of Salamis, that he delayed that naval engagement until the land-breeze blew which swept his vessels toward the foe, and left every oarsman free to act as bowman and spearman. Think what new power would come to us if the energy expended in propelling the mere vehicle of missions could be left free to do the work of missions; if the Spirit of God should sweep the Church toward the crisis of the engagement instead of our toiling hard to bring up God's people to the encounter.

In the Pantheon at Paris is a cartoon which represents a contrast of early Roman history. The Pagan empire has reached its summit of splendor and a Cæsar is entering the Eternal City in triumphal procession. The scene is dazzling: countless legions of soldiery, captives of war in golden chains, spoils of priceless value, colossal elephants,—all the pomp and pageantry of human glory. Beneath, scarce visible in the dim light, Christians are praying in the catacombs, and the long galleries are the sepulchre into which the empire must soon fall. Imperial glory is being undermined by martyrs' prayers.

The picture is but an allegory on canvas. The world's pomp and pageantry are hollow and shallow; its power and glory are unreal and deceptive. The Cæsars and the czars, the emperors and sultans, with their crowns and sceptres, are not the actual governing powers in human history. In many an obscure garret or cellar, in the hut of the lowly, are the praying saints whose supplications move the arm which is the support of the universe. The Church has two unused motors: the power of consecrated money and the power of covenant prayer. The possibilities of either have never yet been proven. The coming age of missions will show what mighty motive powers these are; and that we may quicken the whole

pulse of true believers, let us seek to inform the mind, impress the conscience, hallow the life, and inspire the prayer of all who look for Him whose kingdom is to be world wide and age-long.—*Morning Star.*

CHRISTIAN EDIFICATION

The Model Layman.

By Bishop C. D. Foss, D.D. (Methodist Episcopal).

We want more model laymen, not perfect ones. God is not saving the world by such Christians. Yet many a community is blessed by the presence and example of men and women who so keep the path and let their "light so shine" that they may be safely followed. One of the favorite models for sculptors is the famous "Torso," which has lost its head, arms and feet; what is left of it made it one of Michael Angelo's best teachers.

The model layman is of course, first of all, a converted man. No graces of manner, no culture, decent morality, wealth, beneficence—nothing whatever can atone for a lack at this vital point. The Church exists for the same purpose for which Christ came, to save sinners. One of the great sources of weakness in the Church of to-day, in which Methodism shares (I sincerely think in less proportion than some other Churches), is unconverted Church members. They dilute its energy, fill it with a spirit of worldliness, and act as perpetual drags on the wheels of its progress.

The model layman is an intelligent Christian. He reads not only the daily papers, so as to know something about politics and commerce, but the religious papers, so as to keep step with the Kingdom of God and with his own Church. He studies the Bible and the discipline of the Church. He has a library, not necessarily a large one, but carefully selected and steadily growing. He is determined that no mad haste for money shall prevent him from the culture of his intellect and heart. I have known a large church in a large city in which only eight official members out of twenty-eight took any religious periodical. It goes without saying that that church is a narrow, ignorant, unthrifty church. A quarterly conference ought not to have an official member in it who does not take a religious newspaper. Without such means of information how can any man be a fit steward, trustee, class-leader, or local preacher? . . .

The model layman is a worker. He does not expect to find in this world "the Church of the Heavenly Rest." If called to official position, he throws his attention and energy into the business of the Church just as faithfully and constantly as into his secular business. He would no more think of absenting himself from a Quarterly Conference or Board meeting of missionary managers than from the meeting of the directors of his bank. If put on the visiting committee of a mission Sunday-school, he is as faithful as in a committee to start a railroad. He has wit enough to see that, like all other business, "the King's business requireth haste," and must be attended to now and to-morrow and continually.

He is also a giver. His life is patterned after His "who, though He was rich, for our sakes became poor, that we through His poverty might be rich." He cannot think a Christian ought to be less grateful and loyal than a Jew; and so, at the very least, he sets apart one-tenth of all his earnings for religious uses; and, as his success increases, he gladly raises the proportion, and then, from time to time adds special thank-offerings. He cannot look upon a world lying in wickedness without honestly asking his Lord how best to transmute the gold which perisheth into treasure in Heaven. If God has laid on him the solemn responsibility of digging channels for a river of wealth, he anxiously and prayerfully considers how best to prevent it from ruining his own children, and to direct its waters to

the desert places of the world, whether at his doors or on the other side of the globe. He does not claim to own the bank, but recognizes the fact that he is simply a paying-teller for Jesus Christ.

First, last and always the model layman puts the Church first. He enthrones its interests above all his other interests. He loves it. He serves it. He loves it most, as God does. "The Lord loveth the gates of Zion more than all the dwellings of Jacob." So does the true disciple. He regulates his whole plan of life to subserve its interests. He cultivates personal religion, and does all he can to promote it in his family. He searches the Scriptures, and unlocks every day with the key of secret prayer. He gathers his family every day at a domestic altar whence real incense ascends. His children are taught (without many words about it) to understand that religion is the one great business of life, and that nothing else could possibly delight both their parents half so much as their early conversion and steadfast consecration to God.

May God multiply the race of such laymen!

HELPS IN PASTORAL WORK

A Duty of Preachers and Theological Professors.

The Church generally is of the opinion that ministers and teachers in theological seminaries are bound to declare, maintain and defend the truth of the Bible as the Word of God. It regards itself as ordaining them for that purpose.

When such persons write papers, deliver addresses, and make books, questioning the accuracy of the Scriptural record – a very easy thing to do, by the way—the Church thinks they have mistaken their duty. The great body of believers expects that these leaders will make it their work to find a reasonable explanation of errors in the record, and a reasonable correction of them. Broad statements of errors are offensive to many intelligent believers, and painful. Men who have time to prepare essays, addresses and volumes, have time to work out, if possible, an explanation, founded on experience, of the way in which these inaccuracies probably occurred. That they ought to do before declaring that the Scripture is in error in some statements.

It is a very easy matter to make these assaults on the Bible. It requires no great learning, no special study or effort. It is only necessary to read one or two German books in which the alleged inaccuracies are prepared for any one disposed to make use of them. But it does require some research and thought to explain and correct manifest mistakes.

A large majority of these errors are in the numbers given in the text, and are called numerical errors. Now errors in figures are very common, and certain rules have been framed for detecting and correcting them. Errors in recording and copying numbers are constantly occurring. The probability is that the men and scholars who magnify these errors know little about the matter. Their duty is consult those who have had experience in this infirmity of human nature. A good business man, alive to the importance of the investigation, would probably refer an inquirer to an expert accountant. Consultation with such a person would probably result in the suggestion of a reasonable explanation of how the errors occurred and a reasonable correction, both founded on experience. It would take more space than can be allowed here to-day to give illustrations of common errors in figures and numbers. But it is the duty of every Christian teacher, whether in the pulpit or in a professor's chair, to obtain such knowledge from an expert and conscientious accountant.

It is said that it cannot be proved that these errors were not in the original writings. On the other hand, it can be posi-

tively asserted that there is not an atom of proof that they were, and that they have not been the work of copyists.

Finally, in regard to doctrine or truth to be taught, the question narrows just now down to this: Shall Dornerism, or the extension of probation into the middle state, succeeding death and extending to the day of judgment, and such modifications of the system of Christian truth as usually accompany this opinion, be substituted for what has been the faith of the Church for centuries? And in seeking an answer the Church should inquire, What has been the effect and the fruit of Dornerism in Germany? Has it reduced unbelief and increased faith in the Scriptures among the German people? If not, it is wise to hold fast to what we have. Has evangelical religion revived in Germany under Dornerism? If not, the American Church has no need of it.—*Christian Intelligencer.*

The Preacher's Mission.*

By Professor W. H. Green, D.D., LL.D., Princeton Theological Seminary, N. J.

Your mission is to preach the Word of God. See that you attribute to it full divine authority. Take it and declare it and enforce it upon the consciences of men, not as the word of man, not as of dubious origin and of uncertain obligations, not as mingled wheat and chaff or fine gold mixed with dross, but as it is in truth the very Word of God, which liveth and abideth forever. You are the ambassadors of the Great King. He has entrusted you with the volume of His dispatches. You must neither add one word to them nor take away one word from them. You must abide strictly by the letter of your instructions. This word is everlasting truth. Heaven and earth shall pass away, but one jot or one tittle shall not pass from this Word till all be fulfilled.

This is God's message of life and salvation to a sinful, dying world. It can heal every disorder of our fallen nature. It can bring pardon to the guilty, peace to the troubled soul, comfort to the mourner, light to them that sit in darkness. It can uplift the fallen, strengthen the weak, encourage the timid, cheer the distressed, reclaim the wanderer, support the dying, and shed the radiance of Heaven over the gloom of the grave. It is the true corrective of the evils that oppress society, the remedy for every human woe, the only really effective agent in any work of reform. It can appease the jarring strifes of discordant classes. It can abate the miseries of poverty. It can purify the haunts of wretchedness and vice.

Never forget and never suffer men to forget that God's Word is omnipotent and is of undying energy. Present it pure and undiluted. Never substitute for it the doctrines and commandments of men. Stand by the Bible to the end. Let it be clearly understood that here is a foundation that never can be shaken; that this is the fountain-head of truth; that this is the supreme judge in all controversies that respect doctrine and duty; and that from its decision there is no appeal. Where God has spoken, men must bow with submission and reverence, they must yield their unhesitating faith and their unqualified obedience. "Thus saith the Lord," ends the matter. Reason can have no safer guide than the infinite intelligence. The Church finds its only charter in the Scriptures, and to deviate from them is to nullify itself. The Christian consciousness must be tried by the standard of the Word of God; it cannot be erected into a corrective of that Word. Do not undermine all the validity and power of your preaching by entertaining or suggesting doubts of the infallible authority of the Scriptures of truth. Let your speech and your preaching be not with enticing words of man's wisdom, that the faith of your hearers may stand not in the wisdom of men but in the power of God, that it may be based not on the words which man's wisdom teacheth but which the Holy Ghost teacheth. Preach not yourself but Christ Jesus the Lord. Abate not one jot of your divine commission. Contend earnestly for the faith once delivered to the saints. Uphold the banner of heavenly truth. Never lower your flag in the presence of the enemy, whether at the dictation of open foes, or at the persuasion of professed but misguided friends. Take your stand upon the doctrine of an infallible Bible, and there stand firm. God will defend His own cause. He will give you the victory. Be faithful unto death and you shall receive the crown of life.

Brethren farewell; and may the God of love and of peace be with you.

* From an address delivered to a graduating class.

Beautiful Thoughts

All powerful souls have kindred with each other.—*Coleridge.*

The more honesty a man has, the less he affects the air of a saint.—*Lavater.*

The way to fill the pews is first of all to fill the pulpit.—*Dr. C. H. Parkhurst.*

Divine consolation is so exceedingly precious as not to admit of a rival in our heart. —*L. Bernard.*

Habits are to the soul what the veins and arteries are to the blood—the courses in which it moves.—*H. Bushnell.*

Love is the refreshing water ; the law is the channel for it to flow in, and the spring is the bosom of God.—*McCosh.*

The best sign that a man believes anything is not his repetition of its formulas, but his impregnation with its spirit.—*Brooks.*

When the Lord Jesus Christ wanted the world saved He came Himself, He did not send a check.—*Pres. G. W. Northrop, D.D.*

My faith in perfection is very weak when I look at others; it is extinguished altogether when I look at myself.—*Mark Guy Pearse.*

If thou wish to be crowned, thou must fight manfully and suffer patiently. Without labor none can obtain rest, and without contending there can be no conquest.—*Thomas à Kempis.*

Self-knowledge is that acquaintance with ourselves which shows us what we are, and what we ought to be, in order to our living comfortably and usefully here, and happily hereafter.—*Mason.*

The religious sentiment will and must be expressed. Here it resembles not the fire in the flint, which is struck out by concussion, but the light of the lamp, which is itself radiant.—*Dr. E. A. Park.*

Every moment is a golden opportunity, and if we only habitually gather up these moments, in process of time we shall have accomplished as much as they who were favored with many spare months and years.—*Dr. Hitchins.*

If we would follow Christ, we must shake off the baser objects of earthly desire as nothing better than the dust which gathers upon the cere-clothes of mortality. So Christ taught us and so He lived.—*F. W. Farrar.*

Men of wealth ought to be like the great oceans which take the streams into their bosoms only to send their waters up in clouds to float away and distil in fertilizing and refreshing moisture on the sources of supply.—*Dr F. A. Noble.*

Since I have known God in a saving manner, painting, poetry and music have had charms unknown to me before. I have received what I suppose is a taste for them; for religion has refined my mind, and made it susceptible of impressions from the sublime and beautiful.—*Henry Martyn.*

The religion that fancies it loves God, and yet does nothing to help its brother, and evinces no love for its brother, is not piety. It may be a dogma with a worm in its heart. If you love God, you will love your fellow-men. If you love God, you will seek to advance His Kingdom.—*Rev. W. K. Chaplin.*

I never love those salamanders that are never well but when they are in the fire of contentions. I will rather suffer a thousand wrongs than offer one. I have always found that to strive with a superior is injurious; with an equal, doubtful; with an inferior, sordid and base; with any, full of unquietness.—*Bishop Hall.*

Meditation is prayer's handmaid, to wait on it both before and after the performance. It is as the plough before the sower, to prepare the heart for the duty of prayer, and the harrow to cover the seed when it is sown. As the hopper feeds the mill with grist, so does meditation supply the heart with matter for prayer.—*Gurnall.*

If unity has been lost, truth has been preserved to us. And this is our consolation. If the Church be not the great ocean, vast, bright, fresh, a counterpart of the blue heaven above it, still she is like the hundred lakes that nestle among the sheltering hills; they know not each other, but every one of them reflects, and truly, the firmament above.—*Archbishop Thomson.*

"At the Point of Death."—Jesus Christ has pledged His word to meet you when you come to the point of death. He has said : "I will come again, and receive you unto Myself; that where I am, there ye may be also." When human skill has exhausted its resources; when hope dies out from the eyes of your friends; when love is weeping in secret—He will come. And when the death darkness is gathering, and you can see no face, and hear no whisper, and feel no touch of mortal hand any more; and when you cannot speak, or look, or lift your hand to make on this side the veil one sign, or breathe one prayer more—He will come then, and, or ever you are aware, the "point of death" will become to you the gate of Life for evermore, —*Dr. Raleigh.*

31. Christ Our Substitute.—I. Cor. xv., 3, 4.

A Sabbath-school teacher said to one of her scholars, "Alice, what will you do when you die and are called to stand before the judgment-seat of God to answer for all the sins done here upon earth?" Her face brightened while she answered, "Christ died for sinners. I will hide behind Him. God will not look at me. He will look at Christ."

32. The Reach of the Gospel.—Rom. i., 16.

In a town in the north of Scotland a benevolent Unitarian minister once took to preaching in the streets. He spoke of the beauty of goodness, and invited sinners to the happiness of a virtuous and orderly life. A group of people stood near, one of whom replied, "Eh, mon, your rope's nae lang eneuch for the like of us." His Gospel was not capable of reaching down to the depths. It was a longer rope that they felt to need. Only Christ, the Wonderful, Counsellor, the Mighty God can reach to the depths of sin, and save sinners for whom He died.—*Dr. Blaikie.*

Jno 14/13

33. God's Promises.—~~I Pet. i., 4.~~

It is related that a servant having done good service for Alexander the Great, in a fit of gratitude the king desired him to go to the public treasury and claim any sum of money he thought fit. The man did so, but asked a sum so vast that the treasurer stood aghast. "Why you would empty the treasury!" he exclaimed. The man's sole reply was, "Alexander promised." This plea he continued to urge till at last the treasurer, in despair, appealed to his sovereign. "Give him what he asks," was Alexander's command. "He treats me as a king in taking me at my word." The King of kings and Lord of lords, with infinite resources at His command, has given to His servants "exceeding great and precious promises." Let us honor Him by taking Him at His word.

34. The Crushing Stone.—Matt. xxi., 44.

I remember, away up in a lonely valley, where beneath a tall black cliff all weather-worn and seamed, there lies at the foot, resting on the green sward that creeps around its base, a huge rock that has fallen from the face of the cliff. A shepherd was passing beneath it, and suddenly, when the finger of God's will touched it and rent it from its ancient bed in the everlasting rock, it came down, leaping and bounding from pinnacle to pinnacle, and it fell, and the man that was beneath it is there now, ground to powder. Oh, my brethren! that is not my illustration—that is Christ's. Therefore I say unto you, since all that stand against Him shall become as the chaff of the summer threshing-floor and be swept utterly away, make Him the foundation on which you build, and when the rain sweeps away every refuge of lies, you will be safe and serene, builded upon the Rock of Ages.—*Dr. Maclaren.*

35. The Helping Hand.—Mark ix., 27.

I heard the other night that one of the cabmen of Manchester had broken his pledge, and I went to the cab rooms to look after him. I saw him there, but he tried to avoid me. He was ashamed to face me. I followed him up, and at last he presented himself before me, wearing a most dejected look. I said to him, "When you are driving your cab, and your horse falls down, what do you do?" "I jumps off the box and tries to help him up again." "That is it, my friend," I replied. "I heard you had fallen and so I got off the box to help you up. Will you get up? There is my hand." He caught hold of it with a grip like a vice, and said, "I will, sir! Before God, and under His own blue heavens, I promise you that I will not touch a drop of strong drink again; and you will never have to regret the trouble you have taken with me." Oh, Christian friends, there are many poor drunkards who have fallen down. Will you not get off the box and help them up?—*Rev. Charles Garrett.*

36. Wisdom's Pleasant Ways.
—Prov. iii., 17.

A young man who had been a leader of gaiety came to a Scripture reading at the persuasion of a friend. There he heard of the joy felt by those who believed in Christ, and the Word of God went like an arrow to his heart. But stifling the rising conviction, he went from the meeting to a festive gathering, and was asked to sing. In the midst of the song the words vanished from his memory and he could only remember in their stead a verse of a hymn that he had just heard. Hurriedly he left his friends and hastened homewards. In the cool night air his cry went up to God, and the answer came without delay. From that very night he rejoiced in God his Saviour, and consecrated himself to His service. He found such joy that he felt the half of the blessedness of trusting in Christ had not been told him. He said, "I never knew happiness before. My former pleasure seems as nothing compared to the joy of knowing that the Saviour of sinners is my Saviour, and that He loves me."

Monthly Survey

The census of Ireland shows a total population of 4,706,162. Of this number 2,317,076 are males, and 2,389,089 females. The total shows a decrease in population during the last decade of 468,674.

Five hundred missions, 20,000 mission stations, 40,000 missionaries, 500,000 Sunday-school scholars, 1,000,000 native communicants, 2,000,000 native adherents—these approximately tell the story of Protestant mission work in heathen countries.

The Presbyterian Church, North, never had as many candidates seeking entrance to the ministry as it has now. In the year 1881 there were 622 candidates for the ministry in this Church; in 1890 there were 1,225. In the Southern Presbyterian Church there has been a similar advance.

Kansas has 100,000 more people than Texas. Kansas has one penitentiary with 999 prisoners. This is the result of prohibition. Texas has 100,000 less people than Kansas, and the liquor traffic. Texas has two large penitentiaries with 3,000 convicts. The courts will soon send about 500 more.

The Telegu, Tamil Assamese, Garo, Naga, Kohl, Chinese, Japan, Congo, European; Baptist Missions, have in all 378 missionaries, 1,823 preachers, 1.415 churches, 152,642 members, and 15,062 were baptized in 1890. The result of the year's work has been to support these people and churches at an expense of $237,196.84.

The Mohonk Negro Conference at Mohonk Lake, N. Y., recommended that the friends of the negro, North and South, should labor in union in education, industrial training, the purchase of homesteads, postal savings banks and the removal of all the disabilities under which the negroes labor by the sure forces of education, thrift and religion. Mr. John Glenn of Baltimore, read a paper favoring compulsory education.

The government of Russia is pursuing "Stundists," who are Baptists in their belief and nearly evangelical, with merciless severity. Only a few weeks ago, it is reported, seven men were brought up, charged with leaving the orthodox faith for that of the Stundist body; and, being found guilty, they were sentenced to various periods of imprisonment, from six months to five years, the latter to include banishment to Siberia and the loss of all civil rights.

Engineer Gehry, of Reading (Pa.) Road, when, on a recent night, nearing Perkiomen Junction, discovered a person lying on the track ahead. By almost superhuman efforts the train was stopped within a few feet of the person. It was then found that a lady of respectability was lying on the track with two children near her, while a little further on was a second woman with three children. The seven had had a most narrow escape. All were intoxicated from cider that they had drank freely at a party that evening. Cider is an intoxicant and should, as a drink, have no place in the home.—*Herald of Gospel Liberty*.

During one of Mayor Hilton's meetings in Cincinnati he related a story of a boy in Chicago, nine years of age, who came to school drunk, and being taken in the arms of an officer, his head pillowed on his breast, he coaxed the little one to tell where he got the vile stuff. After thinking a moment he got up and felt in his pocket, which was filled with old nails, bits of string, a top, etc., but he could not see the thing he wanted; he looked on the floor, and there he saw what he had dropped, a bright picture card, on the edge of which were small squares and some of these were punched. "What is this?" the officer asked. "My beer card; each boy gets a card and each hole is a drink, and the boy that gets the most holes in a month gets a prize." There are three prizes, a pistol, a story book of the Three Devils, and a whisky cocktail.

The United States statistics show that in 1800, when the population was 5,305,925 inhabitants, there were 3,030 churches and congregations, having 2,651 ministers, with 364,872 communicants. That was, about every fourteenth person was a communicant of the Church. In 1850 the population had increased to 23,191,876, and the churches had increased to 43,072, having 25,555 ministers, and 3,529,988 communicants. By this time the Church had increased its membership, so that about every seventh person was a communicant of the Church. In 1870 the United States showed the population to be 38,558,371, and the churches increased to 70,148, with 47,609 ministers and 6,673,396 communicants; and still gaining upon the population, so that every sixth person was a communicant of the Church. Ten years later, 1880, when the population had become 50,152,866, there were 97,090 churches, with 69,879 ministers and 10,065,963 communicants. This shows that every fifth person was a communicant of some church! And the present United States population of 1890 is 62,622,250, the churches having nearly doubled in ten years and number 151,281, with 103,203 ministers and 21,757,071 communicants!

Book Department, Etc.

PASTOR PASTORUM; or the Schooling of the Apostles by our Lord. By Henry Latham, M.A. Master of Trinity College, Cambridge. New York: James Pott & Co., Publisher, 14 and 16 Astor Place. $1.50.

This volume is the result of thirty-five years' study of the theme discussed and of the same number of years spent in teaching the ideas herein published to others. There is much in these ideas to instruct, interest, guide, and while there may be a dissent from some of his views, the reader will be amply repaid for a careful perusal of these pages.

MORNING BY MORNING AND EVENING BY EVENING. By C. H. Spurgeon. $1. per volume. New York: American Tract Society, 150 Nassau Street.

These two volumes should go together, therefore we have placed them side by side in our notice. They contain a portion of the cream of the good things that their author dispenses to his own people, when he is giving them the sincere milk of the Word in his almost daily ministrations. It were a blessed thing for all people, if God's Word were their daily food, and such books as these were resorted to as a "dessert." They deserve a wider circulation everywhere.

SERMONS. By the Rev. John McNeill. Vol. III. New York and Chicago: Fleming H. Revell Co.

The recent visit of the author of these sermons to this country has invested them with fresh interest. The popularity to which he has attained in the old country followed him, and deservedly so, wherever he preached in the New. He is thoroughly evangelical, original in thought, fresh in expression, fearless in utterance when sin of any type is the topic, and pathetic and sympathetic as a woman, when his subject calls forth such tender and melting tones. We need such preachers multiplied ten thousand-fold. Multitudes gather to hear and many are won by his words.

BIBLE STUDIES FROM THE OLD AND NEW TESTAMENTS, Covering the International Sunday-school Lessons for 1892. By Geo. F. Pentecost, D.D. New York: A. S. Barnes & Co.

This book has been prepared under peculiar circumstances. The author has been engaged in evangelistic labors in India for many months, and amid eastern scenes very similar to those in which the biblical writers penned their books, this book has been written. Its expositions are fresh, suggestive and written under the conviction that the Scriptural historical records are true to life. Sabbath-school teachers and others will find what they need in these pages.

HELPFUL LITERATURE IN OUR EXCHANGES.

[Space will permit us to only name the articles in the various magazines on our table which will be of special interest to our readers.]

LIPPINCOTT'S MAGAZINE, OCTOBER, 1891. Lady Patty, *The Duchess.* Healthy Heroines, *Julien Gordon.* The Common Roads in Europe, *Jno. Gilmer Speed.* The Lost "Landfall" of Columbus, *W. A. Paton.*

CHRISTIAN THOUGHT, OCTOBER, 1891. The Scientific and Social Law of Survival, *Rev. W. W. McLane, D.D.* The Children of Adam, *S. D. McConnell, D.D.* The Origin and Power of Religious Ideas, *Prof. M. J. Cramer, A.M., D.D.*

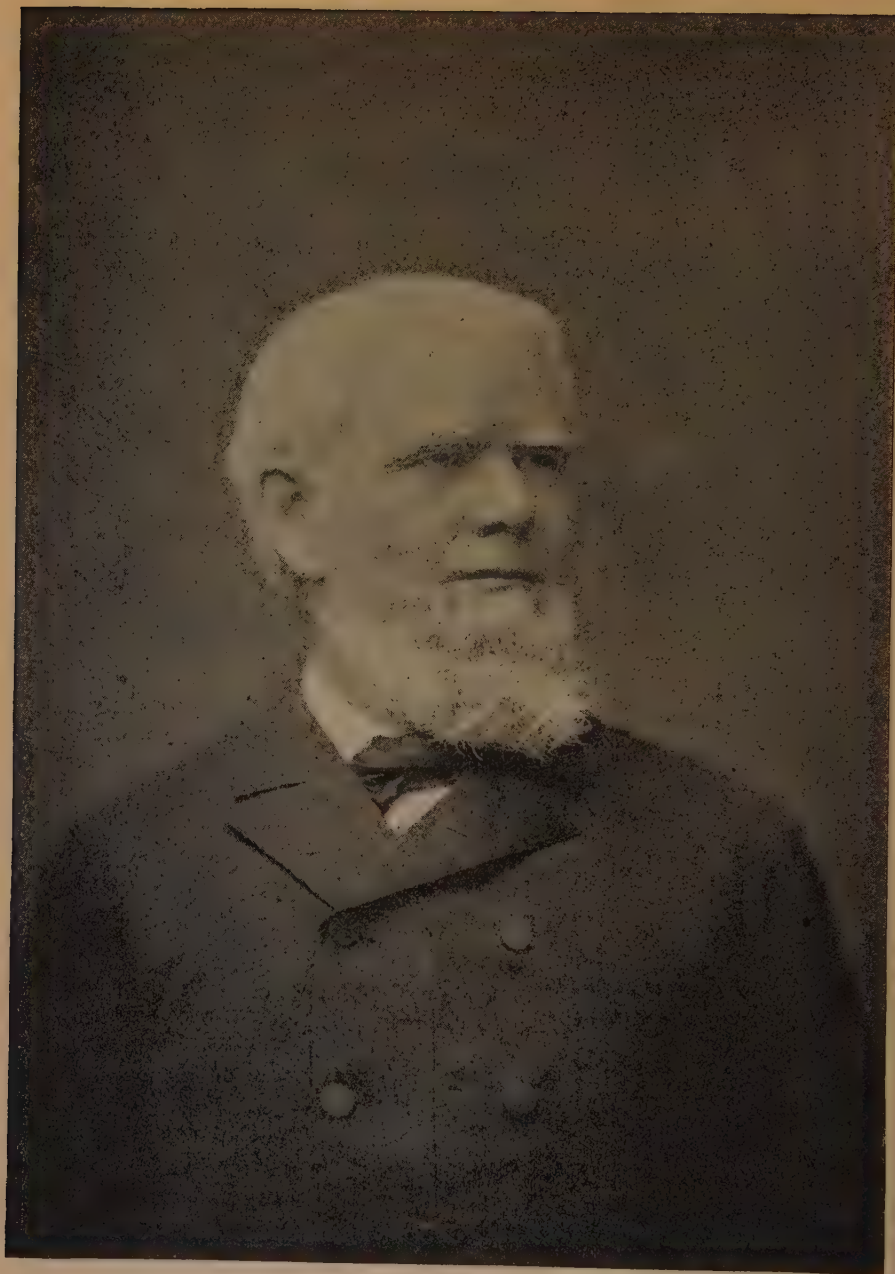
ATLANTIC MONTHLY, OCTOBER, 1891. Emily Dickinson's Letters, *T. W. Higginson.* In London with Dr. Swift, *H. F. Randolph.* General George H. Thomas, *Henry Stone.* James Russell Lowell, 1819–1891, *Oliver Wendell Holmes. Ignatius von Döllinger.*

THE CENTURY, OCTOBER, 1891. Frontispiece, Rudyard Kipling. My Last Days in Siberia, *George Kennan.* Aërial Navigation, *H. S. Maxim.* The Press and Public Men, *Gen. H. V. Boynton.* Who was El Dorado? *Lieut. H. R. Lemley.* Tarrying in Nicaragua, *R. S. Baldwin, Jr.*

THE FORUM, OCTOBER, 1891. An English Estimate of Lowell, *Archdeacon F. W. Farrar.* One Remedy for Municipal Misgovernment, *C. W. Elliot.* Social Verse, *A. G. Swinburne.* School Controversy in Illinois, *E. M. Winston.* English Royalty, *H. Labouchere.*

THE NEW ENGLAND MAGAZINE, OCTOBER, 1891. The Public Libraries of Massachusetts, *Henry S. Nourse.* James Russell Lowell, *Sarah K. Bolton.* General Butler's Boyhood, *Benjamin F. Butler.* The Woman's Movement in the South, *A. D. Mayo.* James R. Lowell, *Edward C. Hale.*

HARPER'S MAGAZINE, OCTOBER, 1891. Frontispiece, Street in the New Quarter of Cairo. Cairo in 1890, *Constance F. Woolson.* Letters of Charles Dickens to Wilkie Collins, *Laurence Hutton.* The Art Student's League in New York, *Dr. John C. Van Dyke.* Glimpses of Western Architecture: St. Paul and Minneapolis, *M. Schuyler.*



Copyright 1891.

By E. B. Treat.

Yours in Christ,

B. B. Tyler

Engraved from a photograph for THE TREASURY.

THE

TREASURY

AN EVANGELICAL MONTHLY

FOR PASTOR AND PEOPLE.

VOL. IX. NEW YORK, DECEMBER, 1891. No. 8.

THE CO-OPERATION OF THE DIVINE AND HUMAN IN NATURE AND IN GRACE.

BY B. B. TYLER, D.D., CHURCH OF DISCIPLES, NEW YORK.

Jesus said, Take ye away the stone.—JOHN xi., 39.
Then they took away the stone from the place where the dead was laid.—JOHN xi., 41.
Jesus saith unto them, Loose him, and let him go.—JOHN xi., 44.

THESE words are found in the story of the raising of Lazarus. They embody an important principle, to discover and trace which is the purpose of this discourse. May the Lord assist in this attempt.

In the kingdoms of nature and of grace the human and the divine, God and man, co-operate. God does for man what man cannot do for himself, and what ought to be done. The thought of this working together comes out in the texts just quoted. Jesus had power to restore dead Lazarus to life; did call him from among the dead by His word. He could, in the same way, have removed the heavy stone from the door of the tomb in which the body of His deceased friend rested—but He did not. He commanded some of the grief-stricken witnesses standing by to remove the obstruction, and this they did. "Take ye away the stone." "Then they took away the stone from the place where the dead was laid." Jesus, by a word, could have removed the stone from the mouth of the cave, but it was for the good of men to render this service, and so it was required of them. After the dead was restored to life, Jesus commanded the friends to "loose him and let him go." Certainly, if the Son of man had power to restore one to life who had been dead four days, He could easily have removed the bandages used by the Jews in preparing dead bodies for burial from his person. But this man could do; and

this Jesus required man to do. But it was impossible for man by a word, or in any other way, to summon the Spirit to reinhabit the body from which it had departed—God alone, the Author of Life, could speak the word that would produce such a result. Man is required in this case, as in every instance, to go as far, to do as much, as he can; when he reaches the limit of his ability God interferes. God does not for man what man can do for himself. An old-fashioned and familiar way of putting the thought now in my mind is this: "Man's extremity is God's opportunity." This familiar aphorism expresses almost exactly the thought now in my mind, as a result of reading the texts at the beginning of this discourse. But what, by faith, we see at the tomb of Lazarus is seen everywhere in nature and in grace—the human and the divine, God and man, in co-operation. Some things man can do, and these things he must do or fail to realize the possible blessing. Some things, yea, many, man cannot do; but if they are not done, the loss to the creature will be inexpressible. These things God Our Father will do for His helpless children. So it was when Lazarus was restored to life; so it is now, and thus it will be to the end of time. There is here a law whose presence and working can easily be traced. Look, if you please, at its daily operation in the kingdom of nature.

Jesus taught His disciples when He was on earth, and now teaches them, to pray for daily bread. Devout men, under the instruction of the Prophet of Galilee, look up into the face of "Our Father which art in Heaven" and say, "Give us this day our daily bread." Thus we are taught that our food from day to day is a gift from God. This we all believe. When we sit at our well-filled tables we say in a spirit of humble and reverent gratitude: "We thank Thee, O God, for this food, through Jesus Christ Our Lord." In these, or similar words of daily thanksgiving, the good hand of our God is recognized as the source of this blessing. God is asked for food for the body, and every day He gives bread as certainly as He gave manna to Israel in the wilderness for the space of forty years. Our daily food is just as much from God as if it were given in a miraculous way.

But has man nothing to do in securing material food? Certainly he must do something. But what? He must (to mention some of the things), he must plough the ground, and plant the seed, and till the soil, and reap the harvest, and thresh the grain, and grind the seed, and knead the dough, and bake the loaf. These things man can and must do. God provides the soil, and gives to it productive power. He places the principle of life in the seed. What this is, where it is, no man knows. God also causes the sun to shine and the rain to fall and the dew to distil. This belongs to the divine side of the co-operation in the production of food; for, it is not yet clear to my mind that man can control the clouds, bringing down rain when he wills to do so. The changing seasons, also, spring, summer, autumn, winter, seed-time and harvest season—these are of God. By the working of man with God, and by the working of God with man, our fields, as a result, wave in rich luxuriance, our barns and bins overflow with plenty, and our tables are abundantly

supplied. Here is manifested the principle seen in operation at the grave of Lazarus. What man can do in the production of food for the sustenance of the body, those things he must do; but what man cannot do Our Father will do—our Father does.

The same law is seen in operation in securing and preserving the health of the body. Life and health are from God. "In Him we live." "He healeth our infirmities." "The prayer of faith shall save the sick." The look is now towards God. "Every good gift and every perfect boon" is from Him. But the Holy Spirit, through the Scriptures, teaches that man is an agent in securing and preserving the health of the body. This is as clearly taught as that "the prayer of faith shall save the sick," as it is taught that "He healeth our infirmities." Recall, if you please, the story of *The Good Samaritan.* A man journeyed from Jerusalem to Jericho. Robbers attacked him and left him at the roadside almost dead. A priest and Levite in succession passed where the poor man lay, but did nothing for him. By and by a Samaritan came along. He had compassion on his suffering fellow-man. He bound up his wounds, pouring in oil and wine. He then carried him to a place of entertainment and engaged the landlord to care for him. He took out the little money that he happened to have in his pocket and gave to the host promising to remunerate him more fully at another time. Now after Jesus told this story He said: GO AND DO THOU LIKEWISE.

Here is a divine command to use natural remedies in the healing of the sick. Who shows the greatest true reverence for the Son of God, the man who obeys this injunction or the man who, by his conduct, if not by words, says, "Prayer is enough"? "He healeth our infirmities." When? When man has such a knowledge of and regard for His will as to use the means ordained for this purpose and placed within his reach. The King on the throne in the great judgment day will say, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Why? "For I was an hungered, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me." Note the words: "I was sick, and ye visited Me." This welcome, and enumeration, seems to surprise those who are immediately interested and they exclaim: "Lord, when saw we Thee an hungered, and fed Thee; or thirsty, and gave Thee drink? when saw we Thee a stranger, and took Thee in? or naked, and clothed Thee? Or when saw we Thee sick, or in prison, and came unto Thee?" To which the King will reply: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Visiting a sick disciple, then, is esteemed by the Christ as if the visit were made to Him personally. To some the words of terrible condemnation will be spoken: "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels;" and in setting forth the grounds of this condemnation the Judge will say, in part: "I was sick and ye ministered not to Me." The Son of Man then taught clearly and with

emphasis that, as a rule, means are to be employed in securing and preserving the health of the body. But, "He healeth our infirmities?" Yes. And the same principle is involved as in the production of food for the body—there is a co-operation of the human and the divine; a working together of God and man. Illustrations of this abound in the Bible in connection with the point now specifically under consideration. There is not space to discuss the poultice of figs in the case of Hezekiah, and the use of wine, under the direction of the heaven-inspired Paul, by Timothy, on account of the unhealthy condition of his stomach.

Turn now to the department of the Spirit for additional illustrations, since it is alleged that in the kingdoms of nature and of grace the human and the divine, God and man, co-operate.

Let us begin with the genesis of the faith that saves the soul.

In an enumeration of the gifts of the Spirit of God by the Apostle Paul in the First Epistle to the Corinthians faith is named along with "the words of knowledge," "the words of wisdom," "the gifts of healing," "the working of miracles," "prophecy," "discerning of spirits," "divers kinds of tongues," and "the interpretation of tongues." "To another faith by the same spirit." It is in this connection, the twelfth chapter of the First Epistle to the Corinthians, that Paul says "no man speaking by the Spirit of God calleth Jesus accursed; and no man can say that Jesus is the Lord but by the Holy Ghost." This is a very broad proposition. "No man can say that Jesus is the Lord but by the Holy Ghost." Do you say "that Jesus is the Lord"? The ability to make this confession is given "by the Spirit of God."

But the Spirit in the production of this faith, without which it is impossible to please God, uses means.

There is, in the first place, the oral setting forth of the truth by men called, qualified, and sent of God to proclaim the good news to the whole creation. Three thousand enemies of the crucified Nazarene were persuaded in one day to believe on Him to the saving of the soul by words spoken, under the direction of the Holy Spirit, by "Peter, standing up with the eleven." When the multitude heard that God had made Jesus whom they had crucified both Lord and Christ "they were pricked in their hearts." "The Word of God is quick and powerful, and sharper than any two-edged sword." "So then," while "no man can say that Jesus is the Lord but by the Holy Ghost," "faith cometh by hearing, and hearing by the Word of God." We are told in Acts of the Apostles that Paul and Barnabas "so spake, that a great multitude both of the Jews and also of the Greeks believed." In the Master's prayer in the seventeenth chapter of John's Gospel He remembers "them also which shall believe on Me through their word"—through the word of His elect representatives, the holy Apostles.

Then there is, in the second place, the written record as a means for the production of faith in Jesus as the Son of God.

In the twentieth chapter of the Fourth Gospel the writer assures his readers

that "many other signs truly did Jesus in the presence of His disciples, which are not written in this book; but these are written," why? "that ye might believe," believe what? "that Jesus is the Christ, the Son of God," and what blessing will a faith so generated bring? "and that believing ye might have life through His name." Here saving faith is represented as a product of the testimony concerning Jesus, written. The prime *purpose* of the beloved John in the writing of his brief memoirs of Jesus is, from his own statement, removed from the region of doubt. It was that his readers might be led to believe that Jesus is the Christ, the Son of God, and that by this faith, so generated, they might attain to true, spiritual life, in His precious Name. This purpose, doubtless, was also in the minds of Matthew, Mark, and Luke. But enough on this point. "No man can say that Jesus is the Lord but by the Holy Ghost." "Faith cometh by hearing, and hearing by the Word of God." "These things are written that ye may believe." Here is seen the co-working of the human and the divine; the co-operation of God and man.

The heart is the fountain of life. Discover the condition of the heart and you see the life of the man. Or look at the conduct, listen to the words, of this or that one, and the state of the heart may be inferred. "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." A pure fountain sends forth a pure stream. An impure stream issues from a corrupt fountain. Fig trees do not bear olives. Vines do not produce figs. Jesus proposes to make the lives and characters of men clean, and pure, and holy, by changing the affections. In His teaching, therefore, and in the teaching of His Apostles, emphasis is placed on the condition of the heart. The pure in heart shall see God—only such will enjoy Him.

But how is a right condition of heart produced?

The new heart is a gift from God; the new heart is a result of man's co-operation with God. Open the Bible and read two passages: Ezekiel xxxvi., 26, "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh"; Ezekiel xviii., 31, "Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?" "*A new heart will I give you.*" "*Make you a new heart.*" Note well these words. The work of God; the work of man. God gives the new heart—but, how? Man makes a new heart—but in what sense?

In the Jerusalem Council (see Acts xv.) Simon Peter stood up and affirmed that God put no difference between Jews and Gentiles "purifying their hearts by faith." In the original text the word faith is preceded by the article—"purifying their hearts by *the* faith." God then purifies the hearts of Jews and Gentiles by something called "*the* faith." And, pray, what is "*the* faith"? We read in the sixth chapter of Acts of Apostles that 'a great company of the priests were obedient to *the* faith." What can this

statement mean, but that a great company of the priests became obedient to the Gospel? Read a passage from the First Epistle of Peter, first chapter, as follows:

"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever. . . . And this is the Word which by the Gospel is preached unto you."

In this passage "soul" and "heart" seem to signify one and the same thing. "Ye have purified your *souls* in obeying the Truth." . . . "See that ye love one another with a pure *heart*." "The Truth," "the Word," and "the Gospel" signify also the same thing. But the purity came from obeying "the Truth," which is the same as obeying "the Word," which is the same thing again as obeying "the Gospel." But what is it to obey the Gospel? Is it to do some *one* thing required by the Gospel? Or is it to receive into the mind, into the heart, the message of life, the Word of God, yielding to its gentle and holy influences until the thoughts, the affections, the will, are all brought into subjection to the Christ who is Himself the Alpha and the Omega of "the Truth," "the Word," "the Gospel"? In the tenth chapter of the Epistle to the Romans Paul says: "They have not all obeyed the Gospel." What text does he quote in support of this proposition? "For Esaias saith, Lord, who hath *believed* our report?"—as if he had said that *the belief* of the report would be equivalent to obedience. God furnishes "the Word," "the Truth," "the Gospel," He fills the same with a divine power. Man hears, considers, believes, surrenders—the heart becomes new—the life is new. Thus God and man work together in producing the new heart—the new life. From beginning to end the human and the divine are united in the production of desirable results.

To learn thoroughly that *God will not do* for man what man can do for himself; and that when man does his part God will *certainly* do His part, will have a marked influence on our speech and conduct as Christians. It would for one thing change some of our prayers. We ask God to come down, to come to us, to come at once, and make no delay. Do we forget that God has come near to us in the person of His Son, the Only Begotten? Do we forget the divine incarnation? God has come down to us. He now calls on men to come to Him. "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." "Draw nigh to God, and He will draw nigh to you." This is the law of communion and fellowship between the human and the divine—between God and man.

A few years ago the Church was on its knees before God, asking for opportunities to preach the Gospel to the nations in heathen darkness. God heard; and the gates of Japan turned on their hinges. Men again prayed. God heard; and the wall of China fell flat! "God moves in a mysterious way." Men prayed once more. God heard; and the son of a Scotch weaver went to Africa. Good men became anxious to know what had become of David

Livingstone. An orphan boy was sent to the Dark Continent to find him. He did so. He returned with good news. Livingstone was alive! His rescuer becomes deeply interested in Africa. The heart of the Dark Continent is open to civilization and to the Gospel of the grace of God. The Welsh orphan becomes a hero, and kings uncover their heads in the presence of Henry M. Stanley! God's ways are not our ways. The world is now open to the gracious influences of the Gospel of Christ—the power of God to save as many as will believe it. How the human and the divine have worked together!

I sometimes almost think that the time for prayer for the conversion of the heathen is at an end. We have prayed and the answer has come. We not only prayed for open doors, but we prayed for consecrated men to go; and now they stand, several thousand, awaiting the command of the Church. An abundance of wealth has been placed in our hands. There is enough wealth in the hands of American Christians, and there are enough men and women in the United States and Canada ready to go, to evangelize thoroughly the nations of the earth before the beginning of the twentieth century. All that now remains to fill the whole earth with the knowledge of the glory of God is for those who call themselves Christians to consecrate their wealth to this holy cause—the turning of men from darkness to light and from the service of idols to the service of the living God.

Brethren! Take ye away the stone! Preach the Word. The Gospel is the power of God to save. Take ye away the stone of unbelief, of hardness of heart, of selfishness, of sensuality by the proclamation of the Truth. Jesus is ready to work with us and give the grandest results. Loose the people from the cords of ignorance and superstition and unbelief. There is power in God's Word when preached to men to bring them into the glorious liberty of the sons of God.

When I think of the law which has here been traced God seems very near. Every day becomes holy. All places become sacred. God is in this place. He is working with me. I am working with Him. How rich is life! The course of one of God's children through this world is a prayer, a psalm, a thanksgiving! I am so glad that God *permits* me to work with Him, and that He works in, through, and with me. Blessed be His holy Name! Amen!

PAUL'S PRAYER FOR THE CHURCHES (*For this cause I bow my knees, etc.* —EPH. iii., 14–19).—I. The attitude of prayer. Paul had a vivid sense of the divine Fatherhood. It was a delight to pray to such a father. He believed in the efficacy of prayer. It was an intense reality, an unspeakable privilege. He prayed for the bestowal of gifts in the largest possible manner. II. The petitions offered were two—the impartation of divine strength, communicated by the Spirit—the indwelling of Christ; by being the object of supreme and lasting affection. This can only be realized through the exercise of faith. III. The end desired—the apprehension of the dimensions of the love of Christ—and to be filled with all the fulness of God. Infinite love could add no larger blessing.—*Rev. I. M. B. Thompson* (*Baptist*).

THE CHRISTIAN CONTEST AND RACE.

By Wesley R. Davis, D.D., Reformed Church, Brooklyn.

Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.—I. Corinthians ix., 24–27.

Here St. Paul refers to the Greek athletic festivals, of which the most famous was the one held every fourth year at Olympia. Other festivals were celebrated in the cities of Asia Minor and in Syria. All the competitors for prizes had ten months' training, under the direction of an appointed teacher. At the beginning of the festival they were required to prove that they were of pure Greek blood and had undergone the necessary discipline. Then began the various contests, of which, perhaps, the oldest and most famous was the foot race. The prize for the winner at Olympia was a wreath of olive leaves. The giving of the prize was followed by receptions and banquets, which we have modelled after somewhat in our own days. The festival at Olympia lasted five days. These occasions were the gatherings of the families of the nations, and the month in which they were held was called the sacred month, and the victor was escorted home with a triumphal procession. The ordinary gate of entrance to his city was not deemed a proper one for him, but an opening was made in the wall of the city that his chariot might pass through. In many instances he received his living from the treasury of the state, and poems were written and statues carved in his honor. It was with peculiar force, therefore, that St. Paul chose to speak to these Corinthians of another life and of another race and of another goal. He laid his hand on a very sensitive part when he touched on the subject of these races. It won him quickened attention, as he brought into view his own truth, which he sought to enforce on the hearts of his listeners. He took that lower side of the question and made it turn into a higher side. Now the comparison which he made between their races and the race of the Christian in life is most felicitous. Observe that between these two races there are certain analogous things and, also, there are certain differences. To the Greek athlete was defined a special course of training, under special laws, which he must rigidly observe. He must follow the rule or he must forfeit the prize, and this kept the contest within proper lines. In the Christian life the man who braces himself for this higher endeavor cannot go outside of a marked career, cannot elect his path, cannot choose an easier way, cannot advance toward God in a manner extemporized out of his own wisdom. He must consent to the way of the road, and unless this is accepted by man's heart he gets at odds at once with God. We have been told by the great Master in this higher school of training, who is at the head of it, always bringing lives into discipline, that there is one way; that there is one

truth, the law of the way; that there is one life, the evolution of these two. Solomon curiously finds the fall of man in the fact of the many inventions of man's mind, the inventions being certain methods of escape from certain burdens and duties. Truly we may say that our own period of life is one abundant in inventions to escape the one way, the one truth and the one life. Men are all candidates in the race in a certain fashion. You can scarcely find a man who will say: "I am not facing things and striving for things that are noble and of good repute." But he proposes to have the course according to his own thought or plan. He would make an invention that would allow himself to escape from the hard trial of bringing his life into a proper attitude toward God. St. Paul insists a man may not do that. He must have the mastery of self, and this law of the Gospel delivers a man of all his vanities, takes away all his conceits and brings him to the stern fact of denial of self, denial of the indulgence of his passions and his impulses. If you will notice these epistles you will observe that the Apostle poses as a racer. He stands by the Greek athlete in contrast. In a certain way, he says, we are all alike. Here is the common plan of the subjugation of certain things in order that a certain end may be attained. Now, the Apostle puts it from his own standpoint in an exceedingly vivid fashion. If we take alone the translation in the text we lose a few of those touches which belong to the original Greek. But the original text brings out clearly, syllable for syllable, the meaning. There are many things you see which show distinctly the similarities and differences between the Greek and the Christian athlete. God does not remit in life this law concerning the training and the course. The Greek athlete was striking back at Paul. He was really Paul's wrong self; he was that carnal athlete, that trained personality of things against God and against immortality. Now, here are two men in a man, and the Apostle makes his soul the arena in which the combat goes on. This is not a sham matter. It summons all the power in him if he would be a conqueror. And so he ran, not as one who swerves from the track, but steadily, with his eye upon the goal. Now, if every young man would make this his ideal in life, if he would find this training-school of principle as fascinating as the training-school of muscle, then we would have a leadership of young men for this nation that would take it out into the broad way and high career which God has ordained for it. But we stop in the flesh and at the muscle. It is of large advantage to get the body into perfect trim for the manipulation of the faculties that are in it, but too often we stop at that lower level where it is simply a question of physical training and think not of the personality within this palace of dust. The strong, clean body ought to have a strong, clean soul to match and to make it, and then you have got his conception of man. We need that training which takes the life up into that higher course and in that other arena, where this Apostle stood. I question not but that a smile —and a somewhat satirical one—passed over the countenances of the Corinthians as they looked on that little man and thought of him as a racer and a boxer, for he was of small stature. But he was the most skilled in that

higher race of any man of his day. He was training a heart that was setting its face toward God and the goal of the eternities. Concentration as well as self-denial belongs to this development of the life on a higher plain. To run a Greek race was to tax and test every part of the physical frame. It was to bring all things into the tense rhythm of one movement, and out of that came the triumph. And that is our demand in this life which the Apostle contrasts with the physical triumph. We go at life haphazard. We think we can chance upon things all right and that this law about the prize need not be so stringent. There are persons who say: "Oh, well, God is going to give it to me, anyway. What is the use of this training?" And so it is with this easy-going, soft-speeched Gospel which men give to one another, disbelieving the old law concerning the soul and its sin. If your life really passes on that great plane of power, it must go up there by the concentration of all its powers. In another epistle this great man refers to the fact of his progress as a progress that never looked behind. He forgot those things he had passed and brought his vision to the things which were before him and gazed at the prize as he ran. Every force in us must go to the front. You will note that there is a prize given to but one man in the Greek race, though a hundred men may run. But on that other path every racer may get his wreath. It is a contest to which all men are summoned. The Apostle summons mankind to this vision; he calls upon all hearts to brace themselves for this endeavor. The crowning may be for many. If you fail of the crown, the cause of the failure must certainly be in yourself. Christ has passed over the course Himself and He changes never. He was not running for Himself, but for a crown for you. The wreath which came to the brow of the Grecian victor was perishable and in a short time crumbled to green dust. The crown for which we must strive is incorruptible. Who talks of the racers who fall out by the way? No one. Yet we have plenty of pictures of the victors and hear much of them. The artist who begins to paint always gets into the academy in his dreams. The man who lays before his heart some cherished ideal and works for its fulfilment slips, stumbles, goes down, is bruised, gets up and starts again, but falls. The gleaming circlet which comes to the forehead of a soul is a circlet of life. The crown of life is a crown which takes up all the man and concentrates him at the top. It is coming up in the man constantly, rising out of his heart. It is life made perfect; here we have life in its imperfect forms. Christ is the parent power of this development of the higher being in manhood or womanhood. He summons you to that race which concentrates all that is in you and makes you the steady follower of a great and loyal plan. With your purpose to run will come counter purposes. Let the young man divinely state his attitude for Christ and righteousness. As he goes on in his course he may swerve. It will be no easy task for you to take up the gauntlet of the world, but it is a task which your manhood must undertake. Your heart soars for the goal in the heavens, and the world comes and drops a golden apple in your path, and the devil throws another. You pick up one, just one, for the joy of

knowing how it tastes. Do it, and you fail; swerve, and the race is lost. There are men who have just swerved once who never got their feet back on the track again, and who have that crown of life only as some vague memory in their remorse. Run that you may obtain. Take the immortality God has given you and make it rise into the bloom which is the crown of life.

CHRISTIANITY AND THE LABOR QUESTION.

By President E. G. Robinson, D.D., LL.D., (Baptist).

To the poor the Gospel is preached.—Luke xi., 22.

For even when we were with you, this we commanded you, that if any would not work, neither should he eat, etc.—II. Thess. iii., 10, 11.

It is alleged that Christianity is allied with the rich as against the poor. —that it is a respectable religion, fostering the cultured, but neglecting the down-trodden; and the attempt is made in our day, by the class of persons who are called by the Apostle "busybodies," to organize hostility to Christianity on the ground that it is in alliance with capital.

One of the evidences which our Lord gave of His Messiahship was in the fact that to the poor the Gospel was preached; not "the Gospel," in the narrow sense in which that word is frequently used nowadays, but in the sense of glad tidings to men burdened with labor and poverty.

The Apostle Paul, in his second Epistle to the Thessalonians, bids his brethren remember that, if any man, no matter what his position or wealth, would not work, neither should he eat.

There was a divine purpose in the condition into which Christ was born. He was born of the laboring class; He was a toiler; He was in the closest sympathy with toilers.

But Christianity is not a class religion; Christ was at home in the house of Zaccheus, the wealthy publican.

All of the Apostles were men who toiled. Thus Paul earned his daily bread by toiling as a tent maker. God gives to every one a hand and a mind, and He bids each to earn his own bread.

Christianity, by its precepts and its spirit, is in sympathy with the laboring classes. The Golden Rule covers the whole ground.

Christianity cultivates diligence and activity, by which the wealth of the race is increased. Its spirit is a spirit of charity and kindliness. Christianity alone teaches us to deny ourselves for the good of others.

Wealth gained honestly, and not by rapine, is the product of Christianity.

The Gospel is the only cure for the diseases of our race. Christianity reforms one at a time; it takes one soul and regenerates it.

Christianity teaches individual right and duty, born of a sense of Christian obligation. Christianity is the sole hope of man; it regenerates the race, one by one, producing in man that state of mind which is the one condition of self-government.—*National Baptist.*

LIVING ISSUES DISCUSSED BY EMINENT COLLEGE PROFESSORS.

DR. BRIGGS'S BIBLICAL THEOLOGY TRACED TO ITS ORGANIFIC PRINCIPLE.

By Professor Robert Watts, D.D., LL.D., Presbyterian College, Belfast, Ireland.

The appointment of a professor in a theological institution is a transaction the importance of which it would be difficult to overestimate. As it is in such institutions that those who are to unfold to men the unsearchable riches of Christ are usually trained, it is manifested that all such appointments must affect for good or evil the vital interests of the kingdom of God. It is this conviction which has stirred to her profoundest depths the Presbyterian Church in the United States, on the appointment of Dr. Charles Augustus Briggs to the newly erected Chair of Biblical Theology in Union Theological Seminary, New York. Impressed with a sense of the importance of the branch of theological study with which the occupant of the chair has to deal, and cognizant of the views of the person selected by the Board of Directors to fill it, the Church has taken the alarm, and in her late Assembly has declined, by an overwhelming majority, to approve of the appointment. As the directors, after taking legal advice, have resolved to adhere to their action in filling the chair, it is likely the case will be transferred to the civil courts.

The wide-spread interest taken in the case on both sides of the Atlantic, the character of the principles avowed by the newly-appointed professor in his Inaugural, and the republication of the Inaugural, together with defences of its teaching by two professors of the Lane Theological Seminary, Cincinnati, with a commendatory introduction by Prof. Bruce, of the Free Church College, Glasgow, may serve as a sufficient apology for an examination of the doctrines thus openly proclaimed at the opening of the present collegiate session.

As my chief subject is the Inaugural I shall not enter at large upon a criticism of the papers furnished by the Lane professors, whom Dr. Bruce pronounces as men of light and leading. The theory of inspiration they advocate is not new, nor is there anything novel in their advocacy of it. Their avowed object is to prove the errancy of Scripture. The theory is simply this, that the men who wrote the Scriptures were gifted with an indefinable species of inspiration, somewhat akin to that possessed by Shakespeare, Milton, or Tennyson, as theologians, but not as historians, scientists, geographers, astronomers, etc. These apologists not only look unmoved upon the attempts of the enemies of the Bible to make good their charges of errancy against it within these departments, but take sides with them and exercise their gifts and draw upon the resources of their scholarship, to discover, and array before the general public, what they regard as evidence of scientific and

historical mistakes and of sanctioned immoralities, or, as Dr. Bruce has expressed it, of "crude morality."

It is not difficult to see the drift and tendency of this theory and its concessions. All that the adversary of the Bible has to do is to deal with it as Dr. Duff and others have done with the sacred books of the Hindus. He has simply to establish against it the existence of errors within the spheres in question. Having done this, his work is done. He can say to these apologists, as Duff said to the Hindus, "If your sacred writers have made mistakes within the sphere of the Natural, and in regard to things subject to human observation, what right have you to claim acceptance for their teaching within the sphere of the Supernatural? If they have proved themselves unworthy of trust in the former, who will credit their testimony in the latter?" Passing then, at once, from further notice of these Lane essays, let us examine the Inaugural which gave occasion to their production, and which has led Dr. Bruce to introduce both it and them to the churches of these lands.

Revealed Theology may be divided into Exegetical Theology, Biblical Theology, and Systematic Theology. Exegetical Theology is so designated because it treats of the exegesis or interpretation of the Sacred Text. Biblical Theology has for its object the tracing of the genesis and development of the religion of the Bible, in a purely historical manner, as it presents itself in both Testaments. Systematic Theology aims at the scientific exhibition of the knowledge of God and the things of God, pointing out the mutual harmonious relations subsisting among the truths it embraces and their harmony with the revelation made through the light of nature, so far as it treats of the same subjects.

It is with the second of these subjects that the chair in question has to deal, and Dr. Briggs very properly takes it as the theme of his Inaugural. It is not unnatural that he should have formed a very high estimate of his subject, or that he should enter upon the discussion of it with enthusiasm. He might, however, have done both without speaking in terms of disparagement of creeds and dogmatic systems. In his letter of thanks to the Board of Directors (pp. 6–7), we have the following comparison instituted between Biblical theology and ecclesiasticism and dogmatism—"Biblical scholars have been long held in bondage to ecclesiasticism and dogmatism. But modern Biblical criticism has won the battle of freedom. The accumulations of long periods of traditional speculation and dogmatism have been in a large measure removed, and the Bible itself stands before the men of our time in a commanding position, such as it has never enjoyed before. On all sides it is asked, not what do the creeds teach, what do the theologians say, what is the authority of the Church, but what does the Bible itself teach us? It is the office of Biblical Theology to answer this question. It is the culmination of the work of exegesis. It rises on a complete induction of all the departments of Biblical study to a comprehensive grasp of the Bible as a whole, in the unity and variety of the sum of its teaching. It draws the line with the teaching of the Bible. It fences off from the Scriptures all the speculations,

all the dogmatical elaborations, all the doctrinal adaptations that have been made in the history of doctrine in the Church. It does not deny their propriety and importance, but it insists upon the threefold distinction as necessary to truth and theological honesty, that the theology of the Bible is one thing, the only infallible authority, the theology of the creeds is another thing, having simply ecclesiastical authority, and the theology of the theologians, or dogmatic theology, is a third thing, which has no more authority than any other system of human construction. Now, Biblical theology aims to limit itself strictly to the theology of the Bible itself. Biblical Theologians are fallible men, and doubtless it is true that they err in their interpretation of the Scriptures, as have others, but it is the aim of the discipline to give the theology of the Bible pure and simple, and the inductive and historical methods that determine the working of the department are certainly favorable to an objective presentation of the subject, and are unfavorable to the intrusion of subjective fancies and circumstantial considerations."

The prominent points of the claim here set up on behalf of Biblical Theology as distinguished from the teaching of creeds and dogmatic theology raise very naturally the question, "Is Biblical Theology itself exempt from the objections here preferred against all dogmatism, and, if so, how has this exemption been secured?" The writer admits that Biblical theologians are fallible men, and that it is doubtless true they err in their interpretation of the Scriptures, as have others. How does it come to pass, then, that their interpretations of the Scriptures are a safer guide to the study of the Bible than the formulated teaching of ecclesiastical creeds, and the systems of dogmatic theologians? It is no answer to this question to say, as we are told, that "it is the aim of the discipline to give the theology of the Bible pure and simple," and that "the inductive and historical methods that determine the working of the department are certainly favorable to an objective presentation of the subject and are unfavorable to the intrusion of subjective fancies and circumstantial considerations." This is no answer to the questions regarding the fact and the mode of the exemption of Biblical theology from the errors charged against the creeds and systems of dogmatic theology. The creeds and dogmatic systems aim to give the theology of the Bible pure and simple, and they follow the inductive methods as well as the system advocated by Biblical theologians. Nor are they forgetful of the historical order observed in the revelation of the economy of redemption, under diverse and successive dispensations. There is no claim that can be advanced, on the grounds here specified, that can be regarded as the exclusive property of Biblical theology. To warrant the claim to pre-eminence it must be shown that the Biblical theologian is a better logician, and therefore less liable to make mistakes in his deductions than the authors of the creeds and the theological dogmatic systems. It is admitted that both exercise the logical faculty, and deduce from the sacred text doctrines which they do not find made ready to their hand. Wherein, then, lie the safeguards which distinguish the theological inductions of the Biblical theologian in point of purity,

or any other Scriptural quality, from the inductions of the men who, in the exercise of this same inductive faculty, have framed the creeds, or the dogmatic systems which have appeared in the history of the Church?

Manifestly the safeguard is not to be sought in greater purity of aim, and it certainly cannot be claimed that the school represented by Dr. Briggs have proved themselves possessed of logical powers transcending those manifested by the master minds who have given to the Church her creeds and her carefully-balanced systems of theology.

It had been wiser for the interests of the higher criticism if Dr. Briggs had not instituted comparisons upon these points. He speaks of the Biblical theology as one unfavorable to the intrusion of subjective fancies, while the higher criticism has furnished him with a Bible which he acknowledges is so different from the Bible of his earlier years, as to be to him a new book, is built upon the subjective fancies of the higher critics, no two of them agreeing in their subjective imaginings. The Bible these men have given the author of the Inaugural is a Bible transfigured from year to year as new critical conjurers have arisen to bewitch their votaries by their enchantments. The Biblical theology based on this ever-changing Bible should be careful about instituting invidious comparisons. Its historical method is subversive of all theology, whether Biblical, symbolical, or dogmatical. One who has taken the trouble of reckoning the number of theories invented by these higher critics in regard to the origin of the books of the Bible puts them down at 747—603 of the Old Testament and 144 of the New, and affirms that they are, with few exceptions, either dead or moribund. Is it from a Bible manipulated by such theorizers that our Biblical theologians are to deduce, and present to the Church of God "the theology of the Bible pure and simple"? Those who identify themselves with the critical system, so fertile of ever-dissolving theories, might be a little more modest in criticising the symbolism or the dogmatism of the Churches, and less forward in claiming for themselves the championship and guardianship of the sacred oracles and the key to unlock their mysteries. One would think that an indispensable preliminary to all such criticisms and claims would be a convention of these higher critics to settle the fundamental vital question, the question of questions, Which of all the new Bibles which the higher criticism has produced is to be the Bible of the future, from which the Biblical theologian is to deduce his Biblical theology? Until this is done his work cannot begin, and Dr. Briggs was rather premature in undertaking, even at the call of the venerable directors of the Union Theological Seminary, the task of erecting the temple of Biblical theology in that institution until the higher critics shall have agreed about the foundation on which he is to build.

But let us test the claim put forth for Biblical theology by our newly-inaugurated Biblical theologian by a specimen of his own workmanship. On page 50 of the Inaugural, speaking of man's original state, he charges Jew and Christian alike with exaggerating man's original innocence and depreciating his ultimate perfection. "Protestant theologians," he says, "have ex

aggerated the original righteousness in order to magnify the guilt of our first parents. They thus come in conflict with ethical and religious philosophy. The Bible is not responsible for these exaggerations. The original man was innocent and sinless, but not possessed of that righteousness and moral excellence that comes only by discipline and heavenly training." Confounding a test of federal fidelity with a means of grace, he adds, "The temptation was a necessary means of grace. Man did not make his progress in the straight lines of faith and obedience, but in the curved line of sin and redemption."

One of the greatest theologians of our age has remarked, "Let a man tell me what his philosophy is, and I shall ask him no questions about his theology." Dr. Briggs has told us in these few sentences what his ethical and religious philosophy is, and has, at the same time, told us how it has affected his views on one of the cardinal points of Protestant theology, viz., the question of man's original state. He rejects the Protestant doctrine on this question because it comes in conflict with his ethical and religious philosophy. His reason for rejecting the Protestant doctrine is that it teaches that the original man was created in knowledge, righteousness, and holiness, while his ethical and religious philosophy teaches that such an estate comes only through discipline and heavenly training. Such is the confession made by our new Biblical theologian, who tells us that "the aim of his discipline is to give the theology of the Bible pure and simple, and to fence off from the Scriptures all the speculations, all the dogmatic elaborations, all the doctrinal adaptations that have been made in the history of doctrine in the Church." Is it not singular that, after starting with such purity of aim, and after fencing "off from the Scriptures the speculations and dogmatic elaborations, and all the doctrinal adaptations that have been made in the history of doctrine in the Church," he should have left a gap in his fence for the admission of a species of ethical and religious philosophy which from the days of Pelagius, its author, has done more to mar the peace of the Church and corrupt her theology than any other principle that could be named? The ethical and religious philosophy which he has admitted through this gap is neither more nor less than the fundamental principle of the Pelagian heresy, which has, in one shape or other, veiled or unmasked, inspired and armed for the conflict all the opponents of the Augustinian and Calvinistic theology from the days of Pelagius till the present. How is it that in fencing off all traditional dogmatism he has reserved an opening for this traditional Pelagian "ethical and religious philosophy"? It is manifest that by the admission of it he has gainsaid all that he has professed about the high "aim of his discipline to give the theology of the Bible pure and simple." He will admit no theological dogma, nor will he accept of any doctrine deduced from the Bible by man which comes in conflict with this "ethical and religious philosophy." In a word, he has abandoned the position that the Bible alone is to have voice in determining his doctrinal deductions from its contents. The Lydian stone by which all its teachings are to be tried, and in conformity with which they

are to be formulated, is the principle that "righteousness comes only by discipline and heavenly training." This is the generative principle of his theological system, and we must conclude that it will govern him in all his utterances as professor of Biblical theology.

But leaving him to reconcile the claim advanced to absolute Biblical purity of aim and method, with the admission of this Pelagian factor, let us consider its bearing upon the leading facts and doctrines of the sacred record. How must it affect (1) the Scripture account of the creation of the first Adam; (2) the account given of the creation of the second Adam; (3) the account given of the estate in which men are born into this world; (4) the bearing of this principle upon the Scripture doctrine of the new birth; and (5) its bearing upon the doctrine of sanctification? Having examined the theological consequences of this principle, it will be in place to consider its claims to take rank as a principle or law of "ethical and religious philosophy."

1. Let us see how this principle must affect one's views regarding man's original state. The Scriptures teach that "God created man, male and female, in His own image, after His own likeness." Dr. Briggs objects to the Protestant interpretation of this account of the creation of man, which infers from it that man was created in the possession of righteousness and moral excellence. This, he alleges, comes only by discipline and heavenly training. There can be no doubt about the antagonism between the principle in question and the Protestant doctrine of the estate in which our first parents were created. That doctrine is briefly stated in the shorter catechism of the Westminster divines in answer to the question, "How did God create man?" The answer given is, "God created man, male and female, in His own image, after His own likeness, in knowledge, righteousness, and holiness, with dominion over the creatures." Such is the Protestant doctrine of the moral state of man in virtue of the creative act, and it is manifest that no one holding the principle that such moral qualities "come only by discipline and heavenly training," could, conscientiously, accept the Protestant doctrine on this point. How Dr. Briggs managed to hold the one and subscribe the other is a problem. According to the Inaugural, man's original estate, so far as "righteousness and moral excellence" are concerned, was one of mere negation. He did not possess such righteousness or moral excellence, and was innocent before God without it. According to the standards, subscribed only a few minutes previously, our first parents were created in God's own image and likeness in possession of knowledge, righteousness, and holiness. Dr. Briggs alleges that this is a Protestant exaggeration of man's original estate, and rejects it because it is (as it unquestionably is) in conflict with his ethical and religious philosophy. It would be interesting to know by what species of ethical and religious philosophy he justified himself in subscribing that which he must have looked upon, at the time he subscribed it, as in conflict with ethical and religious philosophy. He must have had some way of reconciling his previous profession and his subsequent utterance, but it must be a way unknown to ordinary "ethical and religious philosophy."

But let us see whether the Protestant doctrine on this subject is in conflict with genuine Biblical theology. If, as that doctrine teaches and the Bible expressly affirms, man was created in God's own image and likeness, what reason is there for alleging that this image and likeness did not embrace "righteousness and moral excellence"? Is it possible to conceive of a moral agent possessing such an image and yet being destitute of these qualities and existing in a merely negative state of so-called innocency without bias of inherent principle toward good or evil?

In so far as such a one lacks these qualities, in so far does he lack conformity to the divine image. If we are to take the testimony of the Bible "pure and simple" as our authority on this vital point, it is in these qualities that the divine image pre-eminently consists, for when, through the provisions of the economy of grace, the lost image is restored, the subject of the restoration is "renewed in knowledge after the image of Him that created him" (Col. iii., 10), and "after God is created in righteousness and true holiness" (Ephes. iv., 24). Manifestly, these passages teach that the image of God embraces the very qualities which Dr. Briggs's "ethical and religious philosophy" excludes as unattainable save through "discipline and heavenly training."

2. This "ethical and religious philosophy" is clearly at war with the doctrine of the Incarnation. The expression, image of God, is employed in Scripture to indicate the transcendent moral beauty and perfection of the Son of God. He is "the image of the invisible God" (Col. i., 15). He is "the brightness of His glory and the express image of His essence" (Heb. i., 8). Are we then to eliminate from this image of God, as exhibited in the Incarnate Son, whom to see was to see the Father, the qualities of "righteousness and moral excellence," because the possession of such qualities prior to His moral activities would be out of keeping with Dr. Briggs's "ethical and religious philosophy"? It is true the Scriptures speak of Him as increasing in wisdom and stature and in favor with God and man (Luke ii., 52), but they never speak of Him as increasing in holiness, or growing in moral purity. The Pelagian Canon excludes all such subjective states as impossible in a moral agent, until he exercises his moral faculties, and Dr. Briggs's is not at liberty to limit its operation to any particular class of moral qualities. If, therefore, moral excellence includes moral purity, this "ethical and religious philosophy" must eliminate moral purity from the estate of the Man Christ Jesus as generated by the immediate agency of the Holy Ghost, under the overshadowing power of the Highest! Prior to the exercise of His mental and moral faculties as a man, however, even from His inception in the womb of the Virgin, the Scriptures teach that He was holy, a moral quality which, according to Dr. Briggs, comes only by discipline and heavenly training. This was evidently the doctrine propounded by the Angel Gabriel at the Annunciation. "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke i., 35). The ethical and religious philosophy which negatives the Protestant doctrine of the crea-

tion of man, must also set aside the Scriptural doctrine of the Incarnation of the Son of God. And this is Biblical theology forsooth! If Adam could not have been created in a state of positive holiness, and could not have possessed those qualities which enter into the conception of moral excellence, for the reason assigned, viz., that such qualities "come only by discipline and heavenly training," it must follow (for the Pelagian Canon will allow of no exception) that, prior to the exercise of his moral faculties under "discipline and heavenly training," the Man Christ Jesus was not possessed of righteousness or moral excellence.

Here, then, are two of the plainest doctrines of the Bible which cannot abide the test of this Pelagian philosophy, and which must be excluded from the future system of Biblical theology that is to be elaborated by Professor Briggs and inculcated upon such of the future ministry of the Presbyterian Church as may be committed to his care. If these youths are to accept his teaching and recognize the ethical and religious philosophy from which it flows, they must go forth as heralds of this novel Biblical theology and inform the people that neither the first Adam nor the second Adam was created "in knowledge, righteousness, or holiness," and that these moral qualities in both cases were the outcome of the exercise of their moral faculties under discipline and heavenly training.

3. Equally manifest must be the bearing of this same "ethical and religious philosophy" upon the doctrine of original sin, viewed simply as a subjective state. The estate into which the fall brought mankind is an estate of sin and misery, and the sinfulness of this estate consists in "the guilt of Adam's first sin, the want of original righteousness, and the corruption of our whole nature, commonly called original sin, together with all actual transgressions which proceed from it." The doctrine propounded here is, that men enter this world in a morally corrupt state, and that this estate is not the product, but the cause, of all actual transgressions. Now the question here is, Can this doctrine abide the application of the Pelagian test? If the moral qualities of righteousness and moral excellence cannot be concrete, and must be the result of a prior exercise of the moral faculties, will it not necessarily follow that the evil qualities embraced under the conception of moral corruption must be the offspring of the unlawful and vicious exercise of these same powers of the soul? If good moral qualities cannot come into being save through the exercise of the moral powers, on no principle of ethical or religious philosophy can it be shown that bad moral qualities can originate in the soul of a moral agent until that agent shall have performed immoral acts. If, as the Pelagian maxim teaches, moral character be a thing of acquisition, the product of moral action, no child born into the world can at its birth, and prior to the exercise of its moral powers, be regarded as existing, as our standards teach it does, in a state of moral corruption. Pelagius and Celestius taught that "*omne bonum et malum quo vel laudabiles vel vituperabiles sumus, non nobiscum oritur, sed agitur a nobis—et ut sine virtute, ita et sine vitio procreamur.*" That is, all good or evil, on account of which we are worthy of

praise or blame, does not come into being with us, but is the result of our own action . . . and as we are procreated without virtue so are we also without vice. Such is Dr. Briggs's "ethical and religious philosophy" as expounded by its authors, and there is no need of argument, to satisfy any person of ordinary intelligence, that it sets aside the Scripture doctrine of original sin as set forth in the standards of the Westminster divines. Dr. Briggs by his act of subscription proposed to hold the latter, and in his Inaugural avowed the former, as the organic principle of his Biblical theology, and we must leave him to solve the "ethical and religious" problem created by his action on the very solemn occasion of his inauguration. Perhaps he may have satisfied himself, as Mr. George Ward, Fellow of Balloil College, Oxford, one of the principal leaders in the Oxford movement, did, by signing the standards in a "non-natural sense" which were all one with signing them in a sense not natural.

4. But the difficulties multiply, and are intensified, once we enter the sphere of the application of redemption, and consider the bearing of this "ethical and religious philosophy" upon the doctrine of regeneration. As stated in the Shorter Catechism, the Spirit not only convinces us of sin and misery, but also enlightens our minds in the knowledge of Christ, and renews our wills and both persuades and enables us to embrace Jesus Christ as He is offered to us in the Gospel. There could be no more truly Biblical summary of the points embraced in the doctrine of regeneration than is given in the above account of effectual calling. By the direct agency of the Holy Spirit, acting correlatively to the divine objective revelation, the mind of the sinner has such a view of his sin and moral wretchedness, and such a view of Christ as He is offered in the Gospel, as he could never acquire through any process of discipline or heavenly training. Nor is this all; not only is his mind enlightened, but his will is renewed, and he is persuaded and enabled to embrace the Saviour thus revealed by the supernatural agency of the Holy Ghost. This representation is in full accord with our Saviour's own account of this fundamental change, in His conversation with Nicodemus—John iii., 3–5. In the third verse He informs Nicodemus of the necessity of this radical change in order to *see* the Kingdom of God, and in the fifth verse He informs him of the necessity of it in order to *enter* the kingdom. In a word, both the *intellect* and the *will* must undergo this change. He conditions the spiritual action of both the cognitive and conative powers of the soul upon the previous action of the Holy Spirit, which He likens to a new genesis of the man.

. Our Saviour was evidently not of Dr. Briggs's opinion, that moral character cannot originate in a moral agent prior to his own moral activities, or that "righteousness and moral excellence comes only by discipline and heavenly training." His verdict on this point is that prior to a change which the Spirit of God alone can effect, a change which is equivalent to a recreation of the soul in all its powers, the sinner can have no right apprehension of divine things, and can have no saving knowledge of them, or desire to possess them.

This doctrine pervades both Testaments. Thus—Jeremiah, xxxi., 33; Heb. viii., 10—God promises to make a new covenant with His people, putting His law in their inward parts and writing it in their hearts. Here we have the same principle, antecedent divine action, reaching to the roots of man's spiritual nature, and producing knowledge of God and observance of His covenant, prior to the "discipline and heavenly training," through which alone, if we are to credit this new Biblical theology, such a moral subjective state could be produced. Such is Christ's estimate of this change and of the necessity of it, prior to all spiritual action on the part of the soul, that He compares it to the change that shall take place at the resurrection of the dead. "The hour is coming and now is when the dead shall hear the voice of the Son of God, and they that hear shall live. . . . Marvel not at this, for the hour is coming when all that are in the graves shall hear His voice, and shall come forth, those who have done good unto the resurrection of life, and those who have done evil unto the resurrection of condemnation"—John v., 25–29. In Ephesians i. and ii., the Apostle employs this same figure of the resurrection, to illustrate the mighty revolution that takes place in all the elements of man's moral nature, when he is quickened from his natural estate of spiritual death, into one of spiritual life. He compares the change to the change which took place when God raised Christ from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. The Apostle seems to labor for language to convey to the Ephesians some conception of the greatness of the power by which a sinner dead in trespasses and sins is made alive and united with Christ in all the stages of His elevation, from the tomb of Joseph to the throne of God, in the heavenly places. It is evident that the Apostle did not write this account of this spiritual change under the inspiration of the "ethical and religious philosophy" which teaches that the moral excellence which such a change implies comes only by discipline and heavenly training. Dr. Briggs enumerates several barriers which have been erected by ecclesiastics and dogmaticians, between the people and "the theology of the Bible pure and simple" but this barrier of his own Pelagian "ethical and religious philosophy" stands erect and frowning between himself and the vital doctrine of the new birth, as propounded by Christ Himself and His Apostles. Here again he is in a strait between the two. He must abandon his organic theological principle, or abandon the Scripture doctrine of regeneration—a doctrine so clearly expounded in the standards to which he had set his hand and seal on the day of his inauguration.

Few of the singular propositions of this singular Inaugural have drawn forth so much criticism as its avowal of the doctrine of "progressive sanctification after death." "There is," we are told, "no authority in the Scriptures, or in the creeds of Christendom, for the doctrine of immediate sanctification at death. . . . Progressive sanctification after death is the doctrine of the Bible and the Church." Before giving expression to this doctrine Dr.

Briggs had subscribed the doctrine of the Westminster Standards on this subject, which is briefly thus given in the Shorter Catechism—"The souls of believers are at their death made perfect in holiness, and do immediately pass into glory, their bodies being still united to Christ, do rest in the grave till the resurrection." Dr. Briggs tells us that "there is no authority in the creeds of Christendom for the doctrine of immediate sanctification at death." Well, here is one of the chief creeds of Christendom, and one, too, which he had subscribed a few minutes before he made this statement, which affirms what he denies on this very point. It says that "the souls of believers are at their death made perfect in holiness, and do immediately pass into glory"; while he, after affirming in the most solemn manner that this was a part of his faith, immediately tells his auditors that such doctrine is contained in no creed of Christendom! He even in a foot-note refers, in proof of this statement, to the Confession of Faith, chap. xiii., a chapter which treats of sanctification in this life, while he gives no hint of the fact that chap. xxxii. expressly affirms what he denies, viz., that the souls of the righteous are at death made perfect in holiness. Such treatment of these immortal Standards can only serve to shake confidence in the cause it is designed to serve. Dr. Briggs's "ethical and religious philosophy" demands a progressive sanctification, as sanctification, according to its teaching, comes only through discipline and heavenly training, either here or hereafter. Hence our Standards must give way to his Pelagian "ethical and religious philosophy," and as the believer is imperfect in this life, he must be subjected to ethical and religious discipline in the future state. Here is the key to his *post-mortem* sanctification. His theory is not determined by "the theology of the Bible pure and simple," but by the fundamental canon of the Pelagian heresy.

Having seen the bearing of Dr. Briggs's "ethical and religious philosophy" upon the chief facts and features of the economy of redemption, let us examine the principle underlying it, as expounded by himself. This principle, he informs us, is that "righteousness and moral excellence comes only by discipline and heavenly training." In other words, moral qualities come into being only through the moral activities of moral agents, and can have no existence prior to such exercise of the moral faculties. Against such Pelagian dogmatism it is here claimed that it is one of the commonplaces of ethical and religious philosophy—that all moral and religious action, in order to be recognized as such, must proceed from moral and religious principles. Such is the verdict of sound moral science, and sound religious philosophy. They both reiterate the verdict of Scripture, that the tree is known by its fruit, and that an evil tree cannot bring forth good fruit nor a good tree evil fruit. The order ordained by God is, first make the tree good and then its fruit will be good. A good man out of the good treasure of his heart bringeth forth good things, and an evil man out of the evil treasure of his heart bringeth forth evil things, for it is out of the abundance of the heart the mouth speaketh.

This is Scripture, it is Biblical theology, and it is "ethical and religious philosophy" as well. It would be recognized as the truth on the subject the

wide world over. In the judgment of the race actions flow from principles, and moral actions from moral principles. So obvious is this relation of principle to action, that all men recognize it in their judgment of the actions of their fellow-men. An action is never adjudged bad or good apart from the principle by which the agent has been actuated. The agent himself is judged of as morally good or morally bad according to the principle revealed in his actions. The moral quality revealed in the action is ever regarded as having its habitat in the moral agent, and as constituting part and parcel of his moral character. On this assumption are based all forecasts of the actions of individuals. We venture to predict the character of the actions of particular individuals, and write out, on their behalf, certificates, because of our faith in the principles by which their actions, as far as known to us, have been governed.

Besides, the principle involved in this discussion is recognized in all righteous jurisprudence. No jury will convict an accused party on the ground of an overt act pure and simple. Take, for example, the case of one accused of murder. The prosecution must not only prove that A has killed B, he must prove that A was moved thereto by malice aforethought, and that the deed of blood was the outcome of such cherished malice. If the defence can prove that A acted unthinkingly, or that he acted in defence of his own life, or the lives of others, no righteous jury will find a verdict of guilty against the accused. Indeed it was on this principle that the cities of refuge were instituted in Israel. They were appointed for the protection of the man who might have slain his neighbor unwittingly, and who had not hated him in time past. When a case of this kind occurred, and the slayer succeeded in reaching one of these cities before he was overtaken by the avenger of blood, he was safe until the congregation decided concerning his guilt or innocence. The point to be decided by those who investigated the case was the one in question here. Was the act the result of premeditated malice, or was it done unwittingly and without cherished hatred? It is manifest that this entire institution was based upon the principle that overt acts have, in themselves, no moral character, as good or evil, but take their character, not only from their matter, but also from the character of the motives and springs of action which give them birth.

This principle is so plain in itself and is so intimately interwoven with the institutions of the Bible and of civilized nations, that one feels like apologizing for occupying time in stating and defending it. The only excuse for doing so is, that our new professor of Biblical theology has failed to discover it in the Bible, and has accepted in its stead its ethical and religious antagonist. But if the principle now established be valid, what becomes of Dr. Briggs's theology, which is built upon the principle that "righteousness and moral excellence comes only by discipline and heavenly training"? The higher criticism is ever boasting of its science and philosophy, but its claims to scientific or philosophical rank, if we are to judge of them by this specimen, are certainly not well founded. The principle avowed is in direct conflict with one of

the most clearly established principles of "ethical and religious philosophy," and as we have seen, if recognized within the sphere of the remedial economy of grace, would supersede the necessity of the office of the Holy Ghost in applying the redemption purchased by Christ. As Dr. Briggs, in his remarkable book entitled "Whither," concedes a high place, even the *locus primarius* in the future federation or future union of the Churches of Christendom, to the Latin or Roman Church, he was, perhaps, indicating the concessions he is ready to make to that Church on the question of the original state of man. That Church holds that original righteousness was an admirable gift bestowed upon man subsequent to his creation. He was man possessing all the essential attributes of man, prior to the bestowal of this admirable gift, and notwithstanding the absence of this gift, and despite the tendency of the lower powers of his constitution to rise in rebellion against the higher, he was innocent and sinless. There is not time to point out Rome's reason for thus representing man's original state as purely negative, further than to say that the position is essential to her doctrine of works of supererogation; for if the subjective estate of concupiscence which underlies and mars all man's moral activities is to be taken into account in judging of his moral achievements, there is not much hope of his attaining a position of moral excellence which transcends the requirements of the moral law and leaves a surplus to be funded for the benefit of others, as the Church, as the administratrix of the grace of God, may in her wisdom decide. There is, however, this difference in favor of the Romish view as compared with the doctrine of the Inaugural. Rome teaches that righteousness was bestowed upon the first man as an admirable gift, while Dr. Briggs denies the possibility of righteousness coming in any way save through means of discipline and heavenly training. His concession to Rome, therefore, is a vain concession. She will not accept even of the position of pre-eminence he is willing to concede to her, on the condition that she shall tolerate, in the symbol of the future federal organization, a principle which involves the denial of her prerogative to infuse, through the medium of the sacrament of baptism, a grace which constitutes the subject of it righteous before God. This leads to an examination of what the Inaugural propounds on the subject of the authority of the Church.

"There are," we are told, "historically three great fountains of divine authority—the Bible, the Church, and Reason." Having specified these as the three great historic fountains of divine authority, Dr. Briggs singles out the Church from its secondary place in the enumeration and sets it in the forefront as follows:

"1. The authority of the Church.—The majority of Christians from the apostolic age have found God through the Church. Martyrs and saints fathers and schoolmen, the profoundest intellects, the saintliest lives, have had this experience. Institutional Christianity has been to them the presence chamber of God. They have therein and thereby entered into communion with all saints. It is difficult for many Protestants to regard this experience as any other than pious illusion and delusion. But what shall we

say of a modern like Newman, who could not reach certainty, striving never so hard, through the Bible or the reason, but who did find divine authority in the institutions of the Church? Shall we deny it because it may be beyond our experience? If we have not seen God in institutional Christianity it is because the Church and its institutions have so enveloped themselves to us with human conceits. Divine authority has been so encased in the authority of popes and councils, prelates and priests, ecclesiastics and theologians, that multitudes have been unable to discern it, and these meditators of redemption have so obtruded themselves in the way of devout seekers after God that they could not find God" (pp. 24–25).

According to Dr. Briggs, the Church is one of the "three great fountains of divine authority." The proof he gives of this claim is, that "the majority of Christians from the apostolic age have found God through the Church." It is difficult to see the connection between the proof and the claim. Does it follow from the fact that men "have found God through the Church" that the Church is one of the "three great fountains of divine authority"? It is one thing to find God through the instrumentality of the Church, and another, and a very different thing, to accept Him on the authority of the Church. To accept God upon the authority of the Church is not to exercise true faith. To do so were simply to repose one's faith upon the Church herself. This would not be true faith. Genuine faith rests upon higher ground. It believes God. "Abraham believed God and it was counted unto him for righteousness." "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have eternal life." "Ye believe in God, believe also in *Me*." From Genesis to Revelation there is no instance of a command or a counsel to believe in the Church, or to believe anything on the mere authority of the Church. Neither prophet nor Apostle ever pointed to himself as the object of faith or as speaking in his own name. The call the Church has been commissioned to give precludes the possibility of her accepting any such objective position. The call she is to give is a call to "repentance towards God and faith in the Lord Jesus Christ," and the faith and obedience of him who accepts that call terminates, not on the Church, but upon God as He is revealed in Christ.

The case of Newman, cited in confirmation of this claim to divine authority on behalf of the Church, while it puts his meaning beyond doubt, is very far from establishing his position. The passage he quotes from Newman's "Apologia" points to a very different conclusion. Newman says, in this very passage—"I was not conscious to myself on my conversion of any difference of thought or of temper from what I had before. I was not conscious of firmer faith in the fundamental truths of revelation or of more self-command; I had not more fervor; but it was like coming into port after a rough sea; and my happiness on that score remains to this day without interruption." The object of Dr. Briggs is to magnify the authority of the Church, and to help him in this glorification of her authority he cites the case of Newman, who, he says—"could not reach certainty, striving never so hard,

through the Bible and the reason, but who did find divine authority in the institutions of the Church." His witness, however, is no sooner in the witness-box than he testifies that he had found salvation ere ever he had entered into the portals of the Church of Rome. Whatever else he found within her pale he did not, if we are to accept his own testimony, find a firmer faith in the fundamental truths of Christianity. He had as firm a faith in these truths before he abandoned Protestantism for Roman Catholicism as he had afterwards. How does this testimony prove that Newman found in the Church what he failed to find through the Bible or the reason? Surely a man who has a firm faith in the fundamental truths of revelation has found God, and as Newman possessed such faith, as he tells us he did, prior to his conversion to Rome, wherever else he found that faith, it was not through the instrumentality of her institutions or her authority.

It is not the object of this criticism to ignore or set aside the testimony of the Church. The object is to clear this subject of the province of the Church in the economy of grace from the confusion in which it has been involved in this singular Inaugural. Even were it true that the Church is one of the three great fountains of divine authority, the question must of necessity arise, What is meant by the Church? According to the Inaugural, the idea of the Church is merged in the general vague conception of what the author calls "institutional Christianity." To martyrs and saints, fathers and schoolmen, the profoundest intellects and the saintliest lives, "institutional Christianity has been the presence chamber of God." There is certainly need of discrimination here, which is not to be found in this Inaugural. On the contrary, its author employs the term in a sense well fitted to perplex and confound his hearers. He makes it embrace the Church of Rome, and, as we have just seen, informs us that Newman found in her institutions that certainty and divine authority which he could not find through the Bible or reason, though Newman himself tells us in the very passage relied on that he had found a firm faith in the fundamental truths of revelation before his conversion to the Romish Church. Scott's "Force of Truth" and Scott's "Commentary" were instrumental in imparting to him a faith in the fundamental truths of revelation which was not made firmer by the ministrations of Rome.

Newman's case, therefore, cannot be cited to prove the doctrine of the Inaugural, that the Church is one of "the three great fountains of divine authority." It was not on the authority of the Church of Rome that Newman accepted the fundamental truths of revelation. There were more reasons for saying that Newman's faith rested on the authority of Thomas Scott, whose forcible presentation of truth and expositions of the Bible convinced his intellect and won the confidence of his heart. It is time that these eulogies of Rome through compliments to Newman were brought to an end, and that Protestants ceased to use his hymn, "Lead, kindly light," which is simply the record of his progress Romeward. The part taken by Rome in the salvation of Newman cannot, for a moment, be put in compar-

ison with the service rendered him by Scott. Scott's administration was primary and antecedent, Rome's secondary and *ex post facto.* If there is to be any claim to divine authority advanced for either, the priority certainly belongs to Scott and not to Rome. But neither Scott nor Rome can be recognized as a fountain of divine authority. Whatever of truth he learned from Scott was invested with an authority which was not imparted to it by Scott. The fundamental truths of revelation have their origin in no finite fountain, whether individual or corporate. Their sole fountain is the infinite mind of the infinite Jehovah; and from that fountain no one save the Spirit of God can bring them forth. This the Spirit has done and by His inspiring agency has placed them on record. The relation of the Church to this record is not that of a fountain to the streams that issue from it, but that of a herald whose business is to cry, "Ho! everyone that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat, yea, come, buy wine and milk, without money and without price." To speak of the Church as the fountain of authority is to confound the herald with the waters to which she is commissioned to invite the thirsty. Rome, and her imitators in *Lux Mundi*, may claim for the Church the prerogative of placing the stamp of authority upon the Word of God, and may thus claim to be, as the author of the Inaugural describes her, a fountain of divine authority; this is to reverse the relation which obtains between the Church and the Word. The Word itself is the sole fountain of divine authority, and the Church possesses no authority which she has not received from the one divine fountain of the divine Word. Her function is ministerial and not magisterial. She can, on her own authority, enact no law to bind the conscience; she can make overture of no promise to the acceptance of faith, for which she cannot adduce the testimony of the written Word. Her functions are executive, and not legislative, and the organization that forgets this distinction, and arrogates to itself legislative prerogatives, is usurping, as Rome has done, the royal prerogatives of the sole King and Head of the Church.

But what our author concedes to Rome with one hand, he takes away with the other. In the very same paragraph in which he represents her as imparting to Newman that certainty and assurance of divine authority which he could not reach through the Bible or reason, he immediately prefers against her the following charge: "Divine authority has been so encased in the authority of popes and councils, prelates and priests, ecclesiastics and theologians, that multitudes have been unable to discern it; and these mediators of redemption have so obtruded themselves in the way of devout seekers after God that they could not find Him." How are the two ends of this paragraph to be reconciled? In the same breath we are told that Newman found certainty and divine authority in the Church of Rome, and then we are told that this divine authority was so encased in the authority of popes and councils, prelates and priests, ecclesiastics and theologians, that multitudes have been unable to discern it; and that these mediators of redemption have so obtruded themselves in the way of devout seekers after

God that they could not find Him. If, then, Newman found divine authority in Rome, he must have found it by turning a deaf ear to popes and councils, prelates and priests, ecclesiastics and theologians, and by ignoring those mediators of redemption which she obtrudes in the way of devout seekers after God. That is, he found in Rome that which he could not find within the pale of Protestantism, by clearing out of his pathway popes and councils, prelates and priests, ecclesiastics and theologians, and the whole array of her mediators of redemption! How much of Rome was left to instruct him after such clearance it would be difficult to determine. Stripped of those accessories, Rome is not Rome. Without her popes and councils, and prelates and priests, and ecclesiastics and theologians, and mediators of redemption, she is no longer distinguishable from that Protestantism within whose pale, under the teaching of Thomas Scott, he found that firm "faith in the fundamental truths of revelation" which, notwithstanding all the higher prerogatives claimed for her by the author of this Inaugural, Newman himself confesses he was unable to increase.

One of the sources of obscurity and confusion exhibited in this Inaugural is the lack of clear definition of terms. This is very manifest in the author's vague use of the term Church. If the Church be, as he affirms, a great fountain of divine authority, it is certainly a matter of vital importance for those who are in search of divine authority, that they should be very definitely informed regarding what is meant by the Church. It is true Dr. Briggs quotes on this point the Confession of Faith, which gives one of the best definitions of the Church that has ever been framed by uninspired men; but, singularly enough, he omits the first clause of the passage specified, that clause on which the whole ecclesiology of the Westminster divines is built; that clause in which they define the invisible Church as consisting of "the whole number of the elect which have been, are, or shall be gathered in one under Christ the Head thereof." This is a grave omission, for this is the Scriptural ideal of the Church, and all external organizations are recognized as part and parcel of the true Church only upon the assumption that their members are members of this invisible mystical body of Christ. It is to this body that all the promises are made, and to it alone belong all the prerogatives and attributes which the Scriptures ascribe to the Church. Even granting then that the Church is a "great fountain of divine authority," it does not follow that this is true of the several external organizations bearing the name of Church. Dr. Briggs has omitted to tell his audience what the Westminster divines affirm about all such organizations erring. They teach that they may err, and have erred, and it is needless to say, that, both under the Old Testament and the New, the outward visible organization has erred from the truth, even in relation to questions affecting the foundation of the economy of Redemption. Was the Jewish external organization a "great fountain of divine authority," when through its Sanhedrim it condemned our Lord to death for claiming to be the Son of the Living God? Was the Church of Rome "a great fountain of divine authority" when through its

head, Pope Liberius, it placed the stamp of its authority upon the Arian heresy, or when, in later times, it condemned to the stake the servants of God because they contended earnestly for the faith delivered once for all to the saints, or refused to recognize the blasphemous claims advanced in behalf of the Roman See? Or, to come to our own day, was Rome a "great fountain of divine authority" when, through the Vatican Council, it passed the dogma of the infallibility of the pope? Or, to come still closer to the practical working of the theory propounded in this Inaugural regarding Church authority, how is it to be reconciled with the action of the directors of Union Theological Seminary, who have resisted the decision of the General Assembly of the Presbyterian Church in the United States, and have resolved to adhere to their action in transferring Dr. Briggs to the newly-instituted Chair of Biblical Theology in that seminary? Certainly neither the directors nor Dr. Briggs can regard that Assembly as a great fountain of divine authority. From the action of the directors in taking legal counsel we are warranted in the inference that they, at least, whatever the author of the Inaugural may think, regard the courts of civil law as a higher fountain of authority than the courts of the Church.

The theory, therefore, won't work, and the reason it won't work is that it is unscriptural, and is in conflict with the convictions of all intelligent Christians. No intelligent Christian accepts the decision of any ecclesiastical assembly simply on the ground of its authority. Its decisions must be established by appeal to the Word of God, and it is only when thus fortified that any intelligent Christian bows to it as authoritative. In other words, the ultimate authority in the Church is Christ, her King and Head, and His Word alone has any authority in her councils or decisions. To submit to the decisions or commands of any Church, whether papal or Protestant, simply on the ground of her own authority is, as our Standards teach, to betray true liberty of conscience.

The primary mistake in the construction of this Inaugural is to be found in its divisions. Its author tells us that "there are historically three great fountains of divine authority—the Bible, the Church, and the Reason." These are, according to Dr. Briggs, "the sources of divine authority." It would have prevented much confusion of thought, as well as much erroneous dogmatism, had he taken as his subject, "the sources of theology," and given as his divisions the Bible, external nature, and the moral constitution of man. As his subject was theology, such should have been his all-dominant theme throughout, and these sub-divisions of its sources would have enabled him to keep his theme ever present throughout the entire discussion. Instead of this natural, common-sense method of dealing with the subject proper to his chair, he throws theology aside, and substitutes for it the "sources of divine authority," and gives, as one of his sub-divisions, "the Church," which turns out to be an equivocal term, as in defining it he omits that clause of the Confession of Faith which is the key to all genuine Protestant ecclesiology, and apart from which, and the limitations it implies, any visible organization

which may choose to arrogate to itself ecclesiastical prerogatives, may call itself a Church, and claim to be a fountain of divine authority. Had he adopted the course suggested, his theme, from beginning to end, would have been the knowledge of God and divine things, as revealed in the Bible, in external nature, and in the moral constitution of man. Following this method he would have had a fine opportunity to magnify Biblical theology to his heart's content, pointing out the fact, that there is nothing of God or of divine things revealed in external nature or in the moral constitution of man that is not given, again and again, in the Bible, and stamped with the seal of divine authority. To come down from this high platform to talk of the Church, as undefined, as a source of divine authority, exalting it above the Bible itself, was to belittle the whole subject, and to clothe with confusion the entire discussion. There is nothing proper to the chair or to the occasion which would not have come under one or the other of the above divisions. The only disadvantage incident to such a method of treatment would have been that under it Dr. Briggs could not have availed himself of the occasion to impeach before the general public all traditionalism, all ecclesiasticism, and all dogmatism, and all dogmaticians. This disadvantage, however, would have been more than counterbalanced by this method, as it would have kept him from perpetrating the palpable contradiction of condemning ecclesiasticism, traditionalism, and dogmatism, and then turning round and pronouncing a panegyric upon the Church of Rome, whose bad pre-eminence in all these departments has justified her enrolment as the mystery of iniquity.

There is all-pervading characteristic of this Inaugural which impresses one unfavorably, namely, its spirit of self-confident boasting and avowed contempt of the theological labors of almost all theologians save those who have had the honor of taking part in his own theological education. On page 41 we have the following account of the critical exploits of the "higher criticism": "We have undermined the breastworks of traditionalism; let us blow them to atoms. We have forced our way through the obstructions; let us remove them from the face of the earth, that no man hereafter may be kept from the Bible, but that all may freely enter in, search it through and through, and find God enthroned in its very centre." The "we" here means the critics, but the Inaugural does not tell us what wing or arm of the critical array has had the honor of these marvellous critical achievements. Of course this "we" must be regarded as embracing Dr. Briggs himself, and if we are to accept his own estimate of his critical prowess, he must have taken a foremost place in these mining operations, and he is sure to be heard of, if not seen, after the critical dynamite has exploded.

These critics are in their operations somewhat like the men of dynamite in the army of the Irish Nationalists, who thought that by exploding a few of their cartridges in the Tower of London and other public places they could cause the British Empire to totter to its overthrow. The advocates of this species of warfare, however, have found to their cost that the "resources

of civilization are not yet exhausted." And so may these boasting critics, even with Dr. Briggs bearing in their rear the critical explosive in the one hand, and his Pelagian *fusee* in the other, find, when the noise of the explosion has subsided and the smoke has cleared away, that the old historic fortress is still there, and that they themselves, after imperiling their critical lives and limbs, have been shut up in some critical keep under the custody of some competent critical warder. Walls that have withstood 747 such mining operations as Dr. Briggs boasts and threatens, are very likely to withstand the 748th explosion, however large the critical cartridge and however critically it may be laid. Such is the Biblical theology which Prof. Bruce, of the Free Church College, Glasgow, commends to the Churches of these lands! It is unbiblical, unscientific, uncritical, unethical, and untheological, and rests upon a Pelagian fundamental as its ultimate organic principle.—*The Witness, Belfast.*

SELF CONTRADICTIONS.

By Joseph Cook, Boston.

Next to what a man says on his death-bed, a public confession of faith, made when uniting with the Church, is evidently the most solemn thing a human being can say; perhaps quite as solemn as anything uttered on a death-bed. For a man to remain in an evangelical Church and be a Universalist, when he has taken publicly as his own, and all this voluntarily, before high Heaven, the confession of faith of an evangelical Church and to be everywhere understood as having evangelical views, is an ethical monstrosity. That I know would not occur often, except on account of the unrest that the higher criticism has thrown into a few modern circles. Let these men who hold unevangelical opinions have the courage of them, and go out and associate with those who are engaged in the dissemination of those opinions in the world. I do not limit any man's liberty to act for himself, but I should like to limit the liberty of some men to act for others, and make others indirectly responsible, as Church members, for entirely unevangelical opinions. It is outrageous for Church after Church to be blocked in its evangelical activities by a small minority who insist on remaining under the wings of an evangelical Church, while they cherish and defiantly champion in private utterly unevangelical positions. And let us, who hold by the faith that has conquered the centuries, be meek and gentle; but let us not be afraid, with Paul and John, to champion the severe truths, as well as the tender truths, taught by our Lord and Saviour. We shall not launch thunderbolts at any man, but we are puny Churches indeed, if we have lost entirely the Master's whip of small cords. Meanwhile, in all the contents of reverent and irreverent critics concerning the Holy Word, Robert Browning's position justifies itself:

> "This Book's fruit's plain;
> And needs not miracle to justify
> It any more."

—*Our Day.*

A NEW EVANGELICAL MONTHLY.

The Treasury
PASTOR & PEOPLE

Conducted by a corps of eminent Clergymen.
J. SANDERSON, D.D., MANAGING EDITOR.
E. B. TREAT, Publisher,
5 COOPER UNION, NEW YORK.

Vol. IX. DECEMBER, 1891. No. 8.

Yearly, in advance,	$2.50
Clergymen,	2.00
Single Copies,	.25

FREE, to Clergymen as follows: For a club of three new subscribers (Clergymen, $2.00, Others, $2.50), we will forward THE TREASURY one year FREE.

These rates include postage in the U. S. and Canada.

We are responsible for remittances when made by any of the following methods: Express Money Order, Draft, Post Office Order, or Registered Letter.

Appreciate the People.—Pastors like to be appreciated. It does them good in many ways, to have one and another of the people speak to them at the close of a service, at a casual meeting on the street, or at a visit to their house, and to tell them how helpful their sermons or exhortations or prayers have been to them. A sentence thus spoken, to the pastor, is often "a word in season to the weary." A similar sentence by the pastor to his people, individually or collectively, as occasion may offer, could not fail of producing excellent results. The organist, the member of the choir, superintendent of the Sabbath-school, the Sabbath-school teacher, the officer in any sphere of duty, and the individual member in daily life, would, one and all, be cheered and encouraged, if the pastor would frankly and thankfully make known to them the value he placed upon their help, and upon their labor of love and upon their thoughtful attention to their work or to himself, or in any way, in which they had shown their faithfulness and considerate kindness. Much more, we think, might be done in this way to lubricate the wheels of Church life and work; to bind pastor and people in loving spiritual bonds, and to speed on the great work of winning souls for Jesus. Let mutual, manifested appreciation prevail.

"'The Treasury' gets better every year."—Rev. T. S. Puckett.

Utilize all the Forces.—A good general calls into active service every part of his military force, and uses each for the accomplishment of the work for which it is best adapted. So also should every pastor utilize all the church forces at his command. There is not one soldier of Christ to whom appropriate work should not be assigned. There is no ungifted or unarmed one in the ranks of His army, and He teaches the hands of each to war and their fingers to fight. Each therefore should hear the bugle call, and go forth to the help of the Lord against the mighty.

The series of articles on "Living Issues," which has been so popular and beneficial during the past year, will be a prominent feature of "The Treasury" during 1892. See advertising page for further inducements.

Lady Enthusiasts in Church Work.—The Church is waking up to the importance of enlisting the energies of earnest Christian women in advancing the cause of the Redeemer both at home and abroad. The past few years have demonstrated what an inspiriting and productive effect their labors have upon every line of evangelistic or mission work to which they

lend a hand. Pastors should take advantage of this fresh object lesson that has been presented to the world, and should seek to enrol every Christian woman in their congregations in their band of workers for Christ. Their consummate tact, persuasive ways, earnest devotedness and all-conquering enthusiasm will be to pastors a revelation for encouragement, support and success. The Church has too long overlooked the successors of those women who followed Jesus from Galilee and ministered to Him of their substance. All hail to the successors of Joanna and Susanna and many others!

"No live pastor should be without 'The Treasury.'"—Rev. L. R. Knamer.

Patient Continuance in Well-Doing.—There is no other way by which success can be achieved, than by a proper persistence in the right course. This has been the aim of the conductors of THE TREASURY from the initial number till the one which bears the date of the last month of 1891. For eight years and seven months the work of collecting materials, editing and publishing a monthly evangelical magazine that would commend itself for its intrinsic excellence, continued variety and admirable adaptedness to the needs of its readers has been carried on with earnest forethought, increasing interest, unremitting toil and brightening prospects. No higher words of praise could be given to any literary work than those we have received from the most competent judges, respecting the exceeding excellence of THE TREASURY. Only a few days since an eminent clergyman, whom we had never seen before, said in our office: "I take all the evangelical magazines, and have taken THE TREASURY from the first number, have read them all carefully, and I can conscientiously say THE TREASURY is the best magazine of its class published." Such a testimony is a cheering reward for our patient continuance in well-doing, and we shall take it also as a stimulus to better work and higher aims in the future. While, therefore, we wave an adieu to 1891, we welcome 1892 with a smile and a cordial determination to press forward toward perfection.

Back bound volumes of "The Treasury": a limited supply can still be had in uniform binding fully indexed, $3 each. To current subscribers, $2. Postage 25 cents. Uniform cases for binding will be mailed on receipt of 25 cents.

The Present Unrest.—The members of the various evangelical churches should not feel unduly disturbed by the revisions of creeds and criticisms of various matters pertaining to the Holy Scriptures that are now so prevalent in the theological world. It should not be forgotten at any time, by any child of God, that it is God's cause and God's Word that are being sifted, and that whatever apparent victories may, at times, be obtained over them, both are in the safe-keeping of God, and when they are tried they will come forth as gold.

The numerous serial articles, and special papers on Homiletics, Pastoral Theology and much other valuable material, the copyrighted property of "The Treasury," published during its eight years, would make ninety-six ordinary 12mo volumes. Subscribers can secure the eight yearly volumes for $16, or any single volume for $2. Contents of the eight yearly volumes sent on application.

See advertising page for form of Certificate, benefits, and conditions of membership of "The Treasury Purchasing Agency."

CHURCH OF THE DISCIPLES OF CHRIST.

West 56th Street, New York.

Church organized, about 1808; First church edifice erected, 1836; Present church edifice erected, 1883; Size of lot in feet, 60x100; Size of church in feet, 60x100; Cost of church and lots, $106,000; Seating capacity of church, 700.

REV. BENJAMIN BUSHROD TYLER, D.D., Pastor.

NOTED PREACHERS

Benjamin Bushrod Tyler, D.D.

By M. C. Tiers.

Benjamin Bushrod Tyler occupies a conspicuous place among the leaders of the religious denomination with which he is identified. His natural endowments, moral, intellectual, and physical, under the life-long training he has received, have been favorable to his steady advancement to the influential position he has attained. He inherits from both sides of his ancestry a vigorous physical organization. His voice is strong, flexible and under perfect control and a vein of humor exhibits itself especially in his delineation of opposing sentiments. On his father's side he traces his ancestry to England and on his mother's side to Ireland, and in both lines the religious training was Presbyterian. Dr. Tyler's parents were, however, native Kentuckians.

His father, John W. Tyler, early in life united with the Baptist Church in Kentucky, and in that denomination was ordained to the ministry. The family soon removed to Illinois and as no churches of any kind were in the vicinity, he gathered persons into churches, which he called churches of Christ, taking the New Testament as their only book of authority in matters of religion.

The subject of this sketch was born April 9th, 1840, near Decatur, Macon Co., Illinois, and in his 20th year, under the ministrations of his father, made a confession of his faith and was baptized in the Sangamon River, August 1st, 1859. He entered Eureka College the following month. After spending two years there the civil war broke out, depleting his father's resources and compelling young Tyler to demit for the present his collegiate course. His preaching talents had, however, become so conspicuous that he was persuaded to engage as an evangelist—the scene of his labors being Montgomery and Macoupin counties and his salary $20 per month. During the first year, 300 persons were added to the churches under his ministry, and his pulpit ability was so apparent, that the president, faculty of the College, and other brethren assembled in convention at Eureka, advised that, without any further college training, he should be ordained; and accordingly, by prayer, fasting and the imposition of hands he was thus solemnly set apart, on the 4th of September, 1861, and has since been devoted to the preaching of the Gospel and kindred work. To complete his qualifications he married in December, 1862, Miss Sarah A. Burton, a fellow student at college, and to quote his own words "a better wife no preacher ever had."

His salary at this time was so small that his father-in-law induced him to devote a part of his time to business, but his Sunday services in the pulpit were so decidedly fruitful that a deacon in the church at Eureka—John Darst, persuaded him to relinquish his business engagements, and to devote his energies to the saving of souls; stipulating to supply all necessary funds to support him in the work. This offer was accepted by Mr. Tyler, and of it, he says, "I want the world to know, that John Darst did this for me and for the Church of Christ. If I have been worth anything to the world, let this grand, good man, still living, have the honor that belongs to him." He accepted a call to the pastorate of the church in Charleston, Ill., in December, 1864, and continued to labor there with great success till September, 1869, when he resigned, after adding 98 persons to the membership of the Church during one series of meetings. A preaching tour of four months was then made to New York, Nova Scotia, Prince Edward Island and New Brunswick, and converts to the faith were made at almost every point. His next charge was in Terra Haute, Indiana, where he continued for two years, added 135 to the membership of the Church, and cancelled a burdensome debt on its

edifice. An invitation from the church in Frankfort, Kentucky, was accepted on January 1st, 1872, where he labored till 1st of May, 1876, having added 80 persons to the membership of the Church. This charge was immediately followed by that of the church in Louisville, corner of Fourth and Walnut Streets, on which was a floating debt of $23,000 with an interest thereon of 10 and 12 per cent. The debt he reduced to $10,000 and the interest to 5 per cent. and resigned Feb. 1st, 1882. In the meantime he discharged the duties of a delegate to London of the International Sunday School Convention and made a tour in company with Mrs. Tyler, of Western Europe.

The Church of Disciples in Twenty-eighth Street, New York, was visited by invitation, which resulted in his acceptance of its pastorate in its present position, where he commenced his labors October 1st, 1883. Between the dates of his visitation and acceptance of this call, he returned to Louisville, looked after the interests of a third church that had been organized there, and during his service there, 75 were added to the Church. The next three months were spent in Boston, where he labored at his own expense on borrowed money, found 100 disciples, worshipped with them, in Horticultural Hall, called attention to these facts in the *Christian Standard* and *Christian Evangelist*, resulting in a congregation with 400 communicants, a good house of worship on Shawmut Avenue and Madison street, with three missions besides. His work in New York has been incessant both with tongue and pen, and prolific on both lines of the best results. He is the regular New York contributor of the *Christian Standard*. His sermon on "The Origin and Aim of the Disciples" in 1885 was published in 60 secular papers; 32,000 copies of his "Open Letter" were published; "Why I am a Disciple" had a large circulation in a secular paper; and "Why I am what I am" forms part of a "Symposium on Denominationalism," which has been published in book form. He is at present engaged in writing a "History of the Disciples," which is appearing in weekly instalments in the *Christian Standard* and he is engaged to write a similar work for the American Society of Church History; and a life of Alexander Campbell, in a current series of volumes, entitled "American Religious Leaders."

Dr. Tyler was elected in 1881 President of the General Christian Missionary Convention and is Chairman of the Standing Committee on Christian Union; and in the same year was chosen a member of the International Sunday-school Convention and now fills the place of Isaac Errett, deceased, on the Sunday School Lesson Committee. He holds also the honorable position of a membership in the Board of Managers of the American Bible Society, and is a member of the Committee on Versions of that Society. He is also the enthusiastic President of the Chautauqua Union of New York City, and of the Young People's Societies of Christian Endeavor, and of the Philothean Society, comprising several of the well-known preachers of New York. Drake University of Des Moines, Iowa, the highest institution of learning among the disciples, did itself the honor of conferring upon B. B. Tyler the well-merited title of D.D., in June, 1891.

LEADING THOUGHTS OF SERMONS

Divine Co-operation.

By E. B. Webb, D.D. (Congregationalist), Boston.

We are laborers together with God.—I. Cor. iii., 9.

I. God works to save men and combines wisdom and love in the ways in which He employs men to do His work. Jesus the Supreme Apostle sends the disciple and goes with him.

II. The work itself. This is teaching what Jesus taught, declaring His redemptive grace, enthroning Him on the loyalty of believing souls. In this, God's grandest doing, we are called to be fellow-workers with Him.

III. The qualifications needed for such a partnership. To serve thus with God we must be in vital sympathy with Him, must accept His Word as supreme and final, and His Gospel as the only cure for man's sin ; and we must enter this service with unfaltering and holy affection for Him.

IV. The present duty. God calls us now to a particular service. This is a missionary era. The nations have opened their doors to the Gospel and called to America to bring it. We stand in a providentially peculiar position to do this work, we have the means, and we can be co-workers with God only in the right use of them.

The Motive and Aim of the Christian Ministry.

By Henry M. Sanders, D.D., Madison Ave. Baptist Church, New York.

For whether we be beside ourselves, etc.—II. Cor. v., 13–15.

In all periods of the world men full of enthusiasm have been thought insane, as David, John the Baptist, Paul, and even our Lord. What a contrast between the Christian and the unchristian man. Power is regarded by the latter as a privilege, which gives him prerogative and ministers to pride. Christianity has leavened society, but still a wealthy man is very apt to think himself formed of a superior sort of clay. Power is a trust. "It is required in stewards that a man be found faithful." Those who have power should resemble a spring on a hillside that, on account of its elevation, is bound to furnish pure, refreshing draughts to all in the valley below. The socialism of force must be met by the socialism of love. What is the motive for the revelation Paul makes of the purpose of a Christian's life? It was a consideration of the love of Christ. A Christian man is identified with Christ. In a real but mystical sense the Christian dies. A Christian man's career is a perpetual repetition of Christ's death. Paul could say: "I die daily." Imprisonment for debt and slavery were illustrations Paul used of the Christian's redemption and service. A bad thing may illustrate a good thing. The word "constrain" had some half-dozen definitions, all of which might be rightly used. It certainly denoted consecration and enthusiasm. Selfishness is the essence of sin. Religion takes one out of himself to expend his powers for others. The whirlpool sucks everything in that comes within its reach ; the candle burns itself to serve others. There can be no such thing as selfishness in a truly God-centred man. There is an obligation on every Christian for personal devotion to Christ. The preacher desires humbly to try to get the words of the Apostle into his own heart and into the hearts of those to whom he is to minister. The test of all Christianity is not in creeds or in the shibboleth of a sect, but in an inward and subjective experience. How much have we of the spirit of Paul? Here is the conception of the true glory of a Church. As the Christian life fully unfolds in its beneficent forms, the Church is seen to be the most perfect and beautiful society in civilization. The possession of power is in an obligation to serve others. Enthusiasm is needed, and enthusiasm, if we think of its derivation, *en theos*, is "God in us."

Triumphs of Christ.

By John B. Donaldson, D.D. (Presbyterian).

The Lord said unto my Lord, Sit thou on My right hand, etc.—Ps. cx., 1–4.

In this Messianic psalm we celebrate the exaltation of Christ, and His reign in the external kingdom; the overthrow and subjugation of His enemies, and His rule of peace over a willing people. We are told that Luther rejoiced in this psalm; that Cromwell's brawny Roundheads also sang it. In the Jewish temple services the words were familiar, and precious to every Hebrew worshipper who looked for a glorious future, when Messiah, their King, should rule over all the earth.

From the beginning all power was committed to Christ. Of Him it was prophesied, "Thy throne, O God, is for ever and ever." Of Him the angel spoke to Mary, saying, "He shall be great, and the Lord shall give unto Him the throne

of His father David, and He shall reign over the house of Jacob forever, and of His Kingdom there shall be no end." And yet, to those who knew the Christ on earth, and who stood by on the day of crucifixion, there was no manifestation of kingly authority. Through humiliation He reached exaltation, and a new song was sung in heaven, saying, "Thou art worthy to take the book, and to open the seals; for Thou wast slain, and hast redeemed us to God by Thy blood."

Christ triumphs in—

I. A willing people. "Thy people shall be willing in the day of Thy power." The rebellious are now subdued; there is no longer bitter enmity and warfare.

1. Christ triumphs through us, manifesting His power to destroy sin in the flesh, and to restore the God-like image. He works in us, enabling us to will and to do His good pleasure.

2. His triumph waits upon us. Because He lives, His people shall live forever. For our sake He went forth to battle, met and conquered the enemy; to us He brings the spoil, and lays it at our feet.

3. There will come a day when we shall be willing—

(a) To learn of Him. To receive with meekness the truth; to be taught of Him in all things, not following the imaginations of the natural heart, the counsels of men, or the dictates of fashion.

(b) To suffer with Him. To pass under the rod of chastisement and affliction and come forth as pure gold from the furnace. We shall be willing to humble ourselves, and sacrifice every heart's desire and ambition to His glory.

(c) To follow Him, in going out after all the lost and erring ones; into the house of publicans and sinners, and there preaching the Gospel of redemption; into the darkest haunts of vice, bringing a ray of light and hope to the forlorn and sunken masses.

(d) To do His will, promptly and perfectly as the angels, who stand around the throne, awaiting His bidding.

We glory in—

II. A victorious Leader. Our King will come forth in the beauties of holiness. His reign will be refreshing and quickening as dew, every drop reflecting all heaven. He will lead His people gloriously, while they shout their song of triumph: "The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever."

Christ is also our royal Priest, the mystery of His birth and succession being prefigured in the person of Melchizedek.

His Word is our battle-axe, which strikes devastating blows in the ranks of the enemy. In the day of His power, the battlefield will be strewn with the corpses of His enemies, while He, the royal Captain, advances with His retinue to speedy triumph. They know no weariness, for they drink of the river of life. We read of the triumphal entrance of Pompey into Rome, when for two days the procession moved along the Via Sacra. At the head of the procession were carried the brazen tablets, engraven with the names of the conquered nations, the record of the wealth amassed, and the vast increase in the revenues of the empire. The captives followed the triumphal chariot, and as many trophies were displayed as there had been victories gained, either by Pompey or his officers. But how vastly more magnificent and dazzling will be the procession of the heavenly hosts of the redeemed of all nations and kindreds and people and tongues as they enter the New Jerusalem with their King of kings, to crown Him Lord of all.—*North Western Presbyterian.*

The Strength and Permanency of God's Work.

By Prof. Richard Smyth, D.D. (Presbyterian), Ireland.

Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ.—Phil. i., 6.

There are four conditions without which no work can be completed, and with which every work begun must be completed. The first of these conditions is that the workman who has begun it must live long enough to finish. Secondly—he must have personal strength enough to finish it. Thirdly—he must

have means enough to finish. Fourthly —he must not change his mind as to whether he will finish it or not. If these four conditions are laid down, the work must be completed. Now let us see how these may be applied to God's work. Surely God's life will last long enough to perfect the Gospel in its triumph over the world. Not only does it happen that a man will die before his work is finished, but in point of fact it very seldom happens that any great work in this life is entered on and finished by the same man. Moses brought the children of Israel out of Egypt, and when they came near the Promised Land he stepped over the height of Nebo to an unknown grave and left Joshua to finish the work. Matthew Henry undertook to write a commentary on the whole Bible, but it was too great a work. Edward the Sixth of England began a great work in this country, but no king or queen or statesman has yet arisen to carry out to completion his great idea. Peter the Great sketched before himself the work of subjugating all Eastern Europe to his sway, and it is only at this present moment that one of his successors is rising to carry out his ambitious designs. Dr. Reid undertook to write the history of the Presbyterian Church in Ireland, and death came upon him not only in the middle of the work, but it absolutely and literally came upon him in the middle of a single word, for when his manuscript was examined, after his death, it was found that death had overtaken him when he had written the first syllable of a word. Count Cavour mapped out a united empire, and he was eleven years in his grave before the reality answered to the map. Death is an inexorable interrupter of human promises and contracts, and mortality introduces an element of uncertainty to all the projects of this life. I know not how long it may take to give the Gospel its triumph over the heathen world. What a tremendous shaking of your faith may be—what trials—before the Church is triumphant! . . .

In the second place, strength is needed. The work may be begun, and yet strength may fail. We know what a wreck sometimes a great man will become. The intellect may be unable to stand the strain put upon it, the body may fall into premature decay. Weakness incapacitates for great achievements just as much as death does. There are very few subjects more dwelt upon in Scripture than God's strength. Take up a concordance and you'll see column after column with the word "strength," and if you examine the texts you will find it is God's strength that is referred to.

In the third place the means must last; and God's strength and resources never fail.

In the fourth place the unchangeableness of God is one of the attributes set forth everywhere in Scripture. I believe that one of the secrets of failure in this world is that men change their minds —mutability, fickleness, turning from one work to another. We cannot change and leave things exactly as they were before we made the effort. I don't mean to say it would be better to go on in a course that is wrong than to change—very far from it. The fact is conversion itself is a change; but what I mean is if it is changed simply for the sake of change, or from a right to a wrong course, that shows the weakness of man, of a Church and of a nation. God does not change, A river may lose itself in the earth and flow part of its course underground, but by the very law that makes water run it will come up again. So in the Church we may have dark ages, but we will have bright ages again. In searching for water in a deep well you may have to sink far down, but once you tap the spring the water gushes out and sometimes it will bubble up so fast that the well will be filled to the brim. The grace of God never changes. It is a great river as deep as the counsels of the eternal Trinity—as pure as the atmosphere of Heaven—as wide as the extended arms of Jehovah—it is eternal as the life of God. There is a time coming when the most majestic streams on earth shall cease to flow at the sound of the trumpet of God and will go back. There is a time coming when the Mississippi will cease to drain the wild prairie—when there will

be no Tiber—that stream of song; no Rhine—that stream of beauty; no Mersey's gallant ship to carry the freight of nations—when the sea itself shall become a flame of fire, and all the streams in the universe shall stop, except one—the stream of grace which flows from the throne of the changeless God. Have you this grace? You are endeavoring in your several places and relations, and especially as a congregation you have been showing your desire to be fellow-workers with Christ. You have been erecting and improving a temple for God's worship, but how has the work been going on in your own souls?—*Presbyterian Churchman.*

The Indispensable Requisite.

By Rev. F. E. Marsh.

Be filled with the Spirit.—Eph. v., 18.

I. We continually need the Spirit to furnish us in service. As the shew-bread was to be continually fresh, week by week—"every Sabbath day he shall set it in order before the Lord continually"—so we must come week by week, not with the mouldy bread of a past experience, but with the fresh bread made of the flour of the truth, that has been ground in the mill of prayerful meditation, and baked in the oven of a personal experience, and warm with the fire of God's Spirit.

II. We need the Spirit to have the joy of the Lord in service. The Queen of Sheba said of the men who stood continually in the presence of Solomon, "Happy are thy men, and happy are thy servants who stand continually before thee;" infinitely more are we, as we constantly recognize the presence and power of the Lord, and ever act as before Him, seeking His glory alone, shall we know what it is to have "joy and peace through the Holy Ghost."

III. We continually need the Holy Spirit to have fellowship with the Lord, by His Word, in service. As Mephibosheth "did eat continually at the king's table," so must we continually partake of Christ in the Word; as Jeremiah has it, "Thy words were found, and I did eat them; and Thy Word was unto me the joy and rejoicing of my heart." It is only as we meditate on the Word that we are healthy in life, wealthy in experience, and helpful to others. The Apostles felt this when they gave themselves to prayer and the ministry of the Word.

IV. We continually need the Holy Spirit to inspire us to pray in service. The Lord Jesus felt the necessity to continue in prayer. "He continued all night in prayer," to be strengthened to do the will of the Father, and to accomplish the work committed to His charge. How much we need to cry that the Lord should accomplish His own purpose in and through us! As the early Church continued in united, definite, earnest, believing prayer and supplication (Acts ii., 42, 46), so we need to pray to Him for ourselves, and supplicate Him for others.

V. We continually need the Spirit for our life and service. As the mill-wheel needs continually the supply of water to keep it going, as the body needs food to strengthen it, so we need the supply of the Spirit. In social life, in business life, in private life and in church life, we need the supply of the Spirit. We are to pray in the Spirit, walk in the Spirit, work in the Spirit, worship in the Spirit, war in the Spirit, sow in the Spirit, praise in the Spirit, and love in the Spirit.

The Central Object.

By Donald Fraser, D.D., London.

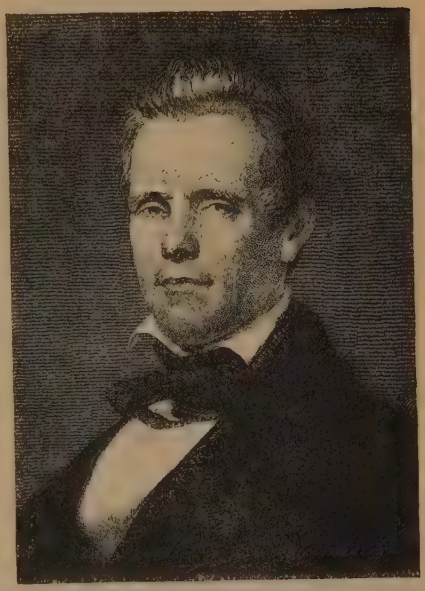
Jesus stood in the midst.—John xx., 19.

In the sermon, in the temple, in the service, Jesus' place is in the centre. Some are content with Him anywhere at a speaking distance. It is vain for a man to suppose that by his indifference he gets clear of Jesus Christ. He cannot, for He is in the midst. He is there by God's appointment. Man has to do with Jesus Christ whether he will or no. Man may ignore Him, but he cannot get Him out of the middle. At the heart of all true service and progress lies Christianity. Christianity and religion are nothing without Christ. Christianity and Christians are nothing without regarding Him as the Light of the World and the Saviour of men. Christ's presence ought to sweeten our tempers and to render the idea of sectarian dissensions odious. We cannot render too much for Christ of which He is not worthy. The religion which does not place Christ in the midst is not of much use, either to sinners or saints. Samuel Rutherford says, "How sweet the wind is which comes from airs where Christ is,"

PEN-PICTURES OF EMINENT PREACHERS.*

By Rev. Theodore L. Cuyler, D.D.

Dr. Stephen Olin.



I have had the good fortune to know many of the most distinguished ministers in the Methodist Episcopal Church; some of them very intimately. In selecting a representative of that Church for one of those brief sketches, I might, if I had followed the drawings of my own heart—have chosen that brave and brilliant man, Bishop Gilbert Haven. I knew him well, and loved him intensely. But Haven could hardly be styled an eminent preacher; for his best inspirations came to him when seated in his chair, and not when standing on his feet. His especial power was with the pen, and not in the pulpit. The eloquent Bascom, of Kentucky, I never saw; and that prince of sacred oratory, Bishop Simpson, I knew, but never had the privilege to hear him preach. We busy ministers are denied the opportunities which the laity enjoy.

In physical, mental, and spiritual stature combined, no Methodist in the last generation towered above Dr. Stephen Olin. He was a great writer, a great educator, and pre-eminently a great preacher of the glorious Gospel. During the summer of 1845,—while I was a student for the ministry—I spent some time at Middletown, Connecticut. Dr. Olin was then the President of the Wesleyan University, and was at the height of his fame and usefulness. His volumes of Oriental travel had appeared two years before, and had attracted wide attention and admiration. He had developed great energy in the management of the University, and was pushing the institution onward to the place which it now occupies, as the leading Methodist institution in the land. As I was the guest of one of the faculty I had an opportunity to observe Dr. Olin's work as president, and his hold on both professors and students, and also to form his personal acquaintance. Like all great men he was very simple and unassuming in his manners; with his grand, logical head was coupled a warm, loving heart. When his emotional nature was once kindled it was like a Pennsylvania anthracite coal-mine on fire. These qualities of argumentative power, and intense spiritual zeal combined, made him a tremendous preacher. No one doubted that Stephen Olin had the baptism of the Holy Spirit.

In physical stature he was a king of men; above six feet in height, he had a broad, gigantic frame, and a lofty brow that resembled the brow of Daniel Webster. The congregation of the principal Methodist Church in Middletown always knew when Dr. Olin was going to preach; for the astral lamps were moved off the pulpit to prevent their being smashed by the sweep of his long arms. He was a vehement speaker, and threw his whole man from head to foot into the tide of his impassioned oratory. In the blending of logical power with heat of spiritual feeling and vigor of declamation he was unsurpassed by any American

* Copyright by E. B. Treat, 1891.

preacher of his time. His printed discourses read well, but they lack the electricity of the moment and the man. Thunder and lightning must be heard and seen ; they cannot be transferred to paper. As I recall Olin now (after the lapse of five and forty years) ; as I see him again in the full flow of his majestic eloquence, or when surrounded by his students in the class-room, I do not wonder that the Middletown boys were ready to pit him against any president or any preacher on the American soil. There are old graduates of the University yet living who delight to think of him and to speak of him and to assert that

> "Whoso had beheld him then,
> Had felt an awe and admiration without dread;
> "And might have said,
> That sure he seemed to be the king of men.
> Less than the greatest that he could not be
> Who carried in his port such might and majesty."

At the time when I first became acquainted with Doctor Olin, he was forty-eight years old, and at the zenith of his powers. He had the two-fold advantage of a New England birth and training, and of a residence afterwards in that Southern atmosphere which was favorable to the development of his natural eloquence. His native town was Leicester, Vermont, and his father was the Hon. Henry Olin, who was a Member of Congress, a lieutenant-governor of the state, and also a judge of its Supreme Court. Judge Olin was a man of solid substance mingled with a dry humor. An impudent lawyer once indulged in some abusive flings at some of the decisions of the court, and the opposing counsel arose and demanded that such impertinence should be rebuked by Judge Olin. The judge calmly said, "When I was a boy, my father had a little dog that used to go out and bark at the moon." "What then?" said the lawyer. "Oh," replied the judge—"the moon used to go right along and never minded the puppy." A roar of laughter followed this quiet extinguisher of the impudence that had made every one angry except the imperturbable judge.

Stephen Olin graduated at Middlebury College with high honors, and then went to South Carolina to recruit his impaired health. While teaching in the "Tabernacle Academy," of Abbeville, he was converted, and decided immediately to enter the Gospel ministry. His first appointment was in Charleston, where he preached to large congregations, including hundreds of negro slaves. In 1826 he was appointed Professor of English Literature in the University of Georgia. After seven years of brilliant service in that chair, he was elected to the presidency of Randolph Macon College in Virginia. He administered the affairs of the College with great ability until he left for Egypt, Palestine and Syria, where he spent three years, and published the results of his exploration in two volumes of great value. On his return he was chosen President of the Wesleyan University, and the concluding nine years of his life were devoted to the duties of that position with which his name is so honorably identified.

President Olin took a prominent part in the stirring controversy that arose on the question of negro slavery—a conflict that caused the disruption of the Methodist Church. His first wife was a Southern lady, but this did not prevent his taking a fearless stand on the side of freedom. His eloquent voice was never lifted up save in defence of whatsoever things were just and whatsoever things were of good report. He went to London in 1846 as a member of the Evangelical Alliance, and after his return he threw himself into his educational work with his whole soul. Stalwart as was Dr. Olin's physical frame, he suffered severely from maladies that required him to delegate some of his official duties to Professor Augustus W. Smith, who ably filled the chair of Mathematics. In August, 1851, I paid a visit to Professor Smith—whose wife was my kinswoman—and on my arrival I learned that the President of the University was dangerously ill. The next morning my host startled me with the announcement, "Dr. Olin is dead!" He had fallen at the age of fifty-four—when he was just in his splendid prime. There was great mourning for him throughout the whole Methodist realm, for he was a prince in their Israel, who held an impe-

rial rank above any of his contemporaries. He took a large life with him when he went home to heaven; and valuable as were his writings, yet his imposing personality was greater than any of his published productions.

THE CITY: A GLORY AND A MENACE.

By Bishop Cyrus D. Foss (Methodist Episcopal).

The city is the great glory, as well as the terrific menace of our civilization. I say glory and menace because the city is the centre of the profoundest degradation, vice and ignorance, as well as of the greatest culture and learning. If you were to ask me in what one hundred square miles of territory were concentrated the most powerful influences for good and for evil on the face of the globe, I would say the one hundred square miles surrounding Westminster Abbey. When I first went abroad I was told that I should visit London first or I would not get an adequate conception of it. That the hospitality, the brilliancy of the continent would cause me to be disappointed in the world's metropolis; that London's cooler hospitality, its plainer buildings, its smoke and its fog would show in such sharp contrast with the splendor of the continent, that I would not properly appreciate it. I went there last of all, and my experience contradicted this prediction, and after I had been there but a short while I began to feel that it was the throbbing heart of the world. The wonderful forces there for good and evil thrilled me. The concentration in that great city of pauperism, crime and ignorance are appalling, and multitudes of the most philanthropic stand back in horror at the awful scenes.

A great explorer, whose name has been on almost every tongue of late, tells us marvellous tales of darkest Africa, with its vast morasses, its jungles, of a land filled with deadly malarial fever, of ferocious wild beasts, and of races of savage dwarfs; and another explorer tells us of darkest England, whose crime, ignorance and utter wretchedness he compares to the darkest of darkest Africa, and whose efforts to get into this darkness and rescue some that others cannot reach, appeals to the sympathies of all. He tells us of men worse than the badly treated cab horse, for when a cab horse falls a dozen men spring to raise him. Their fellow-beings are not so considerately treated. He tells us of the submerged tenth with all the horrors of their condition.

Coupled with the fact that this terrible degradation exists, is the equally manifest fact that in this century the world has demonstrated its tendency to aggregate its population in the large cities. This is true over the whole world. Glasgow is growing as fast as Chicago, and other large cities in the old world and the new are keeping pace. A hundred years ago London was no larger than Philadelphia. As civilization has advanced, the proportion of men engaged in agricultural pursuits has largely decreased, while the class of artisans has increased. The steam engine and the modern inventions that followed in its wake have made a law that the population of a land must be in its cities. Statistics prove to us that this is so. The census returns show us that in 1800 the population in cities was one-twenty-fifth of the whole, in 1820 it was one twentieth, in 1840 it was one-half, in 1860 it was one-sixth, and in 1880 it was one-fourth. This tendency was long ago recognized as an evil. It led Queen Elizabeth to decree that no building should be erected on a new foundation in London, and subsequent rulers down to Cromwell caused similar laws to be enacted. The cities are growing at such a rate that it is safe to predict that London one hundred years hence will have within its bounds one-half the population of the British Isles.

The forces for evil in the great cities are enough to dismay any but the most stout-hearted when we stop to consider

the problem of their evangelization. I have dwelt on London rather than New York or Baltimore, because it is the great example of this tendency.

We have the same evil to contend with here, and coupled with it is the curse of the saloon, a stain on our nation that every philanthropist, aye, every Christian man, should fight until it shall be forced out of existence. With this is coupled the presence of such great numbers of socialists and anarchists in our midst, the very scum of creation, who take the liberty we give them for license, and seek to throw off all law and control. Put these things together and then consider the best means of evangelizing the city. It is in the cities that civilization is to maintain itself, and, as I said before, while they are the glory they are also the menace of this civilization. Now, what are you going to do about it?

As to the remedy for all the evils, first, foremost and always is Christ's great ordinance, the preaching of the Gospel. The press, science, literature, any form of modern advancement will never, never silence, until the millennium comes, the great command, "Go ye into all the world and preach the Gospel to every creature." The substitute for preaching will never come. But to trust to this alone without certain helps is to surrender the Church to decline and the race to destruction. The great hope of the Church of the world is in getting hold of the children and training them up as Christians. A third aid is a well-conducted plan of domiciliary visiting, in which not the pastors alone, but men and women and girls and boys must take part. You must go in Jesus' name, and make your daughters know that their fair white hands will be sanctified by the contact, for Jesus' sake, with the rags, aye, the sores, of the most miserable of God's creatures. It was the touch that saved men in Jesus' day; it is the kindly hand, the touch of sympathy, that will save them to-day.—*Baltimore Sun.*

MINISTERIAL CULTURE AND EFFICIENCY.

By Rev. S. S. Martin, A.M. (Methodist Episcopal), Chanute, Kan.

I believe the day has come when efficiency in the ministry cannot be separated from culture. The two go together and grow stronger in their relations. And the time never has been when culture has not been of great value. The Gospel has never been injured by good grammar and properly constructed sentences.

The most cultured Apostle was the most efficient. It did not weaken his powers of logic, metaphysics, or argument because he was brought up at the feet of Gamaliel; but rather, it strengthened and solidified his gifts. It did not abate zeal, or he could not have made Felix tremble as he reasoned before him. It did not produce cold logic nor tame argument. It gave him the power to cut right down into the very heart of any and all questions with a conciseness, a clearness and a certainness that marks him as one of the most convincing, most cultured, and most efficient of all God's chosen workmen.

The Church never had as cultured a ministry as now. And it never had as efficient a ministry as at the present day. And we find these two facts going hand in hand in all the history of the Church. This is a necessity of the present as never before. Outside of a few stars of the first magnitude, we find but little in law, politics, professions, or business that sets the standard of culture as high as it deserves. As a rule the pulpit is the best place in any community to see and hear the best thought, presented in the best language, and delivered in the most dignified style. The people are already educated up to the point that they will not endure blundering, murdering of English, evidences of poor preparation. Such preaching was never very acceptable, but less so now than ever before. The preachers that used to go into the pulpit and announce that they had just thought of a text—and everybody believed

it before they got through—are not wanted now even as much as when they flourished. I have heard speeches in court room, on platform, in campaigns, that for lack of culture, that for the constant violation of the plainest rules of syntax, rhetoric and pronunciation could not and would not be tolerated in the average pulpit.

Now that does not mean a strained effort to appear very learned, using high sounding words, unusual pronunciations, as either and neither, Greek, Latin, or French, when good plain strong Anglo-Saxon would be more expressive, and more intelligent. That is not true culture; it betrays limited education, it is sophomoric. Nor is it the opposite of this. There are people that lay a great deal of salvation on the tense of a verb, and they are found in almost every congregation. They may be hypercritical, but we are to be all things to all men. And to be correct will not hurt the uncritical, and it will not mislead the young, nor disgust the critical. So the preacher of to-day better have a good English grammar and Webster's Dictionary near at hand. I heard a scholarly D.D. once say he lost the confidence of a cultured lady by the mispronunciation of a word at the beginning of a pastorate, and that he never regained it in three years. That is an extreme case, but it is worth thinking about. His efficiency was lessened to that extent.

There are men who pride themselves on how little they know, and of course they try to make their lack of culture prominent. One of that class was once recommended to Bishop Merrill as college agent. He replied, "That brother has but one qualification for the place, he is a living example of the need of colleges."

I am not contending for college bred men in thus insisting on the importance of culture. Though I think that the best preparation, the best foundation for the broadest culture, the best for the most efficient work. Yet a college course does not assure broad, true culture, it simply makes it possible. The college graduate that quits studying and improving will soon manifest deficiencies in culture. And the one that has not these advantages can, by hard study, close observation, so make up for these early defects that, by the time he is established in his habits of thought and study, he will be polished, he will be scholarly, he will develop the style and taste that will demand for him the recognition of a cultured, educated, broad, clear-headed minister and gentleman. There are examples of this in our best stations, highest offices, and in the episcopacy. This culture must be recognized in the sermon, and make it polished, and not detract from its strength. The pulpit is our throne. This age needs good, strong preaching. Broad, scholarly, clean-cut pulpit work is an absolute necessity to efficient ministerial success.

And there is nothing that will draw like the preached Gospel. "Line upon line, precept upon precept." The doctrines, such as Inspiration, Immortality, New Birth, The Divinity of Christ, The Trinity, Justification by Faith, Repentance, and kindred themes have not lost their interest, nor their power to arouse both saint and sinner. The efficient minister does not preach sermonettes, read essays, or go off into speculations and theories. He must meet error with bold, rugged, convincing, unanswerable truth, and vanquish it. The most massive buildings may have the most delicate workmanship. A Gothic column is the most delicate, tapering, slender and beautiful style of architecture, and it is most durable, strong and safe. There is no surplus weight, no weak place in the middle. It is beauty and strength combined so as to get the most of each by the union. So of ministerial culture and efficiency. Sermons are beautiful not because they are dainty but because they are strong, symmetrical and comprehensive.

The efficient minister must be able to go to the cold intellectual heights, where men of research and thought challenge him, and defend the Gospel against false science, false philosophy, false history, and false charges of all kinds with a warmth and zeal that bring all things to honor God's truth. He must show that revealed truth and scientific truth are all from God, and cannot conflict. He must

show that science and religion go hand in hand. That science brings her truth from the rocks, trees, streams, birds, stars, and the buried past, and lays them at the foot of the cross, and that religion crowns science as her true work-fellow.

Well that is going to take work. That kind of efficiency can not be reached by preparing a sermon on Saturday afternoon. Robert Hall says, "A clever man could produce one sermon a week, an ordinary man two; a fool any amount." No class of men have their mental powers more severely taxed. A congressman makes one or two good speeches during a session, and secures a national reputation. A lawyer makes two or three great speeches a year and secures wide reputation. The minister must go before his people from two to seven times a week, and must not be stale, or unprepared. It is said, "A preacher must always be ready to make a speech or to die." So, besides the sermons, there are funerals, Sunday-school talks, prayer meetings, league talks, old soldier talks, memorial, lodge, temperance, Fourth of July, etc. And he must always be fresh, original and strong. These are the demands made of ministers.

Paul uses three figures to Timothy that indicate the elements of efficiency, the soldier, the athlete, the husbandman. Then with this fortitude he is to have qualifications for his work. The Apostle names them. Blameless; he must be held in high moral repute by the community. Sober; watchful over self in appetite, work and action. Discreet; many a good brother has gone down under the bane of his own discretion. Sound judgment and good understanding are indispensable to ministerial efficiency. Orderly; good behavior, modest, courteous, cultured. Given to hospitality; the preacher must be an example of charity, not an object of it. Apt to teach; the ability to expound, to explain, to impart, to enforce. "Skill and will, ability and dexterity, being neither ignorant of his duty, nor negligent in its performance."

Then he tells him what he must not be. Not given to wine. That means for us not to support whiskey men, nor shun the temperance cause for the sake of some weak brother's support. No striker. We hear much about kickers; keep them out of the pulpit. It requires grace to speak against sin, lukewarmness, and hypocrisy and not display anger, or violence. Not contentious; a quarrelsome, peevish, wrangling preacher will be a failure. Not greedy; many a man has failed to get his salary by showing such greed that the people became disgusted. Not a novice; literally a new plant, a green convert. Education, culture, experience are needed in this sacred and important work. He must rule so as to have a well ordered household. He must not be slack like Eli, but faithful like Abraham. "For if a man know not how to rule his own house, how shall he take care of the Church of God?" He must be honest; of good repute before the world. When a minister's reputation is tainted on any of these qualifications, his efficiency is injured.

Pastoral work is among the most difficult things the minister has to do. It requires more tact and skill than almost any work of our calling. To know when to go, how long to stay, how to turn the conversation into religious channels, and not be abrupt. There are more little niceties and proprieties to be observed here than anywhere else. The efficient pastor must not be embarrassed as he enters the most elegant parlors, and into the most refined society. And he must not embarrass the homes of scant and poverty. If at one door he hears the piano, and at the next the loom—as it sometimes happens—he must have such adaptability that he makes each home feel that he is in sympathy with the tired, struggling hearts within. He must look after the miserable rich as well as after the miserable poor.

Socially, there is a nice shade of culture and efficiency necessary. Not too stiff, not too much absorbed with ones own thoughts, or he will be judged unfriendly, unsocial, bigoted, and above the common people. Nor must he be too light and trivial. Ministerial dignity must be preserved. And on the other hand so must professional dignity be shunned. Nothing is more disgusting than clericalism, parlor

orators and sanctimoniousness. The minister should be social, genial, affable, approachable, but he can't afford to so live as to be remembered for his waggishness only. It is so easy to compromise the Gospel socially, at suppers, lodge and entertainments.

Efficiency in managing official boards, class leaders, stewards, collectors. One of our Bishops once said, There are some preachers if you would give them the best of collectors, and appoint them to Heaven, they would come up with a deficiency. Another one said, Take my financial system, and work it well, and it would prove a success.

Efficiency in managing a church choir! A man is a master that can manage a choir. Bishop Simpson said: "Of all the devils the minister has to contend with, the singing devils are the worst." And lucky the minister that has not often been weighed in the balances here and found wanting.

Efficient in prayer meeting, Sunday school, Epworth League, revival work. Now this all means the right man in the right place. The man in the smallest place is as much one of God's true workmen as a Spurgeon in London, a Talmage in Brooklyn, provided he is faithful to his call and to his trust. God wanted all these places filled and has called all of us to do the work, and we are to be unique, and that means ministerial culture and efficiency.—*Central Christian Advocate.*

WHAT THEOLOGICAL STUDENTS SHOULD STUDY.

By Prof. Marcus D. Buell, Boston University School of Theology.

Study the city as well as your text-books. Are you to meditate the moral perils of all great cities as you walk these streets? Are you to wrestle with the desperate problem of city evangelization and reach some definite conclusions while here? When Lincoln went to New Orleans for the first time he saw black men sold into slavery, and a picture of the iniquitous system was burned into his soul for all time to come. You will see the hideous liquor traffic driving its fiendish energies in this great city right and left, night and day. Is this picture going to make a lasting impression upon your soul? Are you going to make some generalizations with reference to it that will determine your action for the rest of your lifetime? You are in Corinth—will you get a first chapter to the Romans out of it?

Will you be able to read the meaning of the institutions of the city? Will you ponder the full significance of yonder State House and all it stands for in the science of government? Will you some day visit a court of law and make new and sober generalizations? Will Charlestown Prison cause deep to answer unto deep in your observant and sympathetic soul? Will you hear voices such as search all your heart strings as you walk past the hospital and the insane asylum? Will the Navy Yard suggest great national and international questions to you? Will the power and responsibility of the newspaper press come home afresh to you as you study the daily journals of this city? Will the public schoolhouses be only so much brick and mortar to you? Will you make a serious and comprehensive study of Protestant churches here? Will you some time go to the Roman Catholic cathedral and reflect for days afterwards on what you have seen? Will you think, as you walk through the wretched streets of the North and West Ends, what you would do for these people if you had the power of a great Church behind you? Will you carefully consider on your morning walks in Commonwealth Avenue what new problems the enormously increasing wealth of our Western world thrusts upon the modern Church for solution—problems which the early Apostles never had to consider?

LIGHT ON THE INTERNATIONAL LESSONS.

By Alfred H. Moment, D.D. (Presbyterian), Brooklyn, N. Y.

December 6, Christ Crucified.—John xix., 17–30. **1891.**

I. The place of crucifixion. V. 17. It was outside the city of Jerusalem (Heb. xiii., 12). "Without the camp." Observe: (1) Jesus was treated as an outcast from both God and the Jews. He was, in His death, removed from the entire "camp" where Jehovah and His people dwelt (Numbers xv., 30–36). So felt His murderers. (2) It was the divine purpose that He should "suffer without the gate," to indicate that His death was for all the world—man as man and not the Jews only—and, also, that His death was of the most ignominious character, being for the world's *sin* (Heb. xiii., 12, 13). How God and man here again blend their purposes in order to accomplish the desired redemption. (3) The place itself was called the place of a *skull*. This implies that death had occurred there, *i.e.*, it suggests the idea of "death." But Christ's presence, in the event of His death, completely changed it, making Golgotha evermore the place of Life! So always where Jesus Christ is crucified there is life (Gal. ii., 20). Again, Jesus started for Calvary "bearing His cross." Observe: (1) The cross here spoken of was a thing of wood, resting upon His shoulders. There was a heavier cross on His heart—the world's guilt now laid upon Him and for which He was about to atone. The heaviest crosses are of the heart, not of the shoulders. (4) Before reaching the place, seemingly He became exhausted, and one Simon was made to bear the cross after Jesus (Luke xxiii., 26). The spiritual was stronger than the physical in Jesus. So always in every good man. This also may suggest that man is needed to co-operate with the Redeemer in bearing the world's heavy cross. Blessed are we, if willingly we put ourselves under the heavy burden for His sake (Matt. xxv., 40, 45).

II. Jesus' companions in crucifixion. V. 18. These were two thieves (Luke xxiii., 33). The purpose, on the part of the Jews, was to hold Jesus up as the vilest of the three, He being placed in the midst. Their act, however, fulfilled prophecy (Is. liii., 12). It also gave our Lord an opportunity to manifest His saving grace on the cross of agony. Not only was a poor soul there and then saved, but how many, through that example, have been encouraged to trust Jesus Christ in the extremity of despair. Here again, we behold divine goodness and human depravity uniting in the product of glorious results. The wrath of man praising God. How suggestive these three crosses are: The one, the hard, wicked heart, if desiring Christ at all, only for selfish ends. "If Thou be Christ, save Thyself and us" (Luke xxiii., 39). The other, the hard heart subdued, penitent, humble, confessing Jesus as God, praying to Him for salvation. "Lord remember me when Thou comest into Thy Kingdom" (Luke xxiii., 42). The third cross stands for *redeeming love*.

III. Jesus' inscription of the crucifixion. Vs. 19–22. Observe: (1) It was written by Pilate as an act of spite. So far as he personally was concerned it was contemptible. Having given way to the Jews in the great matter of justice, it showed the despicable smallness of Pilate to devise methods of lampooning them. (2) It was a glorious testimony to our Saviour. The inscription contained the profound truth; *the kingship of Jesus*. It was grandly expressed—in Hebrew, the language of the country—in Greek, the current language of the people—in Latin, the official language. These were the great languages of earth, hence all were able to read that the person being crucified was a "king." So, as languages have multiplied, they all have told the same truth. Once more we behold God making the wrath of man to praise Him. (3) How decided Pilate was in maintaining this inscription, "What I have written, I have written" (v. 22). Had he been as determined in defending righteousness as he was his own spleen, his showing in history would be very different. But justice would have involved a sacrifice, while temper vaunting itself was a personal gratification. What a difference! The

blind soul, however, cannot see it. O, the inconsistency of sin! There are suggestive thoughts in this inscription. Every man and woman might take up this inscription and say, "What I have written, I have written." The past, whether good or bad, cannot be erased. The Almighty also could use it—what He has written—His great purposes of mercy and justice—His eternal word of life—they cannot be expunged. "My Word shall not pass away" (Matt. xxiv., 35).

IV. The soldiers and Jesus' garment. Here we have fulfilment of prophecy and a positive proof of the inspiration of the Bible. The remaining verses in this lesson contain three of Christ's great utterances on the cross (vs. 27, 28, 30). There are four more which may be found (Luke xxiii., 34, 43, 46; Matt. xxvii., 46).

December 13, Christ Risen.—JOHN xx., 1–18. **1891.**

I. Mary Magdalene at the open sepulchre. Vs. 1, 2. In the other Gospels we find Mary was not alone. Observe: (1) In every great event of Christ's life, woman played a prominent part. (2) Being in the way of loving service (Mark xvi., 1) there was revealed to them the most wondrous truth. So if we desire to see great things, let us endeavor to do good things. (3) As Mary and the others approached the sepulchre, they said among themselves: "Who shall roll us away the stone" (Mark xvi., 3). But on arriving they saw the stone taken away from the sepulchre (v. 1). How often we anticipate great difficulties, but, on coming to them, we find an angel has been there before us, removing every obstacle. (4) Mary did not understand the situation, but she felt it was a matter needing publicity, hence she runneth and cometh to Simon Peter and John (v. 2). There is no fact in connection with the Lord Jesus Christ that should not be published.

II. Peter and John at the sepulchre. Vs. 3–10. Here is a most artless story of the conduct of these two loving disciples of the crucified Jesus. We find they comprehended more than Mary. They believed He had risen from the dead, this upon the evidence before their eyes, for as yet they knew not the Scripture (v. 9). With their faith established, they went to their own homes (v. 10) to abide developments.

III. Mary the second time at the tomb. Vs. 11–16. She hears the first words spoken after the resurrection (v. 13). If the faith of the two men gave them composure, the *waiting* and *sorrow* of this woman brought to her sudden and certain knowledge: she sees the angels, hears their question, believes Jesus Himself and listens to His joyous word of address—"Mary!" O what a reward for abiding at the sepulchre. If we, too, desire to hear Jesus' voice—desire to behold the risen Lord—there must be solicitude—a waiting and a weeping in the dark.

IV. Jesus' proclamation of His resurrection. Vs. 17, 18. (1) Here He declares that He has come into a new sphere and that old familiarities must not be indulged in. "Touch Me not" (v. 17). (2) He is about to ascend to the Father. (3) For the first time He calls His disciples "my brethren." All this was reassuring to Mary and it should be to us and to the world down till the end of time.

December 20, Peter Restored.—JOHN xxi., 1–19. **1891.**

I. Jesus' third appearing. Vs. 1–14. At the Sea of Tiberias (v. 1). Seven disciples present (v. 2). (1) The men in question were in need at the time He made His appearance (v. 3). So likewise Jesus comes to us when we are in need—He is always *seasonable.* (2) Having risen with a glorified body, the disciples did not know Him as He stood by the water's edge. How often the same divine Lord is near us and we discern Him not. (3) How tenderly He speaks to them—"Children" (v. 5). (4) With His tenderness there is *power* (v. 6). He drives, as it were, the fish of the sea into their empty nets. (5) He also provides a meal for them—"spreads a table in the wilderness."

II. Jesus' conversation with Peter.—Vs. 15–19. Observe: (1) The cause—Peter's fall (Matt. xxvi., 33, 34, 35–75). In His own tender, loving way, Jesus desires now to shame Peter as to his past conduct and to bring him to a realizing sense of his great responsibility as a disciple of the Lord Jesus. (2) The solemn question propounded: "Lovest thou Me?" This is the divine test of character. There

must be personal love for a personal Saviour. Such love can only exist where there are *intellectual appreciation* of Jesus Christ's person and Word; *gratitude of heart* for sin pardoned through His atonement; *submission of will* to His commandments. The outward form, or practical application of such love in this world is *doing good.* Our Lord expressed it thus: "Feed My lambs" (v. 15). "Feed My sheep" (v. 16). "Feed My sheep" (v. 17). (See also Matt. xxv., 31-46.) What a man does for the world's needy, shows the extent of his *love* for God: where there is *no useful life* there can be no *love*—*i e.*, no true *knowledge* of our Lord, no *thankfulness*, no *obedience.* Peter's denial of his Master was because of the absence of these three things. O how many faithless Peters there are in our churches! Let the neglected flock of the Great Shepherd speak!

III. Peter as a sufferer. Faithful in life as one feeding and tending the sheep and the lambs of Jesus, he was to be glorious in the end by suffering a martyr's death (vs. 18, 19). Christ would not hide this from him. So also the Bible does not hide from us the fact that in this world we shall have great tribulations. It would, however, furnish us with *faith* to go forward *hopefully* and meet even a martyr's death *courageously.*

QUESTIONS OF THE DAY

Have we a Right to Protect the Sabbath by Law?

By A. T. Wolff, D.D., Ph.D., Alton, Ill.

The Sabbath was instituted not only for the Church and for the individual, but also for the *nation.* It will need no argument to show that if one part of the decalogue is still binding, all is binding; and, further, that the law is as much in force now as it ever was.

That law was not merely a code for the individual. It was also a political instrument given for the government of the nation. The nation all through the Bible is recognized as a moral person; and that the nation is a moral person is taught by every standard authority in law in every civilized country. It follows at once that, whenever the nation disregards any part of God's law, she is guilty of disobedience to Him, who has said that "the nation and kingdom that will not serve Him shall perish." The Sabbath we have seen is a part of God's law. Therefore, when the nation refuses to enforce the observance of the Sabbath, she refuses to obey God.

But some say that to enforce the Sabbath by law is to violate the consciences of those who do not believe in the Lord's Day.

But what is conscience? Is it a sovereign, is it a law, or is it that which applies a law to the actions of men?

Suppose it to be a sovereign, or itself a law. Then of course we have no right to infringe on the conscience of a man, for he is doing right whenever he acts conscientiously. You remember a few years ago an Adventist in New England murdered his children as an act of worship. According to this definition of conscience, if I had witnessed the murder I dare not have interfered to prevent the crime, for the man was conscientious. And the State would have no right to punish him. But if I had been present, and not tried to prevent him, would not you have held me as an accessory to the murder? Ah! then, we have a right to interfere with men's consciences. If you saw the Hindo mother go to sacrifice her little one to the river god, and did not prevent her, would you not be a murderer? And yet that mother thinks she is doing right. If conscience be law, then God Almighty, I speak it humbly and reverently, had no right to arrest Saul of Tarsus, when he was going on that last mission of persecution, for "he verily thought" that he was doing God's service. You see then that we have a right to restrain men's actions, though they be conscientious.

But what is conscience? You see that it is not law, for that definition will not work at all. It is that which applies a law or rule to the actions of men. And what law shall it apply? There is but one rule, and that is the law of Jehovah, the only Sovereign of the universe!

For if conscience itself be the sovereign, or if it apply any other rule, a man may worship Mercury, the god of stealing, and when he happens in his devotions to pocket my watch, or ride away my horse, I dare not arrest him, for he is conscientious. A man in blind fanaticism murders his children, and the State dare not punish him, for he is conscientious. The truth is, the laws of the State or nation must conform to the law of God, so as to restrain the actions of men whenever they are detrimental to the public good. For whenever a man applies any other than God's law to his actions, his conscience is perverted, or else he follows the promptings of his own evil heart, and has no conscience in the matter.

Not only is it the duty of the State to enforce the observance of the Sabbath, because it is God's law, but it is a simple act of justice to the Christian people of the land, that we shall have Sabbath laws, which will insure that peace and quietude which are so essential to the worship of God according to the forms of the Christian religion.

Men may cry bigotry and intolerance, and say that this is contrary to the principles of civil liberty. But liberty to sin always involves injury to others. We have seen that it is the duty of the State to restrain men, even if they are conscientious, whenever their actions are detrimental to the public good. But when we see that legal restraints can work injury to none, but are a benefit to all, the illusion is dispelled. But when the government openly disregards God's law, shall we wonder if the people do the same? If Congress disgraces itself, as it has done again and again, by sitting through the sacred hours of the Sabbath, if mails are carried and post-offices open, the government business done on the Lord's Day, shall we marvel that the State laws are not enforced, that theatres and saloons are open, factories in full blast, railroad trains run, newspapers published, and almost every kind of business and amusement carried on on the Sabbath? And if professing Christians get up great meetings, half religion, half pleasure, to which cars, boats and hacks are run on the Sabbath, will not those same trains, boats and hacks run pleasure excursions and do ordinary business on God's Day? Will not our young people pleasure ride, as we see them every Sabbath, and even professing Christians visit and gossip, on the sacred day, until the baleful effects of Sabbath desecration are felt throughout every grade of society?

Nehemiah, a devoted man of God, spoke with no uncertain sound when he said, "In those days saw I in Judah some treading wine presses on the Sabbath, in bringing in sheaves, and lading asses, as also wine, grapes and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath Day; and I testified against them in the day wherein they sold victuals. There dwelt men of Tyre also therein, which brought fish and all manner of ware, and sold on the Sabbath unto the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do and profane the Sabbath Day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? Yet ye bring more wrath upon Israel, by profaning the Sabbath."

How sadly does this description apply to our country at the present time. Too truly has it been said of us, "We are a nation of Sabbath breakers." And that which leads the government or individual to violate one part of God's law will also lead them to violate any other part of it. If they violate the Fourth Commandment, what assurance have we that they will not also violate the eighth, or any other? So that Sabbath desecration opens the floodgates of every other kind of immorality. Take an example. In 1858, the communistic element of California assailed the Sabbath law of that State. The case was carried to the Supreme Court of the State, which declared the law uncon-

stitutional. What has been the state of morals there the past decade under Kearney and hoodlum rule? Or what is the moral condition of those countries of Europe where the Sabbath is merely a public holiday?

And these things will never be remedied until Christian men learn to love great principles more than party spirit, and vote as they pray, instead of putting in authority unprincipled politicians, who neither fear God, nor care for the welfare of the people. Moreover, we must have Christianized national and State constitutions, as a legal basis for the Sabbath, and all other Christian laws. Then supreme courts cannot declare those laws unconstitutional. The balance of power is more than held by the great mass of Christian voters of the land, and so long as they remain silent and inactive they must share the guilt of the nation.

But too often do professing Christians plead necessity for certain kinds of Sabbath desecration, such as running cars for convenience in getting to church, or running cheese factories, iron mills, and transporting stock, claiming to stop over Sabbath would involve pecuniary loss But will not disobedience involve greater loss? Too many examples are on record of disasters resulting from disobedience, and of blessings attendant upon strict Sabbath observance, for us not to know that right pays best in the end every time. How about the judgment day? Will they dare to bring their excuses there? Men may gain wealth through sin, but their gold will become cankered, "and the rust thereof will be a witness against you, and shall eat your flesh as it were fire." "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." If we sanction evil in any way, we cannot stay the tide of sin. If we open the door for one sin, a hundred others will follow in the track.

THE TREASURY IN THE FAMILY.

Beautiful Old Age.

By Rev. N. D. Williamson, Reformed Church, South Bend, Ind.

All through the month of October, an apple tree in the parsonage yard was beautiful with blossoms. They were not there to bear fruit; the time of the year was past for that in our northern clime, except in very rare cases. But the Lord placed and left them there to show their beautiful color, and to exhale their delicate perfume for all who came near them. They were there to be the joy of all who cared for them. Some of them were gathered for October bouquets. Others blooming before the home room windows, when the leaves were all gone, attracted especial attention and admiration morning by morning, as they still remained there in their brightness and sweetness after each frosty night was past. But when they had borne themselves bravely after a sharp November frost, they were brought within the shelter of the home.

What a fitting illustration these November apple blossoms furnish us of those aged men and women, to whom "the hoary head is a crown of glory, because it is found in the way of righteousness"; who, after being left to bloom amid the frosts of age, are taken within the shelter of the heavenly home. When the aged mother of the missionary Dr. David Abeel was suffering untold agonies of body that could only be relieved by death, her soul bloomed with such peace and blessing, that the beauty and the fragrance have left traces of their perfume along the track of half a century. An aged parishioner in the East, a layman, had become unable to know the reality of the every-day affairs around him; yet when he was started about the affairs of religion, he could talk like a theologian and pray like a saint. O, the fragrance of these November apple blossoms.

When the beloved mother of my wife came to the last conscious or rather semi-conscious Sabbath of her life of eighty

years, the instinct of her life-long habit of making contributions to the cause of God showed itself, and she said, "I want a penny, give me a silver penny"; and to the question, "What do you want to do with it?" replied, "I want it for the collection." When a silver dollar was placed in her hand, the hand went wandering about until it found a receptacle held within her reach, when she placed the coin in it and was satisfied. O, the fragrance of a benevolence that manifests itself as long as life lasts.

When the mother of my father, my dear deaf grandmother who had brought me up, and who had seen nearly ninety-two years, said to me, "Why does the good Master leave me here so long, when I can do nothing for His cause?" the answer was an easy one: "He leaves you here to pray for us who are trying to work for Him." Oh, the fragrance of the prayers of aged saints, that come up as a sweet memorial before God. To my paternal grandfather, who in the preceding century had signed a church call on my maternal grandfather, it was pleasant to say, when he was nearing ninety-four years, in reply to his remark, "I am quite well, but I cannot get to church any more," "Grandfather, the Lord gave you the blessed privilege of going two miles to church for a great many years, and now you can afford to give it up to others." Oh, the fragrance of that love for the House of God, which makes it precious to the longing soul, after nearly a century of attendance on the courts of the Lord. When a Western parishioner, who had enjoyed an occasional sermon in his own home after he was unable to attend church, lay dying at the age of ninety-six, it was comforting to note the pleased eagerness with which he said to his pastor approaching his bedside, "Have you come to preach me a sermon?" Oh, the fragrance of a love for the preaching of the Word, that shows itself on the confines of Heaven.

But even when the sharp frosts of age have entirely scattered the leaves of memory and consecutive thoughts, how do blessings and beauty develop in these November apple blossoms before they are taken into the shelter of the heavenly home? Dr. Theodore L. Cuyler, in the November number of the TREASURY, writes thus about Dr. Samuel Hanson Cox: "Like Dr. Lyman Beecher and Dr. Tyng, Dr. Cox's mind became impaired at eighty, and the overworked memory was the first to give way. It was a pathetic sight to see the noble veteran standing erect, with his handsome white head, among the kindred and friends whose names he could not recall. And at last he failed to recognize his own children. He died in the eighty-ninth year of a life that was crowded with busy and brilliant activities." And the famous college president, Dr. Eliphalet Nott, who, on an important occasion in his earlier old age, had burst out in a strain of majestic eloquence such as I never expect to see equalled on earth, was soothed in the closing days of his ninety-three years of life, by the simple songs of his childhood, sung by loving lips. Yet is not the world and the world's history the sweeter and better, because these and many other November apple blossoms have continued to bloom, after the sharp frosts of life's November were on them, until they were sheltered eternally from the stormy blasts?

Some of these November apple blossoms that have not been gathered home "still bring forth fruit in old age." At the recent yearly gathering of a Western Methodist Episcopal Annual Conference, where "a venerable Presiding Elder had concluded his able annual report by saying that, at the age of eighty years, he had decided to yield his district to another and take an humbler service in the church," the large assemblage of preachers eagerly clustered around him, with their congratulations on the noble work he had done for the Master. And when the balloting time came for three delegates to their Quadrennial General Conference, the octogenarian was the only one elected on the first ballot, and he had the highest number of votes in the completed election.

William Evart Gladstone, at the age of eighty-two, is yet one of the foremost men in the great political and religious affairs of the world. And when the

father of Mrs. President Harrison, Dr. J. W. Scott, who was actively identified with the higher educational interests of the West for over half a century, paid a November visit to Chicago on his way from the State of Washington to the City of Washington, accompanied by his son, it was said of him in the public prints: "Dr. Scott will be ninety years old in January, but carries his age remarkably. He is an admirable conversationalist, and his memory of leading events is remarkable for a man of his age. He still takes a lively interest in public affairs."

But whether the intellect is clouded in old age or is yet active, just as it is the beneficent life of the tree that causes the beauty and fragrance of the apple blossoms, whether the green leaves are growing or gone, so it is the moral and spiritual power belonging to their useful Christian characters and lives, that makes the beauty and sweetness of our human November apple blossoms.

Light from the Orient on Bible Texts

The Plain of Esdrælon.

By Rev. Thomas Cumming (Presbyterian), Truro, Canada.

In visiting Samaria I must not omit mentioning the Plain of Esdrælon, of which I now write. My impressions of Dothan were particularly memorable. The ruins scattered over the mound-shaped hill on which the ancient city stood were redolent with the memory of Joseph and his brethren, and Benhadad, King of Syria, and Elisha the great prophet of Israel. Like the young attendant of the prophet I could not, in my blindness, see the horses and chariots of fire encompassing the mountain round about. But the perusal of the inspired record of what he saw when his eyes were supernaturally opened helped greatly to confirm my faith in the grand realities of the spiritual world. Without any supernatural enlightenment, I saw all around the extensive, fertile fields on which Joseph, after his long, toilsome journey from Hebron, found his brethren keeping their father's flock. I also saw the so-called "Pit" into which Joseph was cast by his brethren. There was plenty of water in it at the time of our visit, though I declined a drink which a fine young Bedouin drew from it and offered to me. But our guide told us that later on in the season, in the heat of summer, it would be dry, as it was when Joseph was cast into it.

The beautiful and euphonious word, "Esdrælon," which stands at the head of this page, is not found in the canonical Scriptures. But it is just the Greek equivalent of the Hebrew word Jezreel, which frequently occurs in the historical and prophetical portions of the Old Testament. It is the name given to the great central plain of Palestine, of which the ancient valley of Jezreel was a prominent part. Embracing, as it now does, the valley of Jezreel, the valley of Megiddo, and other adjacent places mentioned in the inspired narrative, it is a magnificent expanse, situated between the provinces of Samaria and Galilee, and stretching across the land from the Mediterranean to the river Jordan. It has an entire length of twenty-four miles. Its greatest breadth—which is in the centre—is about ten or twelve miles. On every side of the plain rugged and romantic mountains, all famed in history, tower up heavenward, and add grandeur and sublimity to the scenery. On the west stately Mount Carmel stands like a sentinel, looking out wistfully towards the Mediterranean Sea. On the north are the old mountains of Galilee over which our kinsman Redeemer oft-times walked during the years of His retirement in Nazareth. On the east are Tabor, and Little Hermon, and Gilboa, each telling the passing traveller its wonderful tale of the olden times. On the south are the flower-decked mountains of

Samaria, over which we have already travelled. We entered the great plain at a place on its southern extremity, which the Arabs call Jenin, and there pitched our tents for the night. The Bible name of this locality is Engannim, which means, literally, "a fountain of gardens." It has, at present, a population of about 3,000. And, as it was in ancient times, so it is to-day, plentifully supplied with water from a neighboring fountain, and adorned with the same kind of gardens and orchards as those for which it was famed in the olden days. I saw here—a rare sight now in Palestine,—some fine palm-trees. The never-failing fountain, in the rear of the town, sends forth a copious stream, which we saw running away westward to help to swell the short but celebrated torrent which Deborah in lofty strains extolled as "that ancient river, the river Kishon." The day following our arrival at Jenin was bright and clear,—very favorable for seeing and enjoying the splendid panorama that spread out before us. We were early astir, and were soon ready to set out on our journey across the plain. Our first run of four miles from Jenin to Jezreel was in striking contrast to the slow rate at which we travelled over the pathless mountains and valleys of Samaria. You may smile, gentle reader, but I will tell the truth; that noble ladies, and gallant young men, and pale-faced parsons, and obliging Arab attendants, and fleet-footed Syrian ponies, and solemn-looking mules and long-eared donkies, all alike heartily enjoyed a rushing gallop which almost, if not altogether, equalled the rapid riding of the Bedouins, as we afterwards saw them scour the plain!

And this is all that now remains of the far-famed Jezreel where Ahab and Jezebel reigned and ruined the kingdom of Israel! So passes the glory of the world! Here was once an ivory-coated palace to which were brought the productions of the earth, and the air, and the sea, to contribute to the happiness of its royal occupants. Here was a magnificent temple in which four hundred priests, at Jezebel's command, ministered to the hosts of heaven, with the view of suppressing the worship of the one living and true God throughout the length and breadth of the land. But some large sarcophagi, and the foundations of "the tower in Jezreel," on which a modern fort has been erected, were all the actual relics we could see of the vanished city. The little village that now occupies the site of ancient Jezreel is called Zerin. It is simply a collection of poor mud hovels. Its commanding situation, however, on a gentle elevation of easy access from the south, is perfectly charming. From it you see the immense expanse, stretching away in all directions, until your eye rests with pleasure on the surrounding mountains. In the near neighborhood of the village our guides pointed out to us the place where "Naboth, the Jezreelite, had a vineyard, which was in Jezreel, hard by the palace of Ahab, King of Samaria." Sloping gently to the rising sun, and of amazing fertility, it could easily, with proper cultivation, be transformed into a magnificent "garden of herbs,"—the purpose for which Ahab and Jezebel eagerly coveted it. But any one who wishes may now cultivate it, if he submits to the exactions of the Turkish Government, and runs the risk of seeing the fruits of his labor carried off by the Bedouins who roam at pleasure over it. We crossed this fertile field, and, by a detour of nearly a mile to the southeast, visited the *Fountain of Gideon*, from which the brave hero-warrior and his faithful three hundred hurriedly lapped the water, while the great majority of his followers leisurely bowed down upon their knees to drink. About an equal proportion of our party dismounted, and, as an illustrative experiment, imitated the significant action of the brave three hundred. But our other fellow-travellers sat at ease on their saddles, and only smiled at the unceremonious manner in which we affected to slake our thirst. Another hurried run of nearly four miles, partly across fine wheat fields, brought us to the thrifty village of Solam, the modern representative, evidently, of ancient Shunem. This place is known in Bible history as the native city of Abishag, the fair young damsel who was selected from among the virgins of the land to "cherish" King

David when he was old and stricken in years. It is also memorable as the abode of the "great woman," who made the little chamber on the wall of her house, and furnished it with bed, and table, and stool, and candle-stick, for the convenience of the prophet Elisha. As we rested here for an hour, and partook of an enjoyable repast beneath the grateful shade of orange and fig trees, we saw some village maidens and matrons who would stand a favorable comparison with the Shunammite maiden and matron who ministered to the wants of David and Elisha.

On the northern margin of the Plain we were greatly interested in our visit to the little villages of Nain and Endor. At Nain a friendly native showed us the little chapel which stands on the spot where *the Prophet Jesus* restored to life the widow's son, when the funeral procession was on the way to the cemetery. He also led us along a rough, rugged pathway to Endor, the weirdest, wildest-looking place we saw in Palestine. On entering the large, natural cave in the hill-side, in which Saul had the memorable interview with the necromancer the night before the fatal battle of Gilboa, we found it deep, and dark, and damp-like, a veritable anti-chamber to the subterranean regions. The whole of this wide-spread plain is exceedingly fertile. Its soil is a rich, dark-colored loam, which, like the ground of the rich man in the parable, brings forth plentifully. Even the weeds, which grow in the untilled portions of it, are more luxuriant than I have ever seen elsewhere. But it is particularly as a battle-field that Esdrælon is known to the world. It is emphatically the battle-field of Palestine. Canaanites, Iraelites, Midianites, Amalekites, Egyptians, Philistines, Chaldeans, Persians, Greeks, Romans, Turks, Frenchmen,—warriors, we may say, of every age and every land have pitched their tents on this famous battle-ground. It is, also, *the scene* of the Apocalyptic battle of Armageddon. If this prophetic conflict will be a literal battle with deadly material weapons—and in the present state of the Eastern question it requires a bold interpreter of Scripture to say it will *not*—the fiercest fight of history is yet to take place in this Valley of Megiddo. We regard it, however, as a moral rather than a material conflict. Our prayer to God is that of the ancient Church: "Scatter Thou the people that delight in war." The Holy Land now, especially, needs not mail-clad warriors, but the messengers of the Prince of Peace.—*Pres. Record.*

CHRISTIAN EDIFICATION

Spiritual Power.

By O. P. Gifford, D.D. (Baptist), Brookline, Mass.

Every organization stands for something. The indwelling, organizing idea or principle is to the organization what the soul is to the body. When the soul departs the body is buried; when the idea or principle is lost sight of the organization dissolves. The Church stands for spiritual power. Having that, she lacks nothing; lacking that, she has nothing.

Eighteen centuries ago Jesus gathered His disciples for the last time on Olivet. Three years He had taught them the truth, now He is to return to His Father. They have knowledge, but not power; He bids them tarry in Jerusalem till the Holy Spirit comes upon them, and they receive power.

Studying their possessions, we learn they had:

1. Knowledge of the Old Testament. They were Jews. Under the law of Moses the father was to teach his children, in the home and by the way, the truth contained in the Hebrew Bible. The father did not make a scapegoat of the wife and put the burden of training the children upon her. He had not learned the Catholic way of turning the religious training of the child over to the priest,

nor the Protestant substitute, the Sunday-school. The Jewish father was not content to be simply a bread-winner, a money maker, but was the religious leader of the home life. The Old Testament was the text-book. The version used in Christ's time was the Septuagint, a Greek translation which included the Apocrypha. The disciples knew nothing of lower or higher criticism, but they knew the soul of the book. They ate the fruit without knowing botany; communed with the soul without knowing physiology.

They knew the Old Testament as fulfilled and interpreted by the Master. All Christ's teachings rooted in the Old Testament, but lifted it as the seed lifts the soil; after His resurrection He taught them all that Moses and the prophets spake concerning Himself. Yet they lacked power.

They knew the New Testament. They saw Jesus weave the parables, wondrous patterns of truth; they saw Him work the miracles, felt the atmosphere of His presence; the Gospels were in their blood, were a part of their life. Yet they lacked power.

They believed what they knew. A man may know a great many things he dare not trust. Knowledge is of the head, faith of the heart. The heart fills the arteries with life, and makes action possible. Knowledge is coal in the cellar, faith is coal in the furnace, defying the winter. Knowledge is food on the table, satisfying the eye, faith is food in the stomach and body, building up the system. Yet they lacked power.

They obeyed what they knew and believed. Obedience is the test of faith; a man believes what he obeys. Whatever Christ bade them do they did. Obedience incarnates truth. The Church lacks power to-day, not for want of knowledge or faith, but of downright obedience.

Tarrying in Jerusalem, they prayed, and praying they were endued with power. The fire came upon the prepared altar and the waiting sacrifice.

Science emphasizes the unchangeableness of law, and the persistence of force. Once we have discovered a force and the way it works, the conditions under which it acts, the force is ours. We learn what forces are and how they work by studying them in their action, and learning their laws. In any art or science we study the literature of that art or science that we may know what others have learned. The gold of knowledge lies in the bed of the stream of literature. What other men have learned and how, is told in the books they write. We must then first study the literature of the subject. There we find the force and its laws, so far as they are known. On the basis of this knowledge we begin our own search and experiments. These disciples knew the literature of spiritual power. What holy men of old had written under the inspiration of the Spirit, what God had spoken to the fathers by the prophets, they studied; what Christ the Son commanded, they did.

There is a law of the spirit of life. The vagrant winds wander on the highways of law and keep step with the drum beat of the leader. The regenerating, sanctifying Spirit works along certain lines, under certain laws. The conditions under which power was given eighteen hundred years ago are the same to-day. "We are the heirs of all the ages," but our inheritance comes legally. Truth becomes power by obedience.

The spiritual power was not given:

1. For physical strength. The men who received it did not become giants. Samson was invincible in the olden days. When the spirit came upon him he could carry off city gates and slay the Lord's enemies; but Peter must needs tarry in prison till the angel slipped the bolts; Paul and Silas must wait till the Lord bade the jailor release them. Paul's thorn in the flesh worried him, though he was a source of spiritual strength to others. Timothy must add wine to his scanty diet for his stomach's sake.

2. It was not given for mental quickening along the lines of philosophy. The streams of philosophy are fed from the fountains of Greek Pagan thought, not from the living water of the early Church. The spirit is no substitute for hard work; the gymnasium of the college is still

needed to strengthen the muscles of the mind.

3. It was not given to bring peculiar emotions and physical sensation. Many months ago I met an estimable woman by the shore. She has studied and practised Christian science for years. She walks, with serene confidence, dizzy heights quite beyond my reach. When I met her by the sea she was interested in studying Esoteric Buddhism, studying the faded records of that outworn creed. She bade me lie on the sofa. I obeyed. "No, not with crossed feet." I uncrossed my feet. "Now fix your mind intently on the Infinite." I did so to the best of my ability. "Breathe deeply fourteen times." I did. "Did you feel a thrill?" "Not a thrill." "I always do," was her reply. "Yes," I said, "the average woman is so dressed that when she breathes deeply fourteen times in succession she does get a thrill, but you mistake the action of oxygen on the blood for the action of the Holy Spirit."

To-night while we are gathered here, there are thousands of people, otherwise sensible, who are met in dark rooms, with clasped hands, waiting for wandering spirits to come in from the horizon of the universe to their rooms. The next day these dupes of darkness will tell you of a spiritual manifestation, and the proof is a cold chill down the back bone; a physical test of spiritual realities. In Christian churches people gather by the thousands to hear truth preached by a skilful preacher. After the sermon they will crowd about the altar or into the inquiry room, and mistaking physical contact for regeneration, a feeling for the birth of the Spirit, claim to be born of the Spirit. Our modern religious life is cursed and blighted by the attempt to measure spiritual power by physical tests.

The Gospels are not taken up with human experiences; the Epistles do not emphasize emotions; the Spirit was not promised for and is not to be tested by any such tests.

Spiritual power finds its meaning and ministry in glorifying Jesus, in taking of His truth and showing it unto us, in making us witnesses for Him.

The best witness is the one that makes least impression of himself, but convinces the jury that he is telling the truth. The witness should be as colorless, as transparent as plate glass, simply showing the goods within. The best witness is like the wick in a lamp: when he reaches the oil of truth he is lost in the flame he gives; when he comes short of that he is a nuisance because of the smoke he makes. In sowing seed the harvest is in the seed, not in the foot of the farmer. Seeds and not footprints bring forth. A man may crush the harvest by his weight; a witness may impress himself by his personality, rather than convince the jury by his testimony.

Spiritual power will come to us when we study the literature of the Spirit, and obey the laws of the Spirit. Spiritual power is not for our enjoyment, but for Christ's glory. When we by our words and works convince men and women that Jesus Christ is the Son of God, be sure we have spiritual power.

Dannecker, the German sculptor, wrought for years upon subjects taken from Greek and Roman mythology. Critics of art rank him with Michael Angelo. The famous statue of Ariadne, in Frankfort, is his masterpiece in Pagan art.

Once in his solitary vigils he had a vision of the Christ. The figure that dominates the Christian centuries stood before him, seeking expression through his art. Finding a piece of marble fitted to his task, he began his real life work. Patiently he labored on for two years. The work seemed finished. Calling a little girl into his study, he asked her, "Who is that?" She replied, "A great man." He turned away discouraged. Two years of life had been wasted. After a few days' waiting he began again. At the end of two years he invited the child in once more. Looking at the figure with growing awe, she burst into tears and said: "Suffer little children to come unto me." He was content. Through the silent marble lips the old invitation found new utterance, and a child was drawn to Christ.

Napoleon requested him to make a statue of Venus for the Louvre, that should equal the Ariadne. He refused, saying, "A man who has seen Christ would commit sacrilege if he should employ his art in the carving of a Pagan goddess. My art is henceforth a consecrated thing."

"Still through our paltry stir and strife
  Glows down the wished ideal;
And longing moulds in clay what life
  Carves in the marble real.

"For oh, the Master is so fair,
  His form so sweet to banished men,
That those who meet it anywhere
  Can never look on earth again.

"And those that see Him risen afar,
  At God's right hand for banished men,
Forgetful stand of home and land,
  Remembering fair Jerusalem."

Beautiful Thoughts

How much learning it takes to make things plain!—*Archbishop Usher.*

An ounce of cheerfulness is worth a pound of sadness to serve God with.—*Fuller.*

The Sabbath is not a day to feast our bodies, but to feed our souls.—*Empress Josephine.*

Only what we have wrought into our character during life can we take away with us.—*Humboldt.*

We ought to think like great minds, and speak like the common people.—*Roger Ascham.*

In the rest of the Christian there is stability. Nothing can shake his confidence but sin.—*H. More.*

It is not enough to have great qualities; we should also have the management of them.—*La Rochefoucauld.*

To hear, to understand, and to bring forth fruit are the grand evidences of a genuine believer.—*Dr. A. Clark.*

Do you desire to be almost always amiable and in good humor? Then be at peace always with God and with yourself.—*Marchal.*

The harder our work the more we need solitude and prayer, without which work becomes mechanical and insincere.—*McLaren.*

Those hours are not lost that are spent in cementing affection, for a friend is above gold; precious are the stores of the mind.—*Tupper.*

"It's a stumpy world," said Luclarion Grapp; "but some folks step right over their stumps athout scarcely knowin' when!"—*Mrs. A. D. T. Whitney.*

Love cannot be hid any more than light, and least of all when it shines forth in action, when ye exercise yourself in the labor of love in beneficence of every kind.—*John Wesley.*

Words will keep pace with things, and with more or less felicity resuming in themselves the labors of the past, will at once assist and abridge the labors of the future.—*Dean Trench.*

Do not go out in search of crucifixions; but, when God permits them to reach you without you having sought them, they need never pass without your deriving profit from them.—*Fenelon.*

Many favors which God giveth us ravel out for want of hemming, through our own unthankfulness; for though prayer purchaseth blessings, giving praise doth keep quiet possession of them.—*Thomas Fuller.*

He is the noblest specimen of the Christian whose breezy uplands reflect the light of God's countenance, and whose lowliest vales are green with springing grass and fruitful with golden harvests.—*Dr. T. L. Cuyler.*

We learn more from living exemplar than from prospective utterance. The truth, which has not been realized by some man of like passion with ourselves, comes cold and distant, like a lunar rainbow.—*Rev. William Morley Punshon.*

Remember that the time for self-examination and self-knowledge is, after all, very short. Soon we shall know the great secret. We may masquerade it for a little while in the dress of a saint, but death will soon strip off the covering, and at the Judgment we shall stand just as we are.—*Spurgeon.*

If God gives me work to do, I will thank Him that He has bestowed on me a strong arm; if He gives me danger to brave, I will bless Him that He has not made me without courage; but I will go down on my knees and beseech Him humbly to make me fit for my task, if He tells me it is only to stand and wait.—*Jean Ingelow.*

It is a pleasant duty to talk of Jesus to our sons and daughters, and the more so because it has often proved to be an accepted work, for God has saved the children through the parents' prayers and admonitions. May every house into which these words may come honor the Lord and receive His smile. "Train up a child in the way he should go," is a divine command.—*Spurgeon.*

"I have loved you, saith the Lord" (Mal. 1., 2). This is only the old, old story, but it is written with the finger of God; graven with the diamond pen of His unchangeable truth upon the rock of His everlasting purpose; traced in golden letters on records of the universe; printed in characters of living, shining, glowing light on hearts of believers; written by the Spirit of the living God, not with ink but blood, precious blood of Christ, blood shed on the cruel cross for us. Is it written on our hearts? If not, O blessed Saviour, write it *now!*—*Frances Ridley Havergal.*

37. The Lord's Need.—MARK xi., 3.

You have a favorite daughter. One day she is not well. Only a cold, you think. But she grows feverish, and you call in the doctor. The doctor prescribes, but still the sweet one sickens, and one day in his solemn look the mother reads the hard sentence—her child must die. Why is it? "The Lord hath need of her."—*J. B. Meharry, B.A.*

38. The Spiritual Guide.—JOHN xvi., 13.

Two young men, journeying over the Alps, were suddenly and unceremoniously bidden by their guide to follow him. The elder, trusting to the judgment of his guide, obeyed instantly, and reached a place of safety, just as a heavy cloud, laden with electricity, burst over the spot he had quitted. The other, not seeing any danger, refusing to be thus peremptorily guided, was killed instantly.

39. Evil for Good.—ROM. xii., 21.

When, in the year 254, an epidemic broke out in Carthage, the Christians, answering an appeal made to them by the venerable Cyprian, though they had just before suffered a violent persecution, by their zeal and self-denying courage saved the city from pestilence. Their heathen neighbors, afraid of infection, refused to minister to the sick, or bury the dead, as they lay in heaps in the streets—corpses tainted the air. "Let us now overcome evil with good," exclaimed the good bishop. The effect of these words worked like a charm, and the uttermost parts of the Roman Empire heard him. By forgiveness of injuries and disinterested kindness, Christians practised the truths of the Bible.

40. Hollow-Heartedness.—LUKE xi., 39.

You are walking through a forest. On the ground, across your path, lies stretched in death a mighty tree, tall and strong, fit mast to carry a cloud of canvas and bear unbent the strain of tempests. You put your foot lightly on it; and how great your surprise when, breaking through the bark, it sinks deep into the body of the tree, a result much less owing to the pressure of your foot than to the poisonous fungi and foul, crawling insects that had attacked its core. They have left the outer rind uninjured, but hollowed out its heart. Take care your heart is not hollowed out, and nothing left you but a crust and shell of an empty profession. Shallow rivers are commonly noisy rivers, and the drum is loud because it is hollow.—*Guthrie.*

41. The Buried Talent.—MATT. xxv., 25.

"The opening of a bank at Hardinsburg, Ky., brought to light a 500 dollar bill that a farmer living near there had had stored away in his house for twenty years. This amount put out at simple interest for that length of time would have brought the owner 600 dollars." This reminds us of the man who received the one talent and went and digged in the earth and hid his lord's money, to whom, in the day of reckoning, his lord said: "Thou wicked and slothful servant . . . . thou oughtest to have put my money to the exchangers, and then at my coming I should have received my money with usury." Whilst the others were rewarded according to their diligence, this "unprofitable servant" was cast into outer darkness, "where shall be weeping and gnashing of teeth." Let us use every talent we have for the Master's glory and man's good.

42. The Controlling Principle.—GEN. xxxix., 9.

There is the old story—which I have been fond of repeating—of the young French prince, which illustrates exactly what I mean. Louis XVI. and his beautiful and unfortunate queen had died on the scaffold in the Place de la Revolution. The boy who ought to have inherited the throne of France, and who, in fact, though he never reigned, has been numbered as Louis XVII. in the roll of monarchs, was left a prisoner. Evil had brought forth evil, as ever. An oppressed people had been roused to a spirit of devilish revenge. The child, it is said, was not only to be kept a prisoner and deprived of whatever rights he might be supposed to possess to the throne of his father, but all that was good in his nature was to be, if possible, destroyed. Evil men placed around him were to train his mind to evil thoughts, his heart to evil feelings, his lips to unlovely words. Naturally he suffered. But now and again, it is said, as his tormentors seemed to go beyond the limits of his endurance, or when God's voice prevailed in his young soul against them, the unhappy boy would waken up to higher things, and exclaim in anguish, "I can't say it, I can't do it, for I was born to be a king!"—*Canon Knox-Little.*

Book Department, Etc.

GIDEON AND THE JUDGES: A Study Historical and Practical. By Rev. John Marshall Lang, D.D. New York: Anson D. F. Randolph & Co. Price, $1.

There is much matter in a condensed form, carefully prepared, in this book, and the reader will be amply compensated for a careful perusal.

EZRA AND NEHEMIAH: Their Lives and Times. By George Rawlinson, M.A., F.R.G.S. New York: Anson D. F. Randolph & Co. Price, $1.

Like the foregoing, this is one of a series of books on "The Men of the Bible" written by persons eminently qualified for their work. We do not know where anything superior to these books can be found on the subjects of which they treat.

NEIGHBORLY POEMS ON FRIENDSHIP, GRIEF AND FARM-LIFE. By Benj. F. Johnson, of Boone (James Whitcomb Riley). Indianapolis, Ind.: The Bowen-Merrill Co.

The poems included in this neat volume are idiomatic, droll and charming. They depict common things in an unusually natural way and touch many sympathetic chords.

HINTS AND HELPS ON THE SUNDAY-SCHOOL LESSONS FOR 1892. By Rev. David James Burrell, D.D., and Rev. Joseph Dunn Burrell.. New York: American Tract Society, 150 Nassau Street. Price, $1.25.

The teacher will find here the truths in each lesson presented in simple evangelical style, earnest, systematic, pointed, and in every way well adapted to instruct and guide.

JOHN WESLEY. By Rev. James J. Ellis. New York: Fleming H. Revell Co., 30 Union Square, East.

The records of such a life never grow old. John Wesley stands still among his fellowmen, intellectually, spiritually and zealously, a conspicuous object. He has rather enlarged in the estimation of the good as years have elapsed, and this pleasant, condensed biography by Mr. Ellis will tend to keep Wesley's name fragrant.

SPIRIT AND LIFE: Thoughts for To-Day. By Amory H. Bradford, D.D. New York: Fords, Howard & Hulbert. Price, $1.

The twelve discourses in this book are by one of the "advanced" theological thinkers of our day. He progresses with a daring step and breaks a theological hedge without fearing the bite of a serpent. His utterances stimulate thought, but should be well considered before adoption as the raiment of true views of Bible truth.

HENRY WARD BEECHER: A Study of His Personality, Career and Influence in Public Affairs. By John Howard. New York: Fords, Howard & Hulbert. Price, 75 cts.

The author of this book was a great admirer and a life long friend of Mr. Beecher. He studied him intimately, followed his career closely and watched keenly his influence on society. His opinions are carefully expressed and succinctly embodied in this volume and deserve the candid consideration of every reader.

HOW TO MARK YOUR BIBLE. By Mrs. Stephen Menzies. Prefatory Note by D. L. Moody. New York and Chicago: Fleming H. Revell Co. Price, 75 cents.

The marking system shown in this book has been adopted by a large number of Bible students, and has proved very convenient and profitable both in private reading and in public instruction. The correct marking of any Bible in this way necessitates much thought and increased acquaintance with "The Word."

A DICTIONARY OF THOUGHT; being a Cyclopædia of Laconic Quotations from the Best Authors, both Ancient and Modern. By Tyson Edwards, D.D. Alphabetically arranged by subjects. New York: Cassell Publishing Co., 104 and 106 Fourth Ave.

This compilation, like others of its class, has much in common with them, and yet it has a sufficient amount of original culled matter to give it a value independent of all others, and to ensure it a welcome to the library of every student and writer.

EVIDENCE OF A FUTURE LIFE, from Reason and Revelation. By Luther A. Fox, D.D., Professor of Philosophy in Roanoke College. Philadelphia: Lutheran Publication Society. Price, $1.25.

The aim of the book is to show the nature of the proof of a future life and to set forth the evidence in the light of the present. The cravings of the heart are dealt with frankly and fairly, and in the eleventh chapter positive proofs are given that "death does not end all." The book ought to be widely circulated, extensively read, and seriously pondered.

SIGNS OF PROMISE. Sermons Preached in Plymouth Pulpit, Brooklyn, 1887-9. By Lyman Abbott. Printed from Stenographic Notes. New York: Fords, Howard & Hulbert. Price, $1.50.

These sermons partake of Dr. Abbott's characteristics. They are pervaded by the new theology, wipe away as mere notions several of the dogmas long held by theologians

present the Fatherhood of God as the great central truth of theology, and treat the Bible as an imperfect and non-final revelation of God's will. The language is clear and flowing and the style simple and natural.

THE BLESSED LIFE: HOW TO FIND AND LIVE IT. By N. J. Hofmeyr, Senior Professor of the Theological College of the Dutch Reformed Church, Stellenbosch, Cape Colony. New York and Chicago: Fleming H. Revell Co.

There is a great deal in the name of this book and there is very much that is excellent in the book itself. There is an honest and, we think, a successful attempt to explain clearly the way of salvation to the sinner, and to show him how to become a believer and to live a life of holiness. The teachings are on Scriptural lines throughout. A real good book.

LUTHER ON EDUCATION: Including a Historical Introduction and a Translation of the Reformer's Two Most Important Educational Treatises. By F. V. N. Painter, A.M., Professor of Modern Languages in Roanoke College, and author of a "History of Education." Philadelphia: Lutheran Publication Society. Price, $1.

This book will increase the esteem in which the great German Reformer has been hitherto held. It shows his breadth of mind, his earnest nature and profound penetration of fundamental facts and principles in the matter of education. The book is a very valuable contribution to our educational literature and has our earnest recommendation.

THE GOSPEL COMMENTARY: Being a Complete Connected Account of the Life of Our Lord, Woven from the Texts of the Four Evangelists, with Notes, Original and Selected, and Indexes of Texts and Topics. By James R. Gilmore and Lyman Abbott, D.D. New York: Fords, Howard & Hulbert. Price, $1.50.

The principal labor in the preparation of this book was done by Mr. Gilmore during years of private study of the New Testament for his own personal instruction and devotional profit. The proof-sheets were revised by Dr. Abbott and some emendations made and suggestions offered. The volume is handy and useful. Some of the authors quoted are dead who are marked living. The list needs revision.

HELPFUL LITERATURE IN OUR EXCHANGES.

[Space will permit us to only name the articles in the various magazines on our table which will be of special interest to our readers.]

ATLANTIC MONTHLY, NOVEMBER, 1891. Count Tolstoï at Home, *Isabel F. Hapgood.* The Schools at Oxford, *S. E. Winboll.* The Chaperon, *Henry James.* Journalism and Literature, *W. J. Stillman.*

HOMILETIC MAGAZINE, NOVEMBER, 1891. The Use and Abuse of Time, *Rev. J. Vaughan.* The Snow and Its Lessons, *Rev. E. Brewin.* Betting and Gambling, *Rev. C. Jordan.* Winter Voices, *Rev. S. Conway.*

LIPPINCOTT'S MAGAZINE, NOVEMBER, 1891. The Violin, *E. Heron-Allen.* William Cullen Bryant, *R. H. Stoddard.* Handwriting and Writers, *W. S. Walsh.* Does College Training Pay? *D. R. McAnally.* What it Costs to Issue Big Newspapers, *Melville Philips.*

THE FORUM, NOVEMBER, 1891. The Politics and Armies of Europe. English University Life for Women, *Anne J. Clough.* Death of Polygamy in Utah, *Judge C. S. Zane.* The Profit of Good Country Roads, *Isaac B. Potter.* Commercial Future of the Pacific States, *W. L. Merry.*

HARPER'S MAGAZINE, NOVEMBER, 1891. Frontispiece, "And She Frankly Told Her Passion." Cairo in 1890, *Constance F. Woolson.* Stonewall Jackson, *H. M. Field, D.D.* The Treatment of Cancer and Other Tumors, *B. F. Curtis, M.D*, and *W. T. Bull, M.D.* The London of Queen Bess, *W. Besant.*

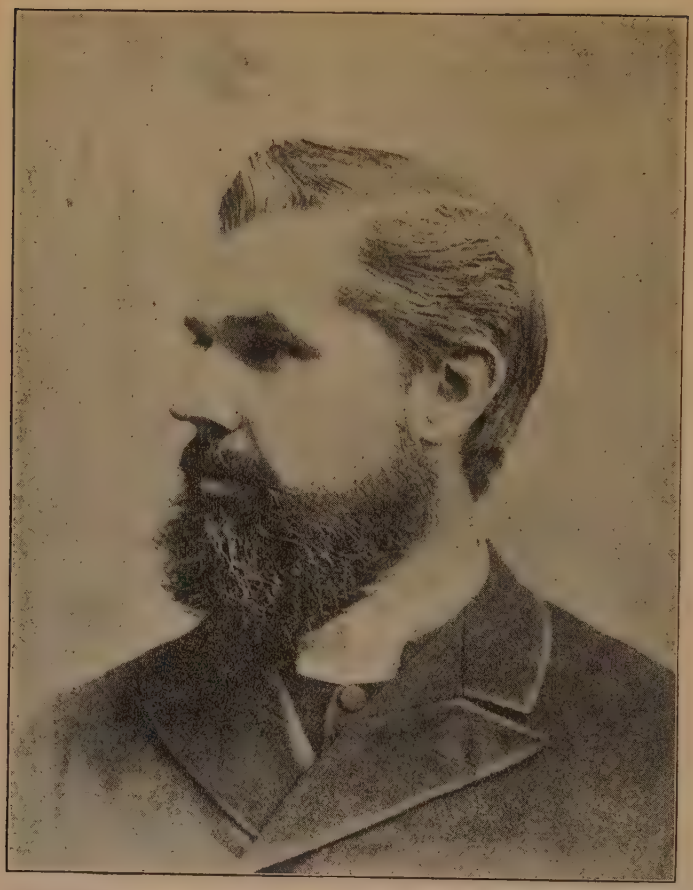
THE CHAUTAUQUAN, NOVEMBER, 1891. Frontispiece, Thomas Jefferson. Thomas Jefferson, *Prof. C. J. Little, Ph.D.* The History of Political Parties in America, II., *F. W. Hewes.* Social Science in the Pulpit, *John Habberton.* Progress of the Colored People in Washington, *Margaret W. Noble.*

QUARTERLY REVIEW OF THE UNITED BRETHREN IN CHRIST, OCTOBER, 1891. Transcendentalism, *Prof. T. J. Sanders.* The Number Seven; or, The Philosophy of the Rainbow, *Rev. J. L. Luttrell.* The Church's Tribute to Vice, *Rev. G. P. Macklin.* Silence in Heaven, *Prof. J. A. McDermod.*

NEW ENGLAND MAGAZINE, NOVEMBER, 1891. The Home and Haunts of Lowell, *Frank B. Sanborn.* The Westminster Massacre, *J. M. French.* The Start from Delfshaven, *Rev. Daniel Van Pelt.* The Great Dike, *Rev. S. R. Denner, D.D.* Why the South was Defeated in the Civil War, *Prof. A. B. Hart.*

THE A. M. E. CHURCH REVIEW, OCTOBER, 1891. Portrait of Bishop J. P. Campbell, D.D., LL.D., Frontispiece. Declaration of Independence and the Race Problem, *Rev. J. C. Embry, D.D.* The Negro in the Profession of the Law, *D. A. Striker.* Biblical Criticism, *Rev. A. W. Upshaw.* Race Assimilation, *W. A. Lynch.*

THE CENTURY MAGAZINE, NOVEMBER, 1891. Frontispiece, "Cumœan Sylil," by Michel Angelo. Italian Old Masters, *W. J. Stillman.* Southern Womanhood as Affected by the War, *W. F. Tillett.* A Great German Artist—Adolf Menzel, *Carl Marr.* What Are Americans Doing in Art? *F. D. Millet.* A Rival of the Yosemite, *John Muir.*



Copyright 1891.

By E. B. Treat.

George Adams

Engraved from a photograph expressly for THE TREASURY.

THE

TREASURY

AN EVANGELICAL MONTHLY

FOR PASTOR AND PEOPLE.

VOL. IX. NEW YORK, JANUARY, 1892. No. 9.

SERMONS

THE HERO PROPHET.

BY REV. GEORGE ADAMS (METHODIST EPISCOPAL), BROOKLYN, N. Y.

And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word, etc.—I. KINGS xvii., 1–16.

MANY years previous to the time of Elijah, the Israelites in the pride and arrogance of their hearts demanded of God a king, a visible ruler, to whom they could appeal in person, who could himself lead them forth in battle or minister to them during the reign of peace. Despite the remonstrance of Samuel the prophet, they insist on having a king, saying: "Nay; but we will have a king over us; that we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles" (I. Samuel viii., 19, 20). The request is granted. Saul is first king of Israel, but through his reign, and the reign of successive kings, spiritual degeneracy among the people is manifest; neither David's piety, nor Solomon's wealth and splendor and peaceful reign, is sufficient to keep them from sinful rebellion. Immorality increases, wickedness is abroad among the people and they continue to add sin to sin. At length the kingdom is divided, ten tribes revolt, and at the time of Elijah Jehoshaphat reigns in Jerusalem over Judah, and Ahab, the son of Omri, reigns in Samaria over Israel. Omri was so wicked that the Scriptures say "he wrought evil in the eyes of the Lord and did worse than all that were before him." And of Ahab it is said that he "did more to provoke the Lord God of Israel to anger than all the kings of Israel that were

before him." Added to the iniquity of his father was the sin of marrying a heathen princess, Jezebel, daughter of the king of the Zidonians, who was also high priestess of Baal. In this instance the wife's religion was adopted by the husband, for Ahab threw aside the calf-worship established by Jeroboam, and instituted the obscene and abominable worship of Baal. Thus this peculiar people were in a state of spiritual degeneracy unequalled in the past, and that page of their history is black with iniquity. Their wickedness was such that nothing but the severest punishment would bring them to repentance. While sin was running riot and the ruler and his people were recklessly wicked, there suddenly appears "Elijah the Tishbite, of the inhabitants of Gilead," a prophet of the Lord who confronts the wicked king and says to him, "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." This prophet is appointed of God to foretell a devastating drought and to rebuke an ungodly king. To perform such a duty required courage, and whatever we may say of the other distinguishing characteristics of Elijah on this occasion, he manifested truest heroism. Yes! Elijah was a hero; despite his despondency under the juniper tree, the incidents of our text give him high rank among the heroes of all time. God "knew His man" and trusted him with an important errand. This leads us to observe

1. *The Principle of Divine Selection.* Elijah comes suddenly and unexpectedly upon the scene. What has been his previous career we cannot say, all we know about him is that he was rudely and scantily clothed, with shaggy hair, a conspicuous personality among the people. However strange it may seem that such a man should be chosen for such a work, it is nevertheless in keeping with the divine procedure. God makes His own selection of men to meet the demands of every crisis. Most of our modern politicians would have despised such a man as Moses to become the deliverer of enslaved Israel. Who would have thought of selecting a shepherd-boy from the Plains of Bethlehem-Judah to become king over God's peculiar people? None but the Good Master would have thought of taking fishermen from the shores of Galilee and making them ecclesiastical leaders in the Christian Church. For every crisis in the world's history God has taken a leader from very unlikely quarters. A German monk for a great Reformation; a Wesley for a much-needed revival; Abraham Lincoln to guide our ship of state, in terrible times, amid stormy seas, and a William Taylor, "rough and ready," to become the "flaming evangel" of "Darkest Africa." God is always ready with a man to stand in the gap. So it was in the time when the sin of Ahab and his people had become abominable, He had in reserve a man already trained and willing to assert the sovereignty of God to that crooked and perverse nation. This man having declared his message to the king is ready for further orders. He has made an impression upon the mind of Ahab. His very name has had its effect—"Elijah the Tishbite," which means, "My God is Jehovah, the Converter." The question is: What will be the result of the impression made? But with this Elijah has nothing to do, he has been divinely commissioned and

his business is to obey God unhesitatingly in everything. This chosen Tishbite, this prophet hero, recognizes that he is

2. *God's Representative*, hence he manifests the utmost fidelity and loyalty. Coming from the presence of the king the Lord commands him to go eastward, and hide himself by the brook Cherith, that is before Jordan, adding, "It shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee." Elijah having implicit faith in God obeys at once. He knew that when God said "hide thyself"—or take refuge—he would be safe, whether in crowded city or mountain crag. Whom God hides no wicked Ahab or cruel Jezebel can find. God hid Elijah and fed him. What comfort is here found for the children of God, no avenger's hand can harm when God undertakes to shield. It may be necessary to send His messengers to the lions' lair, but He has a key with which to lock the lions' jaws. There may be little prospect of subsistence, but if need be He can employ winged caterers to carry food to His children with the regularity of the rising and setting sun. As in the days of Elijah so now God has His own and peculiar methods of hiding His children; He can protect them even when men with power like Ahab seek to destroy them. "For in the time of trouble He shall hide me in His pavilion." The converted one can say

"Anywhere with Jesus, I'll follow anywhere."

When surrounded with difficulties he can say, "In God is my salvation and my glory: the rock of my strength and my refuge is in God." The promises are precious to him. "He shall cover thee with His feathers, and under His wings shalt thou trust." Luther and Wesley are safe although surrounded with bloodthirsty persecutors, and so are all they who trust in God.

But what about Elijah now that he has obeyed orders? Some one may say, "Was he not *lonely* living away off by himself by the side of the brook Cherith?" No! We may be lonely without being *lonesome*. We may be apparently alone, and yet be blessed with joyous company. A short time ago I asked a friend, who for the time being was living in a large house alone, if he did not feel lonely. Said he, "I feel lonely without being *lonesome*. I sometimes have an awful sense of loneliness, but the older I get, and the more religion I have, the more I find a populousness in God." The good man is never lonesome with a sense of God's presence. He knows that the Lord has infinite resources to which he has rightful access through Jesus Christ. There may be times in our life when from force of circumstances we feel lonely if not lonesome—

"But never alone is the Christian
Who lives by faith and prayer."

Years ago, when crossing the Coast Range Mountains of California, I was benighted with no dwelling place near except the abodes of the wild beasts of the mountains. But there without a sense of danger I tarried all night with my horse, and under cover of a deserted shanty I slept soundly and sweetly until the morn. Brethren, in these later years I have many times felt keenly a sense of loneliness in the crowded city I did not realize in the fastnesses of

that mountain range. Some of you present may occasionally feel lonely even in the crowd; let me commend you to the God of Elijah, who will keep you company when others pass you by or seem to forget you.

3. *Providential Provisions meet Human Exigencies.* Elijah proved this fully. For some time the terrible drought prevailed, shrubbery and vegetation was withering under the scorching heat of an Oriental sun, the streams were drying and an era of suffering was ushered in. By this time the brook Cherith ceased to flow, its waters were no more, because there had been no rain in the land. But the solitary prophet was unconcerned, he knew that

"In some way or other, the Lord *would* provide."

Accordingly at the OPPORTUNE time "The word of the Lord came unto him, saying, Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold I have commanded a widow woman there to sustain thee." From this we learn that:

Delivering mercy is not only timely, but also comes through unexpected means. It was a very strange method God pursued with Elijah. You and I would think it cruel to send a hungry man for food to a poor widow who was herself on the verge of starvation; but by such a method God is teaching the generations following that His ways, though "past finding out," are everywhere and always infinitely wise. When Elijah requested the widow woman to bring him a little water and bake him a cake, he at once became her moral instructor, for she was a heathen woman and knew little about the wonder-working power of the true God, although she had received a message from God herself (see verse 9). To the prophet's request she meekly listened and then said she had only "a handful of meal in a barrel, and a little oil in a cruse, and this she was going to prepare for herself and her son that they both might eat and die." Then Elijah stimulates her faith in verses 13–15. God's promise of plenty proved a test of faith. We all conclude that God's method of providing food for the prophet during the famine was very singular, but His way is always right. It was very reasonable that this widow should so speak of her own destitution, but when the Lord through His servant assured her of plenty, she fully believed and at once obeyed. Here we may learn a lesson, that God not only cares for His children, but that He makes

4. *No Unreasonable Demand upon Human Resources.* God is merciful. God is just. He may have given us but little of this world's good, but of that little He demands a portion. We may possess but one talent, but we must not be selfish in the use of that. He gives grace that we may use grace. When He says, "As thy day, so shall thy strength be," He means that necessary strength is forthcoming for every emergency, whether great or small. Whatever doubts may becloud our vision the Scriptures teach us that the observance of Christian duty is a "reasonable service." Some of you perchance may have more money than you can use without extravagance. Do you *give proportionately* to the cause of God? Some of you have special facilities for doing good. Do you use your talents to benefit your fellow-men and glorify God? Some of you have much time at your disposal. Do you employ in self-indulgence, or

listlessly while away, your *time?* We need not fear that by doing for others we shall suffer loss ourselves. Every effort we make in obedience to God and or the good of others is effort put forth to return to us with interest a hundred-fold. There is no wasted energy in the service of the Lord. "Whatsoever a man soweth, that shall he also reap." Some Christian duties require great effort and great patience, but "the Lord will give grace and glory, and no good thing will He withhold from them that walk uprightly." The widow of Zarephath was severely tried. It was no small matter for her to give to a stranger of the last and scanty meal. But she believed the saying of the man of God and back of Elijah's words was God's guarantee of a continual supply. The faith of the widow and the prophet was *honored*, for our text says, "The barrel of meal *wasted not*, neither did the cruse of oil *fail*, according to the word of the Lord, which He spake by Elijah." The kindly act of the Zidonian woman brought good results. *She did what she could.* Think of it. She and her son have come to the last meal and they have nothing to do but to eat that and die. She concludes that she will die in obscurity and be forgotten. But her "extremity is God's opportunity." Her weakness is used for the fame of Jehovah and the preservation of Elijah. Her isolation is a blessing, her poverty is a benediction, for the Lord God raises her to a pinnacle of fame and renders her conspicuous throughout the world, in all time, a praiseworthy spectacle for angels and for men. She was obedient to the divine command and believed that which seems to men impossible. God gave to her, that she might give back to Him. He gives to us that we may give to others for Him. There are hungry multitudes around, starving for lack of "the bread of life." We may claim that a limited supply only is ours. Fear not, the God of Elijah lives! The widow was very insignificant of herself, but linked to the purposes of Almighty God she became an important factor in the world's history. She was an essential medium for the execution of a great revolution. Elijah of himself is nothing but a rude, shaggy mountaineer, but linked to God, a prophet of the Lord, he is a terror to the evildoers of Israel, and "a praise to them that do well." We are nothing of ourselves, but allied to the King of Heaven we are proof against the assailments of the adversary and the cruel assaults of designing men. Man is a cipher alone, but unite him to God and he is a host, invulnerable. With no undue boasting he may say with Paul, "I can do all things through Christ which strengtheneth me." It requires faith, much faith, to believe in such blessed possibilities. But mark! What heroic faith was manifested by both Elijah and the widow. We shall never overlook this fact. The Scriptures do not say that the meal in the barrel and the oil in the vessel *increased*, but that it *failed not*. Observe in this "the economy of Providence." Jehovah kept them in a condition where the *constant exercise* of faith was needed. So it is in our day; the good Master trains us in a school where the exercise of faith is needed moment by moment. Yet withal He gives us much encouragement. Why not welcome anything that makes God necessary? He says, "Thy bread shall be given thee, thy water shall be sure." "The young lions

do lack and suffer hunger, but they that fear the Lord shall not want any good thing." We have the promise of God's presence and help in every time of need. "Let us not be weary in well-doing." Does your religious work seem unimportant? Remember there are no trifles in the realm of grace. The cup of cold water given in the name of a disciple brings its reward. You may from varied causes be reduced to extremities of weakness and poverty; never fear, "The Lord Jehovah is thy strength, He will not suffer thee to be moved." We may further learn from this narrative the duty of

5. *Unquestioning Obedience to God.* Elijah did not speak complainingly of living alone by the side of the brook Cherith and trusting to the ravens for his food; nor did he say it was improper to go to the house of a widow and ask of her food to eat. No, he trusted in the wisdom of God and obeyed His command. When the case was presented to the widow, she did not murmur and say the prophet's request was unreasonable and cruel. May we not learn, in all our Christian work and relations to God, to yield unquestioning obedience to Him who is infinitely wise and kind, for

> "God is His own interpreter,
> And He will make it plain"?

When a pilot is bringing an ocean steamer into New York harbor he must be obeyed promptly to secure safety. An officer of engineers of Wellington's army once declared to the General it was impossible to execute his orders. "Sir," said the Iron Duke, "I did not ask your opinion, I gave you my orders, and I expect them to be obeyed." Familiar as this story may be, its lesson is clear. Our Commander-in-chief, thoroughly acquainted with all human conditions, gives each one of us special orders. It may seem impossible to obey, and live. What of it? To die would be gain. It is

> "Not ours to reason why—
> Ours but to dare and die."

Our Lord has declared the conditions of receiving enriching grace and spiritual success. Does religious drought blight and wither a whole church or a single soul? The Head of the Church has distinctly commanded us as He did Elijah. Our orders are recorded in Malachi iii., 10, "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

His Name Wonderful (Isa. iv., 6).—The Lord Jesus Christ is the person and He deserves the name. I. For what He was in the past. The King of eternity. The Creator of all things. The Incarnate God. The standard Man. The crucified, buried Saviour. The risen, ascended, reigning King. II. For what He is in the present. Once you despised Him, now you love Him. He wrought the change. His providences since with you have been wonderful. Depths of sorrow. Heights of rapture. III. Wonderful is the future! In that day of days when He comes in clouds, every eye seeing Him. In His Father's glory. The Judge. "The Wonderful."—*Rev. C. H. Spurgeon.*

CHRIST THE CHRISTIAN'S SUPREME MOTIVE.

By Charles H. Parkhurst, D.D., Madison Square Presbyterian Church, New York.

Paul, a prisoner of Jesus Christ.—Philemon i.

This answers the purpose of a text because of a single simple principle that just this phrase illustrates. The matter we are going to consider is not far to seek, nor difficult to understand. It will have no quality of novelty to commend it, either in what is said or in the way it is said. But it is relevant, and it will prove interesting, provided what we have come here for this morning is not entertainment but truth. And I pray that there may be so much truth in the manner of our speaking, and so much truth in the manner of our hearing, that the divine Spirit of all truth may freight our simple, honest discourse with effect, and bring home to us the lesson of the hour with that directness and power that shall make this Sunday morning an epoch in the history of our religious thinking and Christian living.

"Paul, a prisoner of Jesus Christ." The one point in this clause that we have to do with now is that wherever Paul was and whatever he was doing, the place he was in and the work he was about were always colored by reminiscences and considerations of the relation in which he stood to his divine Lord, Jesus Christ. If it was any kind of service he was rendering, why, he writes himself "the *servant* of Jesus Christ." If he viewed himself in the character of a message-bearer, why then, always it was from Christ he received the message; and he writes himself "the *Apostle* of Jesus Christ." Whatever word he had to bring to an individual or to a church, it was from Christ he brought the word; and in the same manner that our foreign ministers at European courts keep a continued consciousness of the American Government which they represent, so St. Paul in styling himself an Apostle of Jesus Christ, as he so many times does, is constrained to this way of stating himself because in all his apostolic work he feels so keenly the divine source of his commission.

And no man reads Paul's letters, heartily and appreciatively, without knowing that with Paul there was no affectation in such use of terms. When he commences one of his epistles, "Paul, an Apostle of Jesus Christ, to Timothy," we know that just as certainly as he felt that he was writing to Timothy, just so certainly and distinctly he felt that in writing him he was exercising a direct commission from Jesus Christ. That relation of his to his Lord underlay every other relation: it was the fundamental fact in his experience and determined everything that pertained to him, inwardly and outwardly. And now in this letter to Philemon it is "Paul, a *prisoner* of Jesus Christ." This means not simply that it was Christ that had imprisoned him, or that his imprisonment came about in consequence of his having preached Christ's Gospel, he means all of this, perhaps, but he means besides that in whatever place he is, in whatever relation he stands, he is Christ's in that place and

relation; Christ was the Greenwich from which he counted longitude; the equator from which he reckoned latitude. If he was out of doors and at liberty, why then he was the *Lord's* freeman; if he was in prison and fettered, then he was the *Lord's* prisoner. This same determining influence comes out in the fourteenth chapter of his Roman letter when he says, "Whether we live we live unto the Lord, and whether we die we die unto the Lord; whether we live, therefore, or die, we are the Lord's." This explains the compactness of Paul's life,—the gathering in of all the loose ends,—the unity of it. Wherever you touch him, after his conversion, you find him the same man all through. You never have to hunt for St. Paul. It is never necessary to send out trackers after a man that keeps always on a straight line.

At the same time nobody finds in the devotedness to Christ of this man Paul anything unwholesome. That is one of the startling and instructive features of his case. We are constantly encountering people who have a great deal of piety, but who take piety in a hard way. Their holiness distresses us, not so much because it is so holy, as because there is a certain surrender of personal equipoise. They are what we are going to call when it gets to be a dictionary word (and it *will* be a dictionary word because dictionaries have to keep up with facts), it is what we are going to call cranks, holy cranks. Not impostors, but holiness that has passed the line that divides between health and fever. Now Paul was no crank. Paul was not religiously feverish. Paul's blood was warm, but it never got above normal. His blood coursed with a deep, full, strong pulse, but it never palpitated. Fever feeds upon the system, not nourishes it. Paul's piety did not feed upon the rest of his system. He never lost his head. "I am not mad, most noble Festus." The warmth of his devotion to Christ made his thoughts glow, but did not incinerate his intelligence, nor melt down the links in the chain of his reasoning. He kept wholesome. He was consecrated all through, and at the same time full playroom was left for every natural faculty of mind and body.

Paul's letters make good reading for any one who suspects that there is any inherent antagonism between ordinary sense and a mind all alive unto the Lord. This needs to be mentioned here because just as soon as we begin to talk about such wholesale self-commitment to Jesus Christ, there are some who begin to think of mania. I would rather say that faith and reason are like the two wings of a bird, the stronger the strokes of the one the stronger need to be the strokes of the other or else the bird will keep going round and round. The more reason a man has the more opportunity there is for faith; and the greater his faith the more need of reason to foster, sustain and guarantee it. If what are known as very holy people are sometimes intellectually out of joint with the good sense of the people about them, it is due to some other cause than the whole-heartedness of their devotion to the Lord Jesus Christ.

Abnormal specimens of piety ought not to be taken as indices of the true quality and import of piety, any more than deranged minds should be

accepted as fair exponents of what intelligence is and can do, or than a man with an excess of fingers or two heads or a club foot should be counted a just exponent of human anatomy. It is rather surprising, and betrays lack of honesty, that in matters of religion objectors pick for the most unlucky examples and insist on estimating religion by them ; but in other matters grade their judgments by the *best* obtainable exponents. Because buildings sometimes fall beneath their own weight we do not give up our faith in architecture, and when we go into a new town to live the first thing we seek for is a house to live *in*. Very few people comparatively make a success either in law or in medicine; but that does not diminish, rather increases, the admiration we feel for such as do succeed, and abates nothing of the respect we feel for the professions in themselves considered. Very few people comparatively acquire a competence in business, but that does not shake men's confidence in business pursuits and enhances rather than impairs our admiration for the exceptional few who do succeed, and for the possibilities which in their instance rendered success achievable. Do not, then, be repelled from this matter of whole-hearted commitment to Jesus Christ because you know of some people who have made very hard and awkward and morbid work of being holy. Select the most winning specimens, not the most repellent, you know of, and take from the *best* the law of your estimate. In that way only can you be just to yourselves and just to the truth.

Besides this, in insisting upon the unifying of our nature, this bending of it all to one end, in order to the largest attainments in Christian character and living, we are only commending that same policy of whole-heartedness which prevails in secular matters, and which, unfortunately, asserts itself there with a good deal more constancy and strenuousness than it does in affairs distinctively personal and Christian. Other things being equal the amount that we attain in any department will be according to the intensity with which we concentrate ourselves upon the one object that we are in pursuit of. No one understands this better than the business men and the money-makers that are here this morning. Supposing you are a money-maker and that that is your supreme, despotic ambition. Other things being equal, the greater the concentration the more money you will make. You will be the winner so far forth if you will educate yourself only along the line of your money-making capabilities, that is to say, rule out all ideas and considerations that you cannot harness to that chariot. Conscience closes up a good many avenues to wealth, so that if wealth is your one despotic ambition conscience must be gotten rid of. Concentration pays. Incompatible motives weaken results. I only want it should be realized what a practical thing this whole-heartedness is, and how full of effect it is. Conscience we have referred to. Honesty is the best policy, it has been said. That is not true in money-making. The reverse doctrine is warranted by *à priori* consideration and by *à posteriori* facts. It is foolish and expensive to steal and defraud indiscriminately, but well-considered swindling is doubtless remunerative. There is no honest rich man here, probably, but might have been still richer if he

had consented to take only his wits on to the street and to leave his principles at the Church.

All of this points one way. It means that you must gather yourself in upon a purpose if you are going to succeed in it. It is just as true in art, law, medicine, literature as in money-making. Attainments are according to the degree in which we make ourselves solid in their pursuit. There is then nothing absurd or impracticable in the matter of concentration. When therefore we ask a man to become solid for Christ, we are only asking him to bend himself beneath the sweep of one imperial motive, and to aim at Christian results along the only way by which in any field of acquisition the largest results are attainable. You remember that the Apostle says in one instance, "For me to live is Christ"; and we know that that means that Christ, and all which Christ represents, exercised imperial governance over his life. The supreme loyalties of his heart were accorded to Christ. Everything was decided by that criterion. No other motives were allowed to actuate him except in so far as they moved in even, easy beat with that.

This matter goes by supreme motive. And it is not hard to find out the supreme motive. We have occasional warm days in winter, but there is no difficulty deciding whether it is January or July. If you fall in with a man who has devoted himself in any generous, cordial way to art, you never have difficulty in saying whether he is an artist or an engineer. His conversation will carry the flavor of art; his library or studio will exhibit the literature and tokens of art. His whole style, taste, choices, phrases, haunts, will be redolent with his æsthetic engrossments. So in matters of profession, of traffic, of travel: a man's life, interests and illustrations show the completeness with which he is saturated with his engrossing devotement.

These matters are not brought in review by way of criticism. A man can do nothing well while working counter to the grain of his impulses. A man's hands will not do good work, his thoughts will not do good work, unless heart goes with them. I have no doubt that while the converted Paul was making tent-cloth, he made it well and went about it heartily. But all this makes so entirely clear what, in one of its aspects, this being a Christian is. We know what it is to be a student, a painter, a pianist, a trader, an importer, a banker, a broker. You cannot be with one of these half an hour without finding it out. He gives it away unconsciously; his life and activities are all toned to it. He is a legible advertisement and an audible expression of the controlling trend of his thoughts and occupations. If a man who is engrossedly a money-maker brings everything to the arbitrament of the dollar; if a man who is engrossedly an artist brings everything to the arbitrament of beauty; then a man who is engrossedly a Christian brings everything to the arbitrament of Christ; and wherever he is the conscious or unconscious sense of what Christ is to him will shape his thoughts, mould his affections, determine his purposes and engender his activities.

I hope it is not necessary to say that this does not stand in the way of men's having *other* aims and ends. Christianity has never embarrassed whole-

some art, or science, or literature, or trade, or commerce; rather has she been the foster-mother of all these. Because the moon goes around the sun does not hinder its going around the earth every day on its *way* round. Christ is the Christian's sun. Whatever other orbits he describes—and there will be a good many of them according to the various relations in life in which he is naturally and properly and necessarily placed, whatever other orbits he describes, they will only be fluctuations this side and that of the one continuous circuit about the solar centre.

To any one, then, who asks what it is to be a Christian, and who wants a definite answer, here *is* a definite answer. Take that man whose character and life are delineated in the Evangelists, whom the best part of the world, now, after 1,800 years, knows as the Lord Jesus Christ; familiarize yourself with that delineation; walk by faith with the unique person it depicts, call it, to begin with, what you please, but walk with it; let it show itself to you and tell its best story to you, and let it, so fast as it becomes revealed to you, decide for you what you shall be and what you shall do. I am not asking you now to believe this or that about Him, but to believe Him; to take Him for just what and just so much as you see He is worth; and make what you find Him to be the criterion of what by the help of your association with Him you will try to become.

You perceive we are saying nothing about doctrines; we are talking about a life. We are not urging you to accept something that you find yourself mentally incapacitated from believing. We want no conviction but what you are easily convinced of, no strained, no laborious convictions. Let the unique figure delineated in the Gospels grow upon you, if it will, and it probably will, if you lend yourself to it; and then so fast as it does become a personal fact and a real presence to you let it settle for you the questions of daily living in the order in which they come up to be settled, making it the final court of appeal, and saying in each perplexity, What does the light of such a life as that show that I ought to do in this exigency?

Now that commends itself to you. It does not commit you to any theory of the Scriptures nor to any theory of Jesus Christ. Your reason can find no fault with it, and as for your conscience you know what that says just as well as I do. I have been as simple and direct in this as I know how to be. I cannot argue any man into being a Christian. I am not responsible for anybody's becoming a Christian; my responsibility does go so far as this—that I point men to Christ. Your life revolves about some centre. What is it? You are serving something. What? There is no comfortable stopping-place, there is no possible stopping-place between doing as we want to do and doing as Christ wants to have us. The motive of a selfish heart *versus* the motive of the Perfect Life.

I have been speaking particularly to those who would not perhaps call themselves Christians. A single closing word needs to be spoken to those of us who do. I am very often surprised myself by the close and urgent way in which a truth comes to us when once it has been carefully and conscien-

tiously developed a long Scriptural lines. With each turn of the screw we find ourselves held more fast. This whole matter of Christian life and the reality and the tests of it keep on steadily acquiring new increments of meaning. We that count ourselves as Christians may profitably spend a good deal of silent thinking upon this matter of living a life that is solid for Christ, and submitting everything to His arbitrament · bending ourselves totally to the jurisdiction of His perfect life. We seem to acquire the easy art of not expecting a great deal of ourselves. We nowhere find in the Gospel that Christ does not expect a great deal of us.

I am distressed by the dilettanteism that is in our Christian communities, by which I mean the numbers, even inside of the Church, who have taken up Christianity simply as polite pastime, men and women who are not supremely motived by Christ, and who gain a little smattering in the matter because it is rather a nice thing to do ; or take it up on occasion when there is nothing else pressing ; men and women who are worldly in all their heart-experiences and ambitions, and to whom Christianity, what they have of it, is only a wash or a veneer. Now these are facts, and I believe there is as much of this thing in our church as in any church, all the way from the pulpit to the vestibule and out through both galleries. I don't believe a man is a Christian (as Christ would use the word) till he takes himself and his intelligence and his genius and skill and money and spreads them all out before the Lord and says, "Now, Lord, how do you want I should use them ?" Do you say that is hard ? Well, haven't we had about easy Christianity enough ? We hear every once in a while of a man who has given up everything to the Lord and gone out to Nebraska or over to India as a missionary. We believe in that thing and are bound to encourage it. But the cause of the Gospel just as much needs men and women that give up everything to the Lord and stay at home in New York. By which I mean that the initial act in becoming a Christian is to subordinate everything to Jesus Christ, and then the question as to field and occupation comes in for adjustment afterwards.

If a person is going to be a Christian missionary it is understood on all sides that it is necessary for him to do *everything* to the glory of the Lord. But it appears to be understood that a man can be a Christian on home ground and in secular pursuits, by doing as he has a mind to do three-quarters of the time and serving the Lord when it is perfectly convenient. Now my friends, I have no wish to put the thing stronger than it is ; but I prayed at the beginning that I might tell the truth and I believe I have ; and I will only add that if we will take the Perfect Life as it is in the Gospel, and make it the supreme motive of our life, bringing every question to its arbitrament, —if we will take it now and use it constantly for our work in all the ins and outs and crooks and turns of the week, we will learn two things; we will learn how much of shallow pretense there has been about our own Christianity, how little practical Lordship has been exercised over us by Him whom we call Lord ; and we shall also learn to know somewhat better what a wonderful thing the Lord of the Gospel is ; and the closeness of our walk with Him

and the detailed fidelity of our obedience to Him will itself form a stepping-stone on which we shall rise to a wider knowledge of Him, a stronger confidence in Him and a tenderer and more reverent appreciation of His rights to our lives and our loyalties.

New Year's Day Service.

THE GREAT INTERCESSOR'S NEW YEAR'S PETITION.*

By John T. Wills, D.D., First Presbyterian Church, Greenwich, Conn.

This year also.—Luke xiii., 8.

These words form a part of that striking parable of the "barren fig-tree" spoken by our Lord as a solemn warning to the Jews, who, notwithstanding their privileges and opportunities, had failed to use them to the glory of God.

But it is not my purpose on the present occasion to give an exposition of this parable, nor, indeed, to confine your attention to the line of thought indicated by it, but I shall rather take the words of the text out of their original connection, and let the season of the year suggest the line of thought. Nevertheless, I want for a moment that you should look with me at the picture here placed before us. It is said that "A certain man had a fig-tree planted in his vineyard: and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none: cut it down; why cumbereth it the ground? And he, answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit, well; and if not, then after that thou shalt cut it down." There is nothing uncommon in the picture as you look at it at first; it is a common thing to see fig-trees planted in vineyards as well as fruit trees of other kinds within the same enclosure. The vineyard, in those countries, is not the luxury of the few, but the common necessity of life with the many; and within the favored spot the owner often makes room for one or more fig-trees, for the sake of the fruit which in such favorable circumstances he expects them to bear. While it is no uncommon thing to find a fig-tree planted in the corner of a vineyard, it was more common to find it planted by the wayside in Palestine, both for shade and fruit, yet under such unfavorable circumstances it was expected to be fruitful; the purpose of a fig-tree, with nothing but leaves, under any circumstance, was not answered; but the Master, finding such a fruitless tree even by the roadside, cursed it, and it withered away.

The tree spoken of in the parable was under the most favorable circumstances; it was planted in a vineyard, and cared for, year after year, so that

* Preached in the Presbyterian Church, Greenwich, Conn., Jan. 4th, 1891.

the owner of the vineyard has a right to expect fruit from this tree, and so he came, year after year, at the time when he might expect fruit on the fig-tree, but it is fruitless; and now he calls the vine-dresser and says, "Behold, these three years I come seeking fruit on this fig-tree, and find none: cut it down; why cumbereth it the ground?" "Cut it down," first, for its barrenness, and secondly, because it occupies the place which another and a fertile tree might fill, and because also of the baneful influence it has on the other trees of the vineyard.

It is at this point where the vine-dresser becomes an intercessor, and he says, "Let it alone this year also," etc. He does not ask that it may have an indefinite prolongation of a useless existence. He asks only another year of trial; he intends and promises to take in the interval the most energetic measures for stimulating the barren tree into fruitfulness. If under these appliances it bear fruit, he knows the owner will gladly permit it to retain its place; if not, he will abandon it to the fate which it deserves and invites.

The original meaning and application of this parable is very plain, but, as I have said, it is not my purpose to give it an exposition to-day; but we will rather give our attention to some thoughts suggested by the words of the text, as we hear them read at this the beginning of a new year, "This year also."

I. *The commencement of a new year suggests a retrospect.*

It is sometimes said that it is not a good thing to look back, and the Apostle is quoted as authority for "forgetting those things which are behind," and then, with a good deal of dash and pretense of superior wisdom, there are those who give us the words of the poet as good to use on such occasions,—

> "Let the dead past bury its dead.
> Act, act in the living present—
> Heart within, and God o'erhead."

Yet, notwithstanding such wisdom, it seems to us almost impossible for a thoughtful mind to cross the line from the old into the new year without looking back over the past, so as to remember all the way they have been led to call to mind mercies received, and to see how they have walked, and how they have used those mercies. So that a review of the past year, on this the first Sabbath morning of the new year, is a very proper thing to do, and may be a very profitable exercise. The newspapers review the events of the year which are of political, financial, or commercial interest. As immortal and spiritual beings we have higher and more important interests which demand thoughtfulness in connection with the flight of time.

Let us, then, stop a moment and think of the past, and the word "also" suggests that there have been other years of grace—the attention of the dresser of the vineyard was not now called for the first time to the failure of this fig-tree to bear fruit: there had been year after year of care and attention. So with us, have we not had other years of mercy, years in which we have tried God by our fruitlessness? Our lot has been favorable indeed, planted in the best part of His vineyard, even in early youth, protected from the wild blasts to which many others have been exposed; under such circumstances

we might justly be expected to yield some fruit which would have been peculiarly sweet to Him who owns the vineyard. How did we spend those years? Did our strength all run out into wild wood and leaves and wanton branches, and so brought forth no fruit until the years of manhood came, and with them the cares of life, demanding more attention, and the thought of man's chief end is put off for other considerations, and too often the Lord seeks the basket of rich summer fruit in vain? How has it been with us? Have we remained fruitless all those years? With many of us we have had those years of rain, dew and sunshine; yea, and years some of them of sharp affliction, digging about the roots and pruning; years of opportunities for usefulness for the glory of God, and the Owner has come seeking fruit; has He found any? And so year after year comes and goes, and God expects not only that there shall be no bad fruit, but that there be positively good fruit; from Christians He expects Christian fruit. But to His grief He has found again and again that the cares of this world, like the grasshopper and the locusts, have devoured all of the time and attention, and left the years without fruit; and now another year has been added to the past, there is no question but that it has been a year of mercy; think of the manifold favors of God enjoyed by us; God has been active in the bestowment of His gifts, and we have had opportunities to use them for His honor; and while we have been so favored, we have been honoring or dishonoring Him whose we are. Let us then this morning venture to ask ourselves what return we have given for all those favors upon us, have we given back any of the fruits of a godly life? What good have we done in the past year to the bodies or souls of men in the name of the Lord? We have been receiving; have we been giving? The stream of prosperity is not to flow into our tanks to be dammed up within the embankment of selfishness; nor is the pulling down of our barns to build greater to be the only alternative of our duty in storing up our increase. Outlets of benevolence must be made, lest our waters stagnate or be turned into bitterness, and our blessings become curses. Come, friends, as trees planted in the house of God, what of fruitage have we for the owner of the vineyard?

Then the fig-tree is used as a symbol of the Church, and here is a Church planted in the midst of this community, not for show, but for fruit, and that fruit the conversion of sinners and the ultimate salvation of their souls. If the Great Head of the Church, the owner of the vineyard, should come for the fruit of this fig-tree, how should we stand in His sight? Surely He has dealt very kindly with us as a Church, in temporal things, and has given us opportunities of blessedness to the community, by the spiritual influence we might exert upon it, in showing forth the glory of God in the midst of it. We are here in the midst of this people, in such a prominent place that we cannot be hid, and the responsibilities resting upon us are great, and God expects us to be a peculiar people, and He has entrusted to us the faithful presentation of His truth. Are we proving ourselves worthy of the trust committed to us, and of the exalted position we are called to fill? What fruit for God have we brought to the end of the old year? What can we say to God as a

reason why we should exist another year? I have no hesitation in saying that if a church fails to save souls and train them for heaven, for the honor of the Master, it has no apology for existing as a church, for it only cumbers the ground, and is a burden and an evil to the community instead of a blessing. Are we not grieved to-day at the little fruit we have yielded for God during the past year? but the vine-dresser says, "Let it alone this year also." Then

II. *The text suggests another year of mercy and probation.* "This year also." What a blessing is a year of time, in which to serve God and prepare for eternity; the lofty Queen Elizabeth on her dying bed cried out, "Millions of money for one inch of time!" How many such inches had she thrown away! The piercing cry came too late. "O," said one, as he lay dying, "call back time again; if you can call back time again, then there may be hope for me; but time is gone." If an inch of time could be of so much value when facing eternity, what a boon must a year be for all purposes of real life, for the "life that now is and that which is to come"? Who can estimate its worth? "To show us the worth of time," said one, "God, most liberal of all other things, is exceedingly frugal in the dispensing of that; for He never gives us two moments together, nor grants us a second till He has withdrawn the first, still keeping the third in His own hands, so that we are in perfect uncertainty whether we shall have it or not." But the intercessor pleads for another year, and we have been permitted to enter upon it, and the axe of justice is held back for a time, to give the vine-dresser opportunity to do what he can to make us fruit-bearing trees; and that it may also give the impenitent and the unfruitful another space for repentance, and opportunities of usefulness, and as we have just entered upon a new year, we may congratulate ourselves and each other upon this evidence of divine mercy in sparing us to begin "this year also."

It is quite a common thing for people to make new resolutions on entering upon a new year, and this is a good thing to do, especially when we are conscious of mis-spent time in the past. But in making those resolutions, we should remember that "this year also" will be just like the past, unless we consecrate it and ourselves to the Lord in holy service for God. What are we then going to make of this year of grace, this year of reprieve, this another year of probation? It will be just what we make it. We greatly mistake if we think that there is no opportunity for ordinary lives to make their years fruitful. "In the common relations of life," says one, "there is room not only for duty, but for heroism. No ministry is more pleasing to the Master than that of cheerful and hearty faithfulness to lowly duty, when there is no pen to write its history and no voice to proclaim its praise. To be a good husband, loving, tender, unselfish and cherishing, or a good wife, thoughtful, helpful, uncomplaining and inspiring, is most acceptable service. To live well in one's place in the world, adorning one's calling, however lowly, doing one's most prosaic work diligently and honestly, and dwelling in love and unselfishness with all men, is to live grandly. One who fights

well the battle with his own lusts and tempers, in the midst of the countless temptations and provocations of every-day life, is a Christian hero," and by his life is commending the truth, and letting his "light so shine before men, that they may see his good works, and glorify his Father in Heaven." God expects no impossibility from us, He places before us no duty, but that He gives to our hand the possibility of obedient service.

So, my dear hearers, in our collective capacity as a Church, we enter upon this new year under favorable circumstances, and the field about us is ripe for harvest, and we ought to make this year a fruitful year in the ingathering of souls. The enemy would be glad to destroy every indication of good, and blast the promise of fruit if he could, and because of this we must watch and pray while we work, or else as fast as the young figs begin to appear they will be destroyed, and at the end of the year we shall stand a fruitless fig-tree, ready to be cut down and burned with fire. Dear friends, our mission here is to help save this community; let us, therefore, with united heart and life, live and work for God, as those who must give account, for the owner of the vineyard will come again, as He has come before, and what if, when He comes again, He shall find nothing on this tree but "leaves only"? The year is before us, and the Master pleads for us; let us then to the work, with earnestness in His name, and our labor shall not be in vain in the Lord.

III. *The words, "this year also," imply a limit.* Only one year more was asked for, and it may be the last; with the fig-tree it would depend upon the result of the care of the vine-dresser; "if it bear fruit, well; if not, then after that thou shalt cut it down." Even when Jesus is the pleader, the request of mercy has its bounds and times. It is not forever that we shall be let alone, and allowed to cumber the ground; if we will not repent, we must perish; if we will not be benefited by the spade, we must fall by the axe: for He has said, "My spirit shall not always strive with man," hence the importance of seizing the present opportunity, for there will come a last year to each one of us. If we ever expect to do anything in the service of God and so yield some fruit fit to be gathered for eternity, it is time we were about it. A man that waits for a more convenient season, or for better opportunities to attend to those matters of eternal realities, is like the countryman in Æsop's fable, who sat down by a flowing river, saying: "If this stream continues to flow as it does now for a little while, it will empty itself, and I shall walk over dry-shod." Ah, but the stream was just as deep when he had waited day after day as it was before. And so will it be with you, and in the meantime "this year also" will be slipping away, spring-time will come and go with no blossom, and summer will follow with no ripening fruit, and autumn with no harvest, and then the bitter cry of the soul may be, when too late, "The harvest is past, the summer is ended, and we are not saved." There is less hope for us each year and day we live in the sin of neglect, because every year is adding strength to sinful habits, until it becomes almost impossible to reform. If life means anything it means destiny, and the life that we now live will meet us in the world of destiny, and so there is no time to be lost, no trifling

to be indulged in, for this year it may be said, "This year thou shalt die." Let there then be no hours of idle vacancy, or idler occupancy, for eternity is just before you, and the issues are unutterably momentous. Heaven and its bliss, redemption and its glories, the soul and its immortal joys are at stake. "Whatsoever thy hand findeth to do, do it with thy might," and do it now, while thou hast the opportunity.

While the vine-dresser pleads for us for another year, He also says to us, "Herein is My Father glorified, that ye bear much fruit," for this are ye as individuals, and as a Church, planted in the vineyard of the Lord, but how sad it will be if, when He comes at the end of this year, seeking fruit on this fig-tree, he shall find nothing "but leaves only" "this year also"; and shall say, "Let no fruit grow on thee henceforward forever," the time of probation is past, and mercy has found its limit. "Cut it down, why cumbereth it the ground?"

"Oh, that each, in the day of His coming, may say,
'I have fought my way through;
I have finished the work Thou didst give me to do';
Oh, that each from his Lord may receive the glad word,
Well and faithfully done—
Enter into My joy, and sit down on My throne."

WORDS OF WARNING FOR YOUNG PEOPLE.*

By William M. Taylor, D.D., LL.D., Broadway Tabernacle, New York.

Take heed unto thyself.—I. Tim. iv., 16.

These words were originally addressed to a young minister. There could therefore be no more appropriate text for a "charge to the pastor," at an installation service, than the verse of which they form a part. But the particular clause of it need not be restricted to the class to which Timothy belonged. For as regards character, and all that belongs to its formation and cultivation, that which is binding on one man is binding also on every man. It is true that the position occupied by the minister and the nature of the work in which he is constantly engaged may furnish some additional reasons why he should be watchful over himself; but such watchfulness is required of every Christian. We must admit, also, that there are official duties devolving upon the minister. But there is no such thing as official morality. The example which he is expected to set, his people are enjoined to follow, and that which it is right and proper for them to do cannot be wrong or improper for him. There are not two standards of morality, one for him and another looser and lower for them, and the notion that he is bound to be more subdued or sedate than they is but a survival of the doctrine of that Church which insists on the celibacy of its clergy and regards a life of conventual retirement as especially religious, and in this case it is not a survival of the fittest.

* Substance of a sermon preached January 5th, 1890.

Elements of Danger for all Christians. I make no apology, therefore, for broadening out the reference of these words, at this time, and regarding them as addressed to each of us, whatever be the place which we are called to fill, or the work which has been given us to do. The thought which underlies hem is, that wherever the Christian is in the world there are elements of danger to his spiritual life. So long as we are journeying on a highway of such a sort that "the wayfaring men, though fools, shall not err therein," there is no need of such a caution as that given in the text. But if our path should be a narrow zigzag along the edge of a precipice on a mountain side, or a slippery track over a glacier with deep crevasses on either hand, there is reason enough to tell us to take heed, for a fall there would be destruction.

The very warning to be careful, therefore, is an evidence that danger is present. There are temptations meeting us at almost every turning, and there are in ourselves tendencies and weaknesses to which these temptations make their appeal; so that we must be ever on our guard lest we should yield to their influence. Then, again, those who offer themselves to be our guides may lead us into evil, and we need to beware of our guide. Many, indeed, may be unconscious of the existence of such perils; but that only increases the danger, for it is the man who thinketh he standeth that needs most of all to take heed lest he fall. If, therefore, any among you should seek to turn me off with indifference, saying, "There is no danger of us," they are most of all in need of the warning. The most confident swimmers are those who are most frequently drowned, and the most self-sufficient drivers are those who most frequently upset their vehicles; and, in general, we may say that those who least acknowledge the presence of danger are for that very reason in the greatest peril.

Particular Temptations for the Young. But it is useless here to indulge in mere generalities. Let me, therefore, mention a few particulars in regard to which we should be specially careful, and, of design, I shall select those which have particular importance in the season of youth. The beginning of another year disposes us to thoughtfulness. God grant that I may be instrumental in turning that into a profitable direction!

And, in the first place, I bid you take heed to yourself as to the habits you form. We are so constituted that we acquire a faculty in doing that which we accustom ourselves to do, so that at length it is done by us without any consciousness of an act of will to do it. How arduous, for example, the process of learning to read. Each letter has to be recognized and remembered. Each syllable has to be separately regarded. Each word has to be individually marked off and defined. And yet, when we have fully mastered the art, we read whole pages without any consciousness of doing any one of these things, all of which must yet have somehow been performed. But in the moral sphere there is even more in habit than this acquired faculty in doing that which we have accustomed ourselves to perform; for these, the repetition of the act begets an impulse or inclination to do it again. Take for example here the habit of using profane expletives in speech. At first, if at least he

has been brought up under Christian influences, the man employs them with an effort, and brings them out with the breathless haste of one who takes a running leap over some barrier in his path, while his conscience is protesting against his utterances. But at length, when the habit is formed, he ceases to be conscious of his blasphemies and they come forth from his blackened lips as if they were the most common and innocent expressions and without any feeling of self-condemnation in his soul. Let us take heed, therefore, lest we add another to the melancholy catalogue of shipwrecked characters.

The Influence of Companions and of Works. The best way to keep from acquiring evil habits is to cultivate good ones,—to fight habit with habit. In the second place, he told his hearers to take heed to the companions they choose, and dwelt on the value of good friendships. He then spoke of the books which his people read. After speaking of the vast influence of the press as a whole, he took up different classes of books, and spoke of works of fiction as follows :

As to works of fiction, they need not be forbidden, for as a form of literature the novel is as legitimate as the parable—is in fact just the parable amplified and filled in. But they should not form the staple of one's reading, for that would tend to develop the imagination to the neglect of the other faculties, would blunt the sensibilities of the soul and would waste a great amount of valuable time which might be much more profitably spent in other matters. The true place for the reading of such books is under the category of recreation. But that presupposes antecedent mental toil, and after that it will do good and not harm. Even for purposes of recreation, however, novels should not be read indiscriminately. They should be tested by these two principles: first, whether they are truthful representations of the life which they profess to portray, and second, whether the life so portrayed is in itself good, wholesome and instructive as a manifestation of the workings of great laws in the hearts of men and under the government of God. This will rule out a great host of such works, many of them, I grieve to say, written by women, in which vice is gilded, the villain glorified, and things which it is a shame even to name are written of in the coolest and most matter-of-fact manner.

Let all such books be avoided by you, for as Willmot has pithily said, "Houses of entertainment, scientific and romantic, are always open to the man who is trying to escape from his thoughts ; but a shelter from the tempest is dearly bought in the house of the plague. Ten minutes with a French novel have sent a reader away with a fever for life."

But whatever other books you read or neglect to read, let me entreat you to give yourselves thoroughly and systematically to the mastery of that which is the oldest, the greatest and the best of all—the Bible. Our literature owes more to it than to any other, and however literary we may be, we shall only enjoy it the more. Here are the earliest histories, the noblest lyrics, the loftiest philosophy, the most honest biographies, and the most earnest letters

that were ever penned. And besides all these other attractions, here is the portraiture of a perfect life, the exposition of the true religion, and the proclamation of the only atonement for the sins of men. Other books are trees of knowledge, bearing a mixture of good and evil on their branches; this is the tree of life, whose very leaves are for the healing of the nations. To this book, therefore, give your most earnest attention, and with whatever deference you approach the writings of men, be reverent when you draw near the oracles of God. "Put off thy shoes from off thy feet" here, "for the place whereon thou standest is holy ground."

"There is but one book," said Sir Walter Scott in his last moments. When he lay dying that greatest book-maker of his age did not pillow his head on his own productions, but on the Word of God. But why should we postpone the study of it until we come to die? Ponder and pray over it now. Seek day by day to mould your lives after its precepts, and according to the divine pattern which it holds up before you. That will make all other literature safe for you, for you may circumnavigate the globe of knowledge without losing your course, if only your first meridian of longitude is made by you to pass through Calvary. That will give you a sure test whereby you may try every spirit, of what sort it is. That will introduce you into the new life which is the root of all true ho ess, for of the law of the Lord alone it can be said that "it is perfect, con rting the soul."

LIVING ISSUES DISCUSSED BY EMINENT COLLEGE PROFESSORS.

SHEOL.

By Professor Thomas Hill Rich, Cobb Divinity School, Lewiston, Maine.

Sheol is derived from the Hebrew *shaal*, "to dig," "to excavate"; and then, figuratively, "to inquire," "to ask." From asking comes the thought of insatiableness. "There are three things never satisfied; four that never say, Enough." (Prov. xxx., 15, 16). *Sheol* is one of these four.

From insatiableness comes the thought of a monster who without measure opens his mouth seeking to glut his greed (Isa. v., 14; Hab. ii., 5); who is hard (Song of Solomon viii., 6), *i.e.*, inexorably holds his victim; and from whose grasp only God can release (Psa. xlix., 15). From its primary meaning, "to excavate," *sheol* was conceived of as a deep cavern (Job xi., 8), having depths upon depths (Prov. ix., 18); as in the centre of the earth (Num. xvi., 30; Deut. xxxii., 22); and as fastened with gates and bars (Isa. xxxviii., 10; Job xvii., 16).

Forth from vigorous life, Dathan and Abiram went down to *sheol* (Num. xvi., 30); to *sheol* all the wicked will have to retreat (Psa. ix., 17); sickness brought King David and King Hezekiah to its borders (Psa. xxx., 3; Isa. xxxviii., 10); and Jacob expected to go down thither—all the way mourning for his son Joseph (Gen. xxxvii., 35). *Sheol* is the destination of all mankind (Eccles. ix., 10); and Job no doubt has reference to *sheol* when he

speaks of "the house appointed for all the living" (Job xxx., 23), *i. e.*, the house where all living are to convene. (Compare "tabernacle of the *congregation*," Ex. xxix., 44 and elsewhere,—"tabernacle of *meeting*," as the Revision and margin have it.)

By the Hebrew *Rephaim*, occurring in Job xxvi., 5; Isa. xiv., 9; Isa. xxvi., 14, 19; Prov. xxi., 16; Psa. lxxxviii., 10, we are to understand not the dead, but that part of man that survives death. So in the margin of these passages the Revision has "the shades," which in common English usage corresponds to the Hebrew conception of *Rephaim*. In Isa. xiv., 9 *sheol* is said to be in commotion at the approach of the king of Babylon, who, if not unexpected, was not expected so soon. The *Rephaim* (the shades), especially the former leaders of the nations, are so amazed that they start up from their thrones, exclaiming: "Art *thou* also become weak as we? Art thou made like to us?" Though this is poetic language, as the prophet indicates in verse 4, yet we may conclude that it expresses the popular ideas of his time; and that the *Rephaim*, the inhabitants of *sheol*, were regarded as a reflection, a shadow of what they were on this side of the grave. So Homer in his famous Nekyia represents the lower world not so much as the place of retribution, as an image of this present life, a place where mortals still live on, retaining their former character and habits! A like idea of future existence seems to have prevailed among simple people and among barbarians in every age, from the early inhabitants of the East to the aborigines of our Western wilderness, who, by burying with their dead articles that they were wont to use here, declare a belief in a world beyond this. Accordingly the familiar Scripture phrase, "being gathered to his fathers," does not mean dying as they died, nor the being placed in the family sepulchre, but the coming to the assembly—to "the shades"—of one's fathers, in *sheol*.

Sheol is never used of the individual grave or sepulchre; and so it is not said that Jacob set up a pillar on the *sheol* of Rachel (see Gen. xxxv., 20); nor was it at Abner's *sheol* that King David and the people wept (II. Sam. iii., 32). For the place where the mortal remains are laid away, the Hebrew has another word which is fitly translated "grave." But as our word "grave" can have a metaphorical sense, and signify the abode of the dead in general, it could likewise be used to translate *sheol*, as was done in thirty-one passages of the Authorized Version. In the Hebrew, words meaning "pits" are found to be synonyms of *sheol*, and so in the Authorized Version "pits" is thrice its representative, owing to the fondness of King James' revisers for a varied translation of the same original.

The word "hell" belongs to the Teutonic language and means "the hollow place." Curiously enough, it is one in etymology with the Latin *caelum* (heaven)—the concave above (*koilon*). Hell is the concave (*koilon*) beneath. As now used the word "hell" has only an incidental relation to *sheol*, but its like etymology, and by its former use, being closely allied to *sheol*, would translate it, and so in the Authorized Version it does that service in the thirty-one remaining passages where *sheol* occurs.

These different translations of *sheol* are perplexing to those who can study the Bible in English only. It would have greatly aided such, in their investigations, if *sheol* had been everywhere left untranslated. Men naturally speak of "going down" to the grave; and men of olden times thought of the passage to the region beyond the grave as likewise a descent and accounted the inhabitants of such lower region dreamy shadows, since evidently divested of their former substance.

Like Homer, the Old Testament writers draw a gloomy picture of the world of shades; and were perhaps inspired to utter their dim views upon future existence, rather than to make revelations in respect to Life and Immortality—subjects thereafter to be lighted up by the Gospel of Christ. Yet the pious Israelite, assured that it was *well* with the righteous (Isa. iii., 10) and should forever be so, had hope in death (Prov. xiv., 32). Struggling to rise above the popular conception, he was enabled by the Spirit, sometimes at least, to say: "God will not abandon me (original, *my soul*) to *sheol*, nor suffer His servant [pious worshipper] to experience the pit" (Psa. xvi., 10); "God will redeem me from the power (original, *the hand*) of *sheol*, for He shall receive me"—snatch me away as He did Enoch and Elijah (so the same original of these passages suggests).

Hades—according to the classics "the under world," or according to the common derivation "the unseen world"—as being the Greek word nearest *sheol* stands for it in the Septuagint. However, we must not at once conclude that with this choice of *hades* all its Greek associations were likewise adopted. We find this choice of the Seventy approved by the New Testament writers. Here *hades* like *sheol* is deep (Matt. xi., 23) and powerful, but its gates (in Oriental speech "gates" means power) shall not prevail against the congregation of the faithful (Matt. xvi., 18), *i. e.*, Christ's Church is inextinguishable; it shall not be blotted from the earth. He to whom all is alike manifest teaches us that the rich man in *hades*—"the unseen world"—being in torments sees Lazarus there; but afar off, separated by an impassable chasm—in Abraham's bosom, *i.e.*, resting in bliss (Luke xvi., 23). Christ on the day of His crucifixion went into *hades*; and there on the same day the thief found with Him Paradise (Luke xxiii., 43). There, too, as it would seem, Christ's servants, departing the body, dwell amid His ever manifested presence (see original of II. Cor. v., 8). But though put to death as regarded His body, Christ entered *hades*, still death could not hold Him there (Acts ii., 24); and made alive again, in His glorified body He ascended to the right hand of the Majesty on high. Henceforth He has the keys of *hades* (Rev. ii., 18); and *hades* shall not retain His people, nor have victory over them (I. Cor. xv., 55). They, like their Lord, shall thence come forth, at the resurrection of life, to perfection of bliss, in body and soul, in the eternal and everlasting glory!

The tongue is not set on fire by *hades*, but by *Gehenna* (James iii., 6, *Gehenna* is fitly translated "hell" as the word is now used); and he who calls his brother a fool is in danger of the *Gehenna* of fire (Matt. v., 22).

Thus, while death comes to all, and *hades* follows death (Rev. vi., 8), yet *Gehenna* can be escaped, though it may be with sacrifice of a right eye or a right hand (Matt. v., 29, 30).—*The Morning Star.*

A NEW EVANGELICAL MONTHLY.

The Treasury
PASTOR & PEOPLE

Conducted by a corps of eminent Clergymen.
J. SANDERSON, D.D., MANAGING EDITOR.
E. B. TREAT, Publisher,
5 COOPER UNION, NEW YORK.

Vol. IX. JANUARY, 1892. No. 9.

Yearly, in advance,	$2.50
Clergymen,	2.00
Single Copies,	.25

FREE, to Clergymen as follows: For a club of three new subscribers (Clergymen, $2.00, Others, $2.50), we will forward THE TREASURY one year FREE.

These rates include postage in the U. S. and Canada.

We are responsible for remittances when made by any of the following methods: Express Money Order, Draft, Post Office Order, or Registered Letter.

Adulterated Truth.—It is said that the aim of those who use adulterations in food is to so artfully conceal their dishonest work, that it requires in most instances the best expert skill to detect the foreign or deleterious substances. This is done for gain, but it is done with that which can affect injuriously the body only. A similar process seems to be pursued by those who mix truth with error under such specious statements that the adulterated compound appears to many to be simple truth. It is so plausibly stated—stated with such an assurance of honesty—stated with such an air of superior knowledge—stated with such a contempt of all deceit, and stated with such a professed absence of all selfish gain, that it would render the person liable to the charge of uncharitableness, who still remained sceptical of the absolute purity of the article presented, or who still questioned its right to be called "the sincere milk of the Word." But when the genuine expert tests the compound, analyzes its contents, produces the underlying element that poisons the whole mass, and holds up the naked figments that have been artfully concealed by the nebulous words, then the adulterated mass is seen in its true light and the maker of it to be a deceiver of souls.

The series of articles on "Living Issues," will be continued during 1892, also
Dr. Cuyler's "Pen Pictures."
See advertising page for form of Certificate, benefits, and conditions of membership of "The Treasury Purchasing Agency."

More Light.—This is what is needed more than anything else in the study of every department of God's Word. And if light does not always shine when it is apparently most needed, we must not therefore conclude that that source of light is exhausted, or that human means for arriving at certitude on certain points have reached their limit, or that certain dogmas must be erroneous, or that certain doctrines must be revealed, or that certain tenets must have lost their strongest proof. There is no qualification more requisite in a Biblical student than patient research, and an avoidance of hasty conclusions. If 747 hypotheses of the higher critics have already passed away as dissolving views, we may reasonably possess our souls in patience, while other airy nothings are held up as possibly substantial creations. One of the most patient investigators of Biblical manuscripts conducted a prolonged search into one of the great codices, to find whether a certain letter was a simple circle, or a circle crossed by a diametric line. The diametric line was not visible, and on its presence depended one of the strongest proofs of the Deity

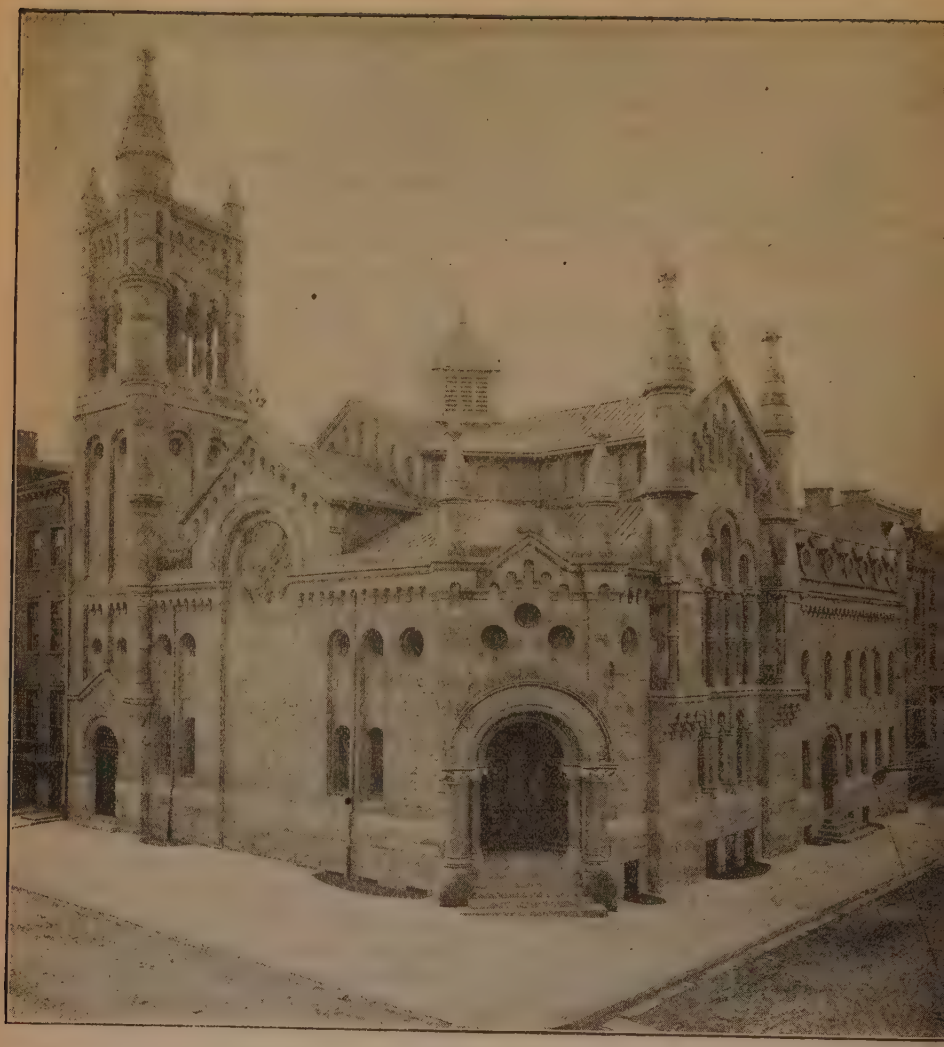
of Jesus. One bright day examining the letter through a strong glass Dr. Scrivener was able to trace the fine crossing line which changes the Greek o into the Greek θ (th). All difficulty was thus removed; the passage read, "God was manifest in the flesh," and the strongest proof of the Deity of the God-man retained its place in I. Tim. iii., 16—Let us wait then for more light, before we accept any hypotheses that belittle anything pertaining to God's Word.

Back bound volumes of "The Treasury": a limited supply can still be had in uniform binding fully indexed, $3 each. To current subscribers, $2. Postage 25 cents. Uniform cases for binding will be mailed for 25 cents.

Half-Truths.—These are found in many of the religious articles and sermons of the day, and from them probably a part of the prevailing erroneous views emanate. These half-truths appear to suit the desires of the natural man, and they appeal to the mere human element in those who are superficially instructed in the things of God, or who have not considered the importance of attending to the urgent charge given by Paul to Timothy to "hold fast the form of sound words," or who have but a faint idea of the proportions of truth, and are therefore easily led to attach an undue importance to one doctrine, to the disparagement or belittlement of another. In this way the Fatherhood of God has been exalted to the overshadowing of the sovereignty of the Deity; whereas they are both eminently important truths, and the latter should never to be so bulked as to shut out, even partially from view, the former, nor the former so enlarged as to shade the latter from the organ of vision —so with love and justice in the divine character, and so with dogma and life in the religious creed—the one is as essential as the other, and both are absolutely necessary to make a perfect sphere. Truth must not be distorted, nor one element in its constitution so inflated as to make a monstrosity of the whole. The greatest thing in the world is not love, but the Gospel, as it is revealed in all its beautiful symmetry in God's Word. A half-truth, without its complementary truth, is error. A photographic caricature of a person, representing him with a huge head and dwarf "corporosity," is a misrepresentation of the individual himself.

New Year Expectations. — Preachers and Christian workers in every line should commence the year expecting great things. If they meet the conditions of success, God's Word warrants the expectations. The truth they convey, if lovingly taught, is mighty and must prevail, for His Word shall not return to Him void. If He is trusted, His blessing implored, and His instrumentality used in a work planned, carried forward and ended in Him, the conversion of souls may be as confidently expected as the harvest is by the husbandman who has used all means necessary for securing it. Confide in the promise, "From this day will I bless you," and honor God by great expectations.

"**It may not be known** to all the readers of THE TREASURY that E. B. Treat, besides having a large supply of his own publications on hand, has also a varied assortment of other publishers and that he kindly fills orders for books of almost every description at a very large discount and forwards promptly to his customers. This is a great saving of time, labor and expense to the purchaser, as I have proved by a parcel of books just received —the works of a dozen different authors. It would have taken a day or more to have hunted them up, and at a much less discount than these cost me. This statement is *volunteered* purely in the interests of purchasers who can test its correctness —especially those residing at a distance." —EXTRACT FROM A LETTER FROM GEORGE H. SMYTH, D.D., late Pastor of Collegiate Church, Harlem, N. Y., Dec. 14th, 1891.



SANDS STREET MEMORIAL METHODIST EPISCOPAL CHURCH, BROOKLYN, N. Y.

Date of church organization, 1787; First church edifice dedicated, June 1st, 1794; Prese church building dedicated, March 1st, 1890; Style of architecture, Italian-Romanesque. Two ma sive granite columns stand on either side of the entrance—on their capitals are carved the faces John Wesley and Bishop Asbury. On beautiful memorial windows, made in Paris, are representatio of Christ's life and the four evangelists. Cost of lots, church and parsonage, $150,000; Size of lots f church and Sunday-school, 75x107½ feet; Seating capacity of church, 800.

REV. GEORGE ADAMS, Present Pastor.

Rev. George Adams.

By Rev. W. A. Dickson.

The prime factors and main incidents in the life of one who has accomplished so much, wields such a potent influence in throbbing city life, and is so nobly equipped for widening usefulness cannot fail to interest. My function in putting these together is not to paint the excellencies I see and admire, but rather to chronicle facts, to photograph in miniature the preacher and the man, so that strangers who admire the monuments of his toil, and read reports of his burning utterances, may have their wish for closer intimacy gratified.

In arithmetical calculations the more we have to begin with, and the larger the factors we use in multiplying it, the greater the result. The same rule holds good with every individual career. Behind Mr. Adams' success there lie peculiar privileges of birth, education and work. He was born Aug. 11, 1851, in the Parish of West Bromwich, Staffordshire, England, a place which has given to English Methodism not a few of its leading lights.

The foundations of his scholarship were laid in some of the best schools of his native town, supplemented by the efforts of a first-class private tutor. With his conversion which occurred in his fifteenth year and took place in the Methodist Church close by his boyhood's home came quickening mental activity and a yearning desire for usefulness. We may judge of his natural ability, his application and his early usefulness by the fact that at eighteen years of age he was admitted a local preacher in a church which guards the approaches to its pulpit with a care certainly not exceeded by any in Ecumenical Methodism.

During the five years that he labored around home in this capacity, visions of wider fields, grander freedom, and mightier possibilities swept over him, and so swayed his enterprising spirit that in 1874 he severed himself from the home ties, and directed his gaze to the land wherein he would be a perfect stranger, and where an all-unknown destiny awaited him.

Landing in Canada he remained there and preached for a year, when he moved to the United States. In 1876 he entered the North Indiana Conference. The same year he joined hands with the elect lady who has since so nobly shared and aided his itinerant toils. Soul-cheering results attended his work in Indiana until in 1878 failing health compelled him to seek in California a milder clime. Here he spent five years, won many friends, recovered his usual vigor, filled important charges, and gained some of his richest experience in pulpit and pastoral work.

Over nine years had now elapsed since he uttered his first message on American soil. In that time he had been thrown into contact with some of the best thought in the Church. He had had varied scope for the exercise of his powers, and as hundreds had been converted under his ministry, in Indiana and California, had tasted the joys of victory. He had studied the needs of the work from an intimate standpoint and his own equipment with cool, critical judgment.

The result was he concluded to halt and devote time and effort to the sharpening of his tools, and so entered Drew Theological Seminary, where he took a full course. He was graduated in 1886. Later on he completed a post-graduate course in Greek Exegesis and Historical Theology.

Mention should be made of the fact that while at Drew he supplied the Port Oram charge, N. J., where, as in the West, his labors were crowned with a very blessed revival.

His entrance to the New York East Conference took place by transfer in 1886 when he was stationed at St. Paul's, Brooklyn. From this he was sent by request, two years later, to his present charge.

Here he encountered a task from which

the bravest heart might have shrunk. The sale of the old church, the holding together of his people for many months in the miserable and uninviting old building known as the Brooklyn Institute, and in a locality, too, where are to be found the ablest ministers of sister denominations, these are matters which constitute a chapter of unwritten history. Despite these difficulties membership grew, congregations increased, and resources were provided for the new enterprise, until a church was erected which is not only an ornament to the city, but a credit to the entire denomination.

While Sands Street Memorial Church stands it will be a mute witness to his heroic sacrifices, which can only be fully revealed "at that day."

I have dwelt on his work rather than on his qualities and methods. A word as to these. The verdict of a discriminating city editor now before me claims that "he is one of the most popular preachers and best beloved pastors in Brooklyn."

As a preacher he ranks with the few men in our time who have solved the problem of how to effectively apply the resources of the Gospel to the pressing needs of modern humanity, without sacrificing truth or dignity. Clear, solid thought, fluently expressed, and always in picturesque style, intense and kindly fervor, unique magnetism, pleasing address, and a richly resonant voice, these are qualities which mark his public utterance. And yet I doubt not the predominant impression borne away by his hearer is, "Here is one who has a great heartful of sympathy with his kind, and who brings to me a helpful pressing message from the Master." Such preachers seldom have slim attendances or drowsy hearers.

As a pastor Mr. Adams knows every member of his flock and visits all with a regularity which no fascinating study ever breaks in upon. His assiduous attentions to the sick and poor illumine with unearthly radiance the darkest hours of grief and loneliness.

Combining strong personality with geniality and true-heartedness, he is sure to be a leader and a favorite in any circle in which he moves.

Few men of his age, in any denomination, have made for themselves such a glowing record. Taking into account his faithfulness as a worker, his mastery of the best thought of the time, and his supreme ambition to be a winner of souls, in addition to strong points already hinted at, his past success is sufficiently accounted for, while we have the pledge and promise of a future along which there gleam yet brighter experiences, and more magnificent achievements in a denomination not slow to recognize and own true work and worth.

LEADING THOUGHTS OF SERMONS

The Agony in Gethsemane.

By R. R. Meredith, D.D. (Congregationalist), Brooklyn.

Then cometh Jesus into a place called Gethsemane, etc.—Matt. xxvi., 36-39.

Jesus, full of the great thoughts and emotions that had at once created the supper and been created by it, passed with His disciples out into the cool night air. They issued out of the gate that looked toward Olivet, crossed the Cedron and began to ascend. The life of Jesus in all periods is one of isolation, but it was not the isolation of repulsive asceticism, nor of exclusive pride, nor of disappointed hopes. His character and aims were singular, and it was impossible for even the most appreciative and sympathetic disciple to become fully identified with Him. He was a mystery to those around Him, and with their increasing love for Him the mystery deepened into a solemn sense of the vast distinction between them and their Master. As none could ascend with Him to the height of lofty anticipation and assurance that char-

acterize His great valedictory prayer, so none could descend with Him to the depths of gloom and sorrow into which He now enters. He must tread alone the wine press. In Gethsemane Christ descends into the arena of final conflict, in which the actual scene of contest was vailed from mortal gaze, and the issues of which were to be the victory and salvation for man. To us Gethsemane ought ever to be a vailed holy of holies, to be visited only at moments when we can look with purified eyes and allow the meaning of the Saviour in His passion to steal softly into our minds. We are here on holy ground and must stand, as it were, with spirit bare and reverent while inquiring. And here it is necessary to note the limit of our inquiry. It is historical, not theological.

Few things, indeed, have more profaned the sufferings of Christ than overcurious speculation. Their nature, their degree and value, have all been discussed and estimated, their quantity and quality most precisely determined. With such questions we have no concern. We simply attempt to present a great moment in a holy and perfect life in relation to the person and history of Him who lived it. Arrived at the garden Jesus leaves eight of His disciples, saying, "Abide ye here." So Abraham said: "I and the lad go yonder to worship." As the priest and the victim our Lord now unites in Himself the faith of Abraham and the nature of Jesus. "In privacy and retirement," remarks Neander, "Christ had prepared Himself for the beginning of His public ministry; in privacy and retirement He now prepares to close His calling on earth." As then, so now, before entering on the outer conflict He passed through it in the struggle of soul. Not quite alone, however, does the Saviour proceed to the place of prayer, for He is accompanied by Peter and James and John, the chosen disciples, whom He leaves to watch while He went forward a little to pray. See Jesus now in the deep shadow of the olive trees prostrate on the ground, writhing in agony unutterable and indescribable, sweating, as it were, great drops of blood. The hour had now come when He must drain all the bitter contents of the cup to its very dregs. Let us consider the ingredients of this cup.

One was the hatred and rejection of His own people. "He came unto His own and His own received Him not." He had endeavored to win their enlightened attachment by His words of grace and wisdom and by multitudes of acts of matchless tenderness and power. And now that His gracious overtures have met with no return but scornful derision and the matured determination to encompass His ruin His holy and sensitive humanity experiences throes of the bitterest disappointment.

Another ingredient of the cup was His betrayal by Judas. It is unnecessary to suppose that Judas was wrongly disposed from the beginning. He was sincere and he possessed elements of character which fitted him for a prominent position. He yielded to temptation, became an apostate and naturally sought to injure those with whom he had been associated. He was guilty of the blackest ingratitude, satanic duplicity and the vilest treachery. It would be impossible for Jesus to contemplate without a shudder this betrayal, and the anticipation of the nameless kiss deeply lacerated His tender and susceptible heart.

The third ingredient in this cup was His abandonment by His disciples. He loved them to the end, but His love did not meet with its due response.

Another ingredient was the shame and agony of the cross. But the fact remains that these and all such causes, however contributory, are utterly inadequate to account for the mystery and awful agony of the prostrate sufferer in Gethsemane. Had there been no other the inward grief which they produced would have been borne with external tranquillity. For His anguish and amazement an altogether deeper reason must be found. This we have in the fact that "He suffered for sins, the just for the unjust." This is the main ingredient in the cup of agony. No rational interpretation will suffice here—the hour of bloody sweat must have been an hour of bloody sacrifice. The sorrows of the garden were a part of the atoning

passion of Jesus—a "real experience of the full and concentrated power of sin." It was the divine judgment upon Him, the fulness of which He received into His own soul and changed into redemption. He was our substitute and was bearing alone the burden of humanity's sin. This above and beyond everything else must be the sting of this absolute grief of His soul. Whatever was necessary to be endured in order that God might be just was now being laid upon Him. He was "made sin for us" that "we might be made the righteousness of God in Him." He did not suffer that God might love man, but because God loved him and desired by the mediation of His suffering Son to restore man to the condition of blessedness for which he was originally intended. The cup did not pass from Him because it was not possible. Yet in two ways, far above our ways, His prayer was answered. First, He received heavenly strength and, second, He absolutely submitted to the will of God. Without the agony, Christ, Christianity and Christendom would not have been. It is not possible for the cup to pass from Jesus on such conditions. The eternal Father sees this and the will of the suffering Son is at one with His. This is the grandest issue of truest prayer. Not our will but God's will be done. For we know not what is best for us, and He knows our necessities before we ask and our ignorance in asking.

Christianity and National Development.

By George C. Lorimer, D.D. (Baptist), Boston.

For he hath loved our nation and hath built us a synagogue.—Luke vii., 5.

We regard piety especially as the spirit that builds churches, and not patriotism, somehow imagining that patriotism is that which wages wars, and conducts commerce, but the example of this centurion shows us no such narrow interpretation. Let us never forget that the Church is something more than a house; it is a company of believers banded together for the worship of God, and likewise for the cultivation of high thought and mighty endeavor.

The work that men do for the souls of others may be done anywhere and under almost any conditions, and whoever shall so work is working in the interests of his country's welfare. Whoever takes up that cause, be he layman or minister, he likewise, with Christ, is a public and national benefactor.

It becomes wise, as well as important, that such a principle as this should be considered by the American people, and it is of gravest moment that the Church should remind the people of the relation of Christianity to the sentiment of national development.

National sentiment is not the creation of a moment. Our fathers in the war of independence hardly knew anything about it. Not until the internecine struggle closed did we begin to perceive and have that indefinable, glorifying something—a national sentiment. The formation of patriotic orders indicates a still earnest desire on the part of multitudes that nationalism shall be the very breath of the people.

The relation of the Church to this process is marked. In the struggle for independence the pulpit was mainly, almost entirely, on the side of the revolutionists. But, more than that, the Church has actually given the very principles that enter into the sentiment of nationalism itself. This sentiment is not a love of soil or of locality, but of certain inalienable rights—the right to life, liberty and the pursuit of happiness; the right to stand in the dignity of one's own individuality.

There are rights that were first Christian before they were American. Christianity has taught us to pay tribute to success, but to uncover our heads to worth and merit, even if that worth and merit be found in obscurity and adversity.

Let us realize the need that there is to assimilate the masses who come to us from foreign shores, so that they shall be made one with the native born. There are the common school system, the Woman's Christian Association and scores of other estimable institutions all tending in that direction, but back of all is the Church of Christ.

Observe the relation of Christianity to national honor. It is not right, perhaps, to say that the Church is the conscience of this country, but, speaking figuratively, we may say that the Church is the moral sense impelling us on in the path of honor. The voice of the Church speaks with earnestness and seriousness for the highest type of integrity and honor in the public service. The Church is always in the line of national honor.

But what is this that we call national honor? National honor is simply the honor of the whole people, whether in the government, in the cabinet, in the factory, or the office, or in private life. Honesty, uprightness, directness—that is national honor—and on this line this country has done well, but has much to learn. We must feel convinced that wealth, whether it be of the nation or of the individual, is not really wealth unless earned by absolutely honest methods. Principle works everywhere, publicly as well as privately, because Providence is not to be bribed.

We have to learn to-day, in the state and everywhere else, that there is only one law, and that is the law of everlasting veracity.

The Church has done a grand work in cultivating a national sentiment. The reality of liberty is shown to all the world in this country of ours. Let that reality be in the heart, and then no man and no power will ever be able to make you bondsmen, or rob you of your heritage.

Let your liberty be enshrined in your religion, individuality, and let the iron bars of principle come over it, and then our national sentiment and national honor shall become grander, and this republic endure, imperial in moral grandeur and impregnable in moral might.

Sowing the Seed.

By Rev. E. J. Dunlap.

In the morning sow thy seed, and in the evening withhold not thine hand, etc.—Eccles. xi., 6.

Successful sowing depends upon attention to certain laws. Given good seed, properly prepared ground, showers and sunshine, diligence and care on the part of the sower, with observance of times and seasons, and the result must be a good harvest.

God in the beginning ordained that each herb and tree should bring forth the seed for its own reproduction (Gen. i., 11, 12, 29), and promised in His covenant a continuance of sowing-time (Gen. viii., 22). He has given instruction how to sow (Isa. xxviii., 24–29) and commands to His ancient people respecting the seed, it was never to be mixed (Lev. xix., 19; Deut. xxii., 9); a tithe of all seed was to be given to the Lord (Lev. xxvii., 30); and none was to be sown during the Sabbatical and Jubilee years (Lev. xxv., 4, 11, 20). In all this it is easy to trace the types of things spiritual.

The "seed" is illustrative of the Word of God (Luke viii., 11; I. Peter i., 23); Spiritual life (I. John iii., 9). "Sowing" is used to delineate—Preaching the Gospel (Matt. xiii., 3–32); scattering a people (Zech. x., 9); Christian liberality (Eccles. xi., 6; II. Cor. ix., 6).

Results following actions (Job iv., 8; Hos. x., 12; Gal. vi., 7): The death of Christ (John xii., 24); the burial of the body (I. Cor. xv., 36–38).

The results of various sowings are given us in the following passages: Sow to the flesh and reap corruption; sow to the Spirit and reap everlasting life (Gal. vi., 8); Sow without wearying, and reap surely (Gal. vi., 9); Sow sparingly, and reap sparingly (II. Cor. ix., 6); Sow bountifully, and reap bountifully (II. Cor. ix., 6); Sow wickedness, and reap the same (Job iv. 8); Sow righteousness, and reap a sure reward (Prov. xi., 18); Sow iniquity, and reap calamity (Prov. xxii., 8); Sow the wind, and reap the whirlwind (Hos. viii., 7); Sow in righteousness, and reap in mercy (Hos. x., 12); Sow in peace, and reap righteousness (Lam. iii., 18); Sow in tears, and reap in joy (Ps. cxxvi., 5); Sowing on the waters, and reap after many days (Eccles. xi., 1); sow things spiritual, and reap carnal things (I. Cor. ix., 11); One soweth, and another reapeth (John iv., 37); He that Soweth and he that reapeth may rejoice together (John iv., 36); Whatsoever a man soweth, that shall he also reap (Gal. vi., 7).

The fields are various, but all are busy

sowing something for the future; let us take heed to sow the good seed with all earnestness, at all times, missing no opportunity, though it be sometimes in pain and weariness. "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not which shall prosper, whether this or that, or whether they both shall be alike good" (Eccles. xi., 6). We may well leave all the results with that God who has given us this magnificent promise, "He that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of your righteousness: ye being enriched in everything unto all liberality, which worketh through us thanksgiving to God" (II. Cor. ix., 10).

"Sown in the darkness, or sown in the light,
Sown in our weakness, or sown in our might,
Gathered in time or eternity,
Sure, yes, sure will the harvest be."

The Gospel Meets Man's Requirements.

By W. T. Chase, D.D. (Baptist), Boston.

In whom the god of this world hath blinded the minds, etc.—II. Cor. iv., 4.

Truth may be honored, he said, because the man who speaks it may be honored; or the man may be respected because he speaks that which is known to be the truth. Just as the light from a lamp is thrown back upon him who bears it, so is the truth of the Bible reflected back upon the Gospel.

We have many kinds of truths, that which comes by induction and that which comes by deduction. There are primitive truths which need no argument, for they need no proof. They commend themselves at once to our consciousness. Thus much of the truth of the Bible is of this kind. It commends itself at once to us as the truth and we accept it intuitively. Let a singer begin to sing in the streets and an immense crowd will gather to listen to his melody. Does it need any argument to convince them that they are listening to harmony when the song reaches their hearts? They perceive it at once. In the unwritten revelations of the soul there is the power to perceive which trandscends all argument.

But it is not meant that man's mind unaided can always perceive the truth. If they can discover truth intuitively, it may be asked, why does it need any outward effort to bring that truth to them? A mind may be able to perceive a truth but not be able to originate it. All Euclid may be in the mind of the savage, but he cannot formulate it.

He spoke of the thoughts that come crowding half-formed on one in hours of trouble or pain, but which never find expression until, perhaps, a poem is read which puts into words the thoughts which could not be formulated, but it is recognized at once as the truthful expression of the idea. So it is in the Word of God. It is what we cannot find out for ourselves, but which, when we see it, we recognize at once. All that is by man is made intelligible at once when God's light is poured in.

On the great question of the future of man there has been but one clear word spoken, and that is in the voice of God. Through the hoarse voice of all the centuries comes the cry, "We don't know." All the books and all the libraries are dumb, but God's Word makes all clear. and we know that we shall live again.

The Gospel makes every man a law unto himself. It shows how life shall take its shape, and how that life shall be governed. It commends itself at once to all good men. He quoted Bible laws to show how their broad application was infinitely greater than any laws that man could formulate. It makes the standards of life not to consist of a set of rules, but an abiding consistency between every life and God's life. It deals equitably with each one. It goes beyond statutes and judges a man not only by an outer life but by his inner self. This commends it to conscience.

It returns to man what was lost to him through sin. No man could invent a Jesus Christ. As one atheistic writer has said: "The man who could invent Jesus Christ would be greater than Jesus Christ Himself." He is a reality as revealed, and the soul responds to Him as the manifestation of the truth. Surely there is that in the life of Jesus Christ that commends itself to all men as the truth.

DIVINE AND HUMAN AGENCY IN REVIVALS.

By John Gordon, D.D. (Baptist), Portland, Oregon.

Many years ago there were persons who believed a revival was a miracle, hence human agency was as powerless to produce one as to produce tempest or sunshine. Few Christians in the present day will accept this theory; for the history of revivals demonstrates that spiritual results as a rule are according to the right use of appropriate means. God has been pleased to appoint, direct and bless human instrumentality in His service. In the proclamation of the Gospel He has always employed human beings. Angels were never employed so far as we know as preachers of the Gospel to a dying world, but were often sent to prepare the way for the ministry of men. An angel appeared to Cornelius and assured him that his prayers and alms were accepted of God, but this angel gave him no instruction in heavenly things, but said, "Send men to Joppa, and call for one Simon whose surname is Peter; he shall tell thee what thou oughtest to do." The angel of the Lord commanded Philip to go toward the south. Obeying the command, he soon discovered his work, viz., to preach Jesus to the Ethiopian and unfold to him the treasures of Scripture and direct him in the way of obedience. Jesus Himself spake conviction to Saul of Tarsus, but for his instruction and consolation the Lord commanded Ananias to minister unto him. It was not the miracle of tongues which converted thousands at Pentecost, but it was the preaching of Peter which led them to cry out, "Men and brethren, what shall we do?" Previous to this preaching, the Holy Ghost had endowed the disciples with power, so that in preparation for service, and the performance of it, there was in this as in the other cases cited a union of divine and human agency.

Who can question the importance of human instrumentality in the salvation of men, when the Word of God so plainly declares, "He that winneth souls is wise"? "They that turn many to righteousness shall shine as the stars forever and ever." "Let him know that he which converteth the sinner from the error of his way shall save a soul from death and shall hide a multitude of sins."

While human agency is thus very plainly declared, we should ever remember that all man's work, however zealous and untiring; all his words, however eloquent; all combined forces of the professed people of God, apart from divine sanction and aid, shall be powerless in bringing one soul to Christ or in reinvigorating the Church. Such results are "not by might, nor by power, but by My Spirit, saith the Lord of Hosts." To attain success we must be "laborers together with God," laborers, not idlers, laborers together with God, not equal with, but under and belonging to Him, in subordination to God as instruments in His hand.

Examining the history of great revivals, we clearly see "the divine and human," as a combined and essential agency. That was a wonderful reformation in Israel during the reign of good King Josiah when idolatry was uprooted, and the shrines of Baal were laid in ashes. How was this accomplished? Commissioned by Josiah, Shaphan the scribe went to Hilkiah the high priest, to count the silver which had been brought into the house of the Lord, and to pay carpenters, builders, and masons, and to buy timbers and hewn stones to repair the house. The silver which Hilkiah delivered to Shaphan was valuable in repairing the material structure, but "the book of the law which Hilkiah found in the house of the Lord" was more valuable than silver or gold, for it reached and reformed the hearts and lives of monarch, priest and people, and led them to walk after the Lord and to keep His commandments, and His testimonies, and His statutes with all their heart and with all their soul.

Similar results followed the faithful proclamation of God's Word by Paul in the idolatrous city of Ephesus. "So

mightily grew the Word of God and prevailed" that many who had used curious arts brought their books together and burned them before all men, and they counted the price of them and found it 50,000 pieces of silver. So did that word prevail in the heart of Luther when, as a sin-burdened and enslaved monk, he found relief by reading an old Latin Bible in the library of Erfurth. Well do we say Martin Luther unchained the Bible, but the Bible first unchained him. When he found peace through its precious truth of justification by faith, what cared he for papal authority or ecclesiastical formalism? The sound of his hammer as he nailed his theses on the cathedral door at Wittenberg, figuratively speaking, aroused Germany from its slumbers; and the flames of his bonfire, in which the Pope's bull and certain Catholic books were burned, dispelled the darkness of the sixteenth century, and illuminated nations long groping in the blackness of superstition and sin.

The Reformation was a great revival, and was brought to pass by a union of divine and human agency. God's Word faithfully preached by man, and accompanied by the Holy Spirit, alike kindled the flames of Israel, Ephesus and Wittenberg. The preaching of Christ, and Him crucified, is the message of God to a guilty world, and wherever this message is received it proves the power of God unto salvation. If we would experience revival we must preach what God has commanded, and no truth of His revealed will is to be withheld, however severe its denunciation of sin, or however distasteful it may be to the carnal nature.

Great was the success of Finney in revivals, and of his preaching it is said, "He preached God's Word clear through and without flinching; never muffling the sword of the Spirit, he made it cut to the very marrow." These words may with equal force be applied to Jacob Knapp and Elder Swan whose labors were blessed to thousands. Thus, in God giving the Word, and in man preaching it, there is a union of divine and human agency, and without the knowledge of God's Word, there can be no revival. Let us not only be sure that it is the Gospel which we preach to men, but let us by every possible effort try to imitate Paul and Barnabas, who "so" preached that many believed (Acts xiv., 1).

Divine and human agency in revivals is markedly seen in the efficacy of personal and united prayer. The history of revivals amply proves prayer to be the right arm of every great awakening. To quote Scripture in proof of the necessity and potency of prayer in such work, would be to transcribe a great portion of the sacred Word.

As bearing directly, however, on revivals, look at God's promise to His ancient people as recorded in the thirty-sixth chapter of Ezekiel. They were to be cleansed from filthiness and idols, and were to receive a new heart and new spirit, and were to receive temporal blessings in their fields, flocks and herds. How? God was abundantly able and willing to give, but He declared, "I will yet for this be inquired of by the house of Israel to do it for them."

Before the gracious work at Pentecost was experienced, the disciples, and other believers—men and women—had been in constant prayer for many days. The great Wesleyan revival had its origin in a praying circle. Great was the awakening at Schott's, in Scotland, when under the preaching of one open-air sermon, on Monday, June 21, 1638, about 500 professed conversion. Where lay the source of power? The previous night was spent in prayer by most of the Christians in that place. A hundred years later, at Enfield, Mass., similar power was experienced under the sermon of President Edwards, on "Sinners in the hands of an angry God." During the delivery of that sermon strong men seized the pillars of the church, as if to prevent their feet sliding into hell. Where lay the power of that memorable sermon? Many of the godly people of Enfield, distressed on account of the unsaved around them, spent the entire preceding night in prayer. The great revivals in this country in 1858 were the outcome of prevailing prayer. So were the revivals in Ireland, Scotland and Wales. The acknowledged birth-

place of the Irish revival was in a little country school-house at Tannybrake, county of Antrim, where four young men met for prayer nightly, for months, until the blessing came, and extended far and wide. During 1859 about 10,000 members were added to the churches in Ireland, and the invariable testimony is, that wherever a revival was experienced, it had been preceded by earnest, importunate prayer. Similar testimony is given concerning the revivals in Scotland and in Wales. Speaking from vast experience in revivals, Finney and Knapp have left their testimony to the place and power of prayer. Finney says: "Prayer is an essential line in the chain of causes that lead to a revival, as much as truth is." Knapp says: "Our first work is prayer. Earnest, importunate, believing prayer must be made. The history of the first protracted meeting after Christ's ascension was doubtless designed as a pattern for all succeeding ages. There was not a sermon preached until after the Spirit had descended; but then, under the preaching of a single sermon, three thousand were convinced of sin and led to cry for mercy." An aged and experienced minister says: "A revival without accompanying prayer is an impossibility, and without antecedent special prayer has probably never occurred."

The ministry of the late Dr. Robert Boyd was signally blessed with revivals, or rather, we might say, with continuous ingathering of souls. At one time during his pastorate in Chicago he said at the close of a morning service, "Brethren, so far as I can learn, there has not been a conversion in this church for the past four weeks. I would like all who are concerned for the salvation of souls to meet me this afternoon (naming the hour) for special prayer." A large number gathered for this purpose, and that very evening a well-known infidel bookseller was converted. How many prayer meetings would be held all over the land if a similar statement should be made from our pulpits? Are there not scores of churches where conversions have been unknown, not only for four weeks, but for as many months? Yes, and in some cases for as many years? And is not the cause of this stagnation and drought the lack of earnest, believing prayer? And is not prayer a union of divine and human agency, the pleading of a believing soul with an omnipotent God who has all power in heaven and on earth? To many churches as to individuals the words of James may be applicable: "Ye fight and war, yet ye have not, because ye ask not. Ye ask and receive not, because ye ask amiss." Perhaps to some the Saviour's words are specially applicable: "Hitherto have ye asked nothing in My name; ask, and ye shall receive, that your joy may be full."

Time fails us to speak at length upon "divine and human agency in revivals," as seen in its holding of protracted meetings during special efforts for the salvation of men. From Ezra's day to the present does not the history of revivals prove their usefulness, and has there ever been a widespread revival apart from protracted meetings? Such meetings may be sustained by human agency alone, but of them God may say, "To what purpose is the multitude of your sacrifices unto Me?"

When a protracted meeting for special service is the outcome of preceding confession and supplication, there may soon be expected manifestations of divine power in multitudes coming to hear the Word and to be saved. If there be tokens of the divine favor in protracted effort, let us beware that we do not substitute the human for the divine. Human agency must be subordinate to the divine. We must be as earthen vessels meet for the Master's use. We must give His Word to careless or anxious souls, and rely wholly upon His Spirit to convict and regenerate. We must not depend upon men or measures, however much blessed elsewhere. By human agency the Ark is often shaken, because human expedients are substituted for divinely prescribed instruction. Are we doing according to divine command or inspired example in allowing anxious inquirers, or others, any human prop upon which to lean, such as a dependence upon the prayers of the Church, or advising them to go home and think over

what has been said, instead of urging an immediate acceptance of Christ?

"The divine and human" in revivals will always prove an efficacious agency when the human is subordinate to, and in harmony with, the divine. Many things are beyond the power of human beings, and these God will never ask us to perform. Impossibilities God never demands, but obedience to His will must be rendered; and although human means cannot produce a revival, human means may be essential to it. Hindrances must be removed, and "fallow ground" must be broken up ere seed-sowing will be effectual. Humility must be cherished; empty vessels and trimmed lamps must be brought to His service; pitchers must be broken and trumpets blown at His command; and however valiant the soldier or keen his weapon of war, victory is not in man, but in God, and the shout of the victors must be, "The sword of the Lord and of Gideon."

HIGHER CRITICISM: ITS ORIGIN, PROGRESS AND EFFECT.

By Rev. B. Douglass, San Barbara, Cal.

[The following is an interesting historical account of the rise, progress, and development of what is technically called the higher criticism—which has had its distinguishing growth in the German universities—whose professors and other instructors have been appointed to their respective chairs therein by the secular, and not by ecclesiastical, authority. The departments of theology, Church history and Biblical criticism are filled by professors appointed in the same manner. The churches in that empire have no voice in such appointments or in the selection of such instructors; and consequently it matters little whether an applicant is a Christian believer, a free thinker, or an infidel, if he receives the endorsement of the secular power he can enter upon his duty and deliver his opinions in a course of lectures with the utmost freedom of thought, irrespective of what the churches may deem to the contrary. It is, therefore, no wonder that men with such antecedents should become lax in their religious opinions, or infidel in the propagation of their sentiments.]

Inasmuch as many of our best scholars and theologians who have not investigated critically the "higher criticism" have thought it right on general principles to give it a respectful hearing, and as such hearing has been accorded, it may be well to consider: 1st, its origin; 2d, its object; 3d, its *modus operandi* in carrying out its object; 4th, what it is in effect.

First, its origin. In 1753 Jean Astruc, a French physician, published a work entitled *Conjectures sur les Mémoires Originaux qui ont servi a Moise pour écrire la Genése.* In that work he invented the Jehovistic and Elohistic document theory. This he did because of his ignorance as to why, in the opening chapters of Genesis, the Deity should be spoken of by different names. But there was a grand reason in the divine mind. The term Elohim is used to express a trinity of persons, acting as a unit in the creation of the universe. Hence in the first chapter of Genesis that name alone is used, but always as comprehensive of them in their unity. But in the second chapter one of the persons of the Trinity meets and talks with His creatures in the human form divine, and Jehovah is the name by which He is called. He was to become "the Word made flesh," and to work out the scheme of man's redemption; and hence, as best befits the context, is the one or the other term used. Astruc went further, however, and asserted that there were traces of no less than ten different memoirs which Moses employed in compiling the book of Genesis. Although the son of a Protestant clergyman, he denied the divine authority of the book and considered it as disfigured by useless repetitions, disorder and contradictions.

His theory attracted little attention at the time. Rationalism was then in its embryo in Germany, and the ground was not prepared for the flourishing of such a poisonous weed. For nearly fifty years Astruc's view lay dormant, till Eichhorn, professor of theology at Gottingen, again brought it forward and endorsed that part of it relating to the two distinct writings. He was especially distinguished as an Oriental scholar and Biblical critic. On his advocacy of the document theory the tide of scholarly opinion seemed to be turned, and the view spread with such rapidity that only a few eminent scholars refused to do it homage. Eichhorn admitted the authorship of Moses, but like Astruc denied that he was inspired. And this disbelief tended to "uproot the Christian revelation, as such, entirely." It was the starting point of the criticism which is now dubbed with the name of "higher criticism." Vater, who was professor of theology at Halle, was a contemporary of Eichhorn. He adopted the rationalism of Spinoza. Eichhorn and Vater were the fathers of the new system of criticism. It was the beginning of a far-reaching rationalistic school. If the name were changed from "higher criticism" to "rationalistic criticism" it would better express the truth in the case!

With such disbelievers influencing the public mind in the latter half of the eighteenth century as Edelmaun, who died in 1767, and Bahrdt, who died in 1792; and in the nineteenth century such rationalists occupying professors' chairs as Vater at Halle and Eichhorn at Gottingen, Knobel at Giessen, Rosenmuller at Leipsic, Bertholdt at Erlangen, Strauss at Tubingen, Kuenen at Leyden, De Wette at Heidelberg, and Gesenius, Huffeld, Hoffman, Bauer, Hegel, Fichte, Ewald, Hitzig and a host of others of like principles, is there any wonder that most of the graduates of all the principal universities of Germany for a hundred years past have gone out into the world confirmed disbelievers?

De Wette was also a contemporary of Eichhorn, and very popular as a professor of theology. He, too, held to the document theory, but he thought the author lived four hundred years after the time of Moses! After the death of Eichhorn, in 1827, the critical exegesis of the Old Testament was added to the chair of Ewald, who had been a pupil of Eichhorn. As a contemporary of Ewald the lexicographer Gesenius was prominent. He and nearly all the German scholars from Eichhorn's time down were rationalists, and as unbelieving, though in different lines, as were Voltaire, Hobbes, Bolingbroke and Tom Paine.

From Germany these sceptical teachings spread over into England, and Bishop Colenso and Dr. Samuel Davidson are examples of their poisonous effects there. Dr. Driver, the Hebrew professor at Oxford, England, is a German rationalist, and he long ago influenced Dr. Briggs, so that now Dr. Briggs magnifies the morally corrupted human reason as if he were a *quasi* rationalist himself. With the rationalist the only rule of truth is reason. There are four recognized sources of material for the work of Biblical criticism: 1, the manuscripts; 2, the translations into various tongues; 3, quotations from the early fathers; 4, critical conjecture. This latter was to be used, however, with extreme caution. But the higher critics have used this license lavishly to invent "conjectures," and on the strength of their surmises framing theories destructive of all fundamental truths.

Secondly. The object of this criticism is obviously to destroy the validity of the sacred Scriptures and put them on a par with human writings. To effect this end these critics have mostly restricted their criticisms to the denial of the authorships and dates of the several books; and they also charge that some texts are spurious, unhistorical and contradictory. It is accomplished, as has been seen, by a system of "conjectures." A scholar like Eichhorn guesses, and argues plausibly in favor of his guess; and as he was a man of strong intellect the scholars of his day followed him in his train of thought, and they again were followed by others succeeding them. Their "conjectures" have now reached such a point that they are able to break verses into parts and assign

their words to some five or six different writers. How wonderfully acute they have become! Surely they have reached the climax and can go no further. The "conjectures" are, of course, a very reliable foundation. It is impossible that this criticism has done any good. It has done immense evil. The sympathizers with these critics in America ought to know better, but they are, as a class, in love with every new thing, and like children "pleased with a rattle, tickled with a straw." They are proud of being reckoned higher critics and of following in the tracks of such men as Eichhorn, Vater, De Wette and Ewald, even though they do not go with them to the full extent of their denials of Bible truth.

Thirdly. Their mode of operation is to admit nothing, but to deny everything essential to the Christian faith. They deny the possibility of (1) prophecy, (2) inspiration, or (3) miracle. They deny (4) the fall of man and the consequent (5) corruption of his nature. They deny (6) the authority of Scripture as being (*a*) the Word of God and (*b*) as binding the conscience. We thus see the unreliability of great scholars where faith is lacking. There is that peculiarity in man since the fall that places him in opposition to God and His revelation, and these writers show this hostility. It is the fruit of man's fleshly nature, for the "mind of the flesh is enmity against God. It is not subject to His law. It cannot be." The dogmas and reasonings of men who deny every fundamental truth of religion ought to be wholly disregarded; and the believer in the integrity of the Bible, in prophecy, inspiration and miracle, should study with attention and be guided only by what the Scripture itself says. The words of Scripture, though written by man's agency, are as truly God's words as if the writing had been by God's fingers. Term it mechanical if you will, the scriveners were mere tools, although the Holy Spirit doubtless used such words and varied forms of expression as were suited to the peculiarities of each writer, and thus the Holy Spirit shows His power over the human spirit just as He did on the day of Pentecost, when the disciples spake in all languages, "as the Spirit gave them utterance." Verbal inspiration is with the true Christian not a theory but a fact. The written Word in the original language is verbally perfect, Briggs, Brown and Harper with their crowd of followers to the contrary, notwithstanding. God spake not only by man, but in man and in the men He employed to write the Scriptures. As Ezra was a scribe of the words of the Lord, so it was with these sacred penmen. They wrote as they were moved or borne along by the Holy Ghost. The Lord speaks, and the words spoken are God's words. The writers were mere recipients and transmitters. We have a "thus saith the Lord" in proof, and the Scripture cannot be broken.

If the book the critics have under discussion contains a prophecy of coming events they allege it was written after the facts had transpired, and hence there was no foretelling. If a miracle is related they say it was a legend, pure and simple, and there was not and could not be a miracle. These are their modes of interpretation. How strange that the most absurd theories have found many ardent admirers, even among the educated!

Fourthly. What it is, in effect. Higher criticism is rationalism; and rationalism is bald infidelity. It is a reckless system of Biblical criticism, and pours out a torrent of infidelity. It is a virtual denial of the entire Bible. Since they deny prophecy they cannot understand the writing of the prophets as in Isaiah, Daniel, and John in Revelation, who foretell events which are to transpire at the close of this economy, and for that very reason they count them as spurious; nor can they see "that prophet" who was to come "like unto Moses," nor anything relating to a Messiah, in His first coming to suffer and His second coming to set up His kingdom. As they deny the possibility of miracles, how can they be suitably impressed with the greatness and goodness of the Almighty Creator in His care for His own people? As they deny inspiration they repudiate "the words which the Holy Ghost teacheth." This is what the higher criticism is, practically looked at.

Must believers in God's Word excuse such bare-faced infidelity? The sooner the Church draws the line of non-fellowship with the higher critic the better for its orthodoxy and purity. It seems a growing necessity that believers should earnestly contend for the faith and resist all efforts, from whatever quarter, to pervert the Gospel of Christ.—*The Occident.*

COMMON SENSE IN EXEGESIS.

By Professor Austin Phelps, D.D.

Another source of the materials of exposition is the application of the philosophy of common sense to exegesis. The intelligibility of language grows out of the roots of philosophy which are common to every mind. We bring to the Bible antecedently to our interpretation of it the germs of philosophy by which we understand it, if at all. We cannot help this. A preacher should understand and appreciate it if he would commend the Bible to the common mind. The Bible, rightly interpreted, has an almost omnipotent ally in the common sense of the common people; falsely interpreted it has as potent a foe there. This principle is liable to abuse, but, like other abused truths, it must be used to save it from abuse.

In application and in illustration of the principle the fact deserves notice that progress in mental science reacts upon the interpretation of the Scriptures. The affect of improvements in mental science upon dogmatic theology is well understood. The creeds of the Church establish it beyond question. The same principle is not always so fully recognized in the relation of mental science to the history of exegesis. It is a truth of great moment to the pulpit that exegesis has a history which has been open all along the line to the influences of philosophy. . . . We cannot, if we would, interpret certain texts as Augustine or even as Calvin did without sacrificing much which mental science has established since their day respecting the freedom of the will. The freedom of the will has conquered a place for itself in all civilized philosophy; certain doctrines of theology have shaped themselves by the side of it, and these have been stereotyped by certain improved exegeses. This inter-relationship between philosophy and philolcgy is entirely legitimate. Truth has responded to truth.

Further, progress in political science affects our use of the philosophy of common sense in the interpretation of the Scriptures. Our whole modern theory respecting responsibility to the State for religious belief depends on the abandonment of many venerated interpretations of texts. These interpretations have yielded to common sense. They have not surrendered to grammar and lexicon, for under grammar and lexicon alone they are possible still. They have yielded to pressure from without. Common sense, quickened by political progress, has discovered that those interpretations were false. The Bible does not teach them and never did. . . .

The same phenomenom is seen in the history of the Biblical argument on slavery. Slavery was unanswerably vindicated from the Bible so long as we allowed its advocates to bring to the exegesis of the Book that philosophy of civil government which had been dominant for a thousand years. It is not a hundred and forty years since John Newton, after his conversion, took command of a slave ship and held it for four years, praying over his Bible all the while and verily believing that he had tender communion with God, "especially," as he says with charming stupidity, "on my African voyages." What is it that renders such an anomaly impossible now? It is mainly an intuition brought by the popular mind to the interpretation of the Scriptures. "If slavery is not wrong, nothing is wrong." Men have discovered the true interpretation of the Bible by the lightning of that intuition to which President Lincoln gave utterance. Yet the power to feel it and

the courage to trust it in its fulness have been the product mainly of the last two hundred years.

These illustrations indicate the broad and varied reach of the principle before us—that the philosophy of common sense is progressive, and that its progress reacts legitimately upon the discovery of the meaning of the Scriptures. The principle, be it repeated, is a perilous one, but because it is so we should recognize it in its uses to save it from its abuses. We cannot bury it by disuse. It has no scholastic monopoly. The popular mind will use it lawlessly if the pulpit does not teach the people its legitimate use.

QUESTIONS OF THE DAY

The Evils and Remedies of Romanism.

By L. W. Munhall, D.D., Tremont Temple, Boston.

Of the evils I do not suppose very many are ignorant, but it is necessary that certain things be kept continually before the mind in order to exercise a right influence.

The first evil to which I call attention is ignorance. While it is true that in this country and Germany, Rome is doing much for secular education, it is nevertheless only as a protest against the argument usually made against the Church. Any other attitude would be a proof of it. Outside of these two nations the Roman Catholic Church is doing little or nothing. In Spain 80 per cent. of the population are illiterate; in Austria it is 84 per cent.; Hungary, .91; Mexico, .93; and in Italy, the home of the head of the Church, the percentage is .73.

These are facts which cannot be questioned. When the Bible was in the public schools Rome made war against them with the aid of agnostics; and now that Church has turned around and charged that our schools are godless. That Church is indeed hard to please. It is well known that the corner-stone of Romanism is ignorance, but educate those of this belief and they cease to be Roman Catholics. Rome is certainly the enemy of secular education.

The second evil is superstition. With some people ignorance and superstition are about the same, but to my mind the latter is the outcome of the former. Ignorant people are credulous, easily influenced and dominated.

I have travelled through all the Catholic countries of Europe, and am acquainted with the situation in Canada and Mexico, and the worship of relics brings superstition to the front. I have seen enough wood from the true cross to make three cords, and of thorns which were supposed to have formed the Saviour's crown to fill several good-sized carts. I have also witnessed all classes of people—scrub woman, tramp and lady of rank—cross themselves and kiss the toes of the bronze statue of St. Peter in Rome. It is to this spirit of superstition that Rome everywhere ministers.

Intolerance is another of the evils of the Roman Church. She is in favor of Christian and civil liberty because it is to her interest to be, but were this country as thoroughly Romish as are Spain and Mexico, no Protestant preacher would be allowed to speak on Boston Common. I assert that this is no matter of sentiment but one of history. Rome tolerates nothing that rears itself against her, and as illustrations witness the Catholic countries of Spain, Austria and South America. Everywhere the spirit of intolerance and domination has been felt as was seen at the time of the Spanish inquisition and the massacre of St. Bartholomew. If the Roman Catholic Church were in the ascendency here in Boston, there would be just the same spirit of intolerance manifested, for it is consistent with the teachings of that Church.

Corruption is the fourth evil. Moral corruption is what I especially mean by the term, and this corruption has always been true of the Roman Catholic Church.

In the dark ages nothing was allowed to stand in the way of the Church's progress, not even virtue. Before this time the Catholic Church was all right, but when Constantine attempted to marry Church and State, then it was that it became as corrupt as hell. The Church of God is not responsible for the awful doings of which the pages of the history of those times are full, but it was because the Roman Church put Christianity in the background. The church had no hesitancy in robbing a woman of her virtue or a man of his civil liberty.

In Italy to-day from two-thirds to three-fourths of the land is owned by the Church, and all through the ages past the people have been robbed to support thousands of loungers in idleness. The Church has gathered all the money she can into her coffers, and when she gets more than she knows what to do with she builds churches and monuments. Ask any one in Rome what is the worst thing in Italy, and, looking cautiously about to see that no one is listening, he will whisper "Rome," because it has robbed and oppressed both kings and people; from first to last the heel of oppression has been grinding them to the very dust.

There is a spirit of rebellion in Italy against Rome's oppression which has been noted ever since the Church departed from the primitive faith.

No slavery is so oppressive and degrading as that of Rome. If a man becomes a Romanist he must submit to the dictation of the Roman hierarchy. The Church has taken a terrible advantage of the thought which is uppermost in almost every man's mind regarding future life and eternity, and here she puts on the thumbscrews and says, "Bow your head and put on the yoke." Because of his desire to be saved he yields himself to the demands of Rome and becomes her most abject slave.

The sixth evil is tyranny. The Church of Rome recognizes no other powers or legions, and there isn't a single man who ever came to these shores of America who is a good Catholic and at the same time a good American citizen. A Catholic always takes an oath of allegiance to his Church which is directly at variance with that taken for citizenship in this country, and he is, moreover, taught that it isn't perjury. The Roman power defies all kings, all governments, and what we have to fear from Rome is the safety of the republic.

Philadelphia is the only real American city in the country, and a great change has come over New England in the past years. In the South and West they speak of us as puritanical, but we are not so any longer. The Puritanical stock has gone West, and in their place will be found Irish and French, especially here in Boston. Slowly and steadily has there been an influx of these two elements, while at the same time true blue, Simon-pure Americans have gone West.

The great power of Rome is building for time, but in my opinion not for eternity, for I fully believe, according to the Bible revelation, that at the proper time this now mighty Church will be dashed to pieces.

Let the Roman Church get political control in New England and the West and she will soon dominate at Washington, for she is a monstrous tyrant, grinding into the dust every nation and every community to gain her desired end, and it is indeed well that we have our eyes open.

The remedies which I suggest are light and judgment. Jesus Christ said, "I am the light of the world," and at another time, "Men love darkness rather than light because their deeds are evil," and these seven evils which have been enumerated are why Rome is dark. Those who belong to that Church and will be eventually saved I think are very few. In the picture galleries abroad, and in the shrines by the wayside it is always a dead Christ that is depicted. Rome has departed from the faith of the Holy Catholic Church, and is teaching a dead Christ instead of a living one.

It's our duty then as Christians to preach a living Christ, the faith of the Son of God, which is the end of all intolerance. This faith delivers us from all moral corruption; it delivers us from the slavery and oppression of sin and from tyranny. Errors cannot exist in the light,

neither can superstition. Nothing dissipates these so much as light.

One of the things that is wanted is free speech. It is in our constitution, and we can therefore claim it. It's for us to tell the truth and shame the devil, as Christians, and as American citizens. Another need is a free press.

There are papers here in Boston which misrepresent what the Orthodox people believe and advocate skepticism, while not one single criticism is ever uttered against the Roman Catholic Church. And why is this? We haven't got a free press, and the power of that Church is too strong for it. I have always been a friend of a pure free press and it has usually been a friend to me, but I cannot excuse the bondage to Rome which is so very apparent. Many political papers are afraid to say their soul is their own. Let us give tribute to whom tribute is due, and the devil will get his due as soon as Cæsar.

Free schools are another great necessity. Where there is a Protestant nation there you will always find enlightenment and education. If you consent to do away with the school system, or agree to a division of the school funds, it won't be long before you can say good-by to your civil liberty. A free Gospel and free salvation are the final, yet great, needs of a nation. The ends of humanity are most speedily gained in God's way, and if we enter the fight and would have victory, we must expect a hard battle with occasional defeats, but in the end we will be victorious, for God's people are always triumphant.

Romish Diplomacy.

The divine Founder of the kingdom of God said, "My kingdom is not of this world." It is not of this world in its spirit and methods. With the Church of Rome it is different. The chief representative of that Church never ceases to declare that he is a territorial sovereign and that he ought to be recognized as the ruler of mankind in virtue of his claim as God's vice-gerent on earth. The result is that free men all over the world deny a claim so arrogant and preposterous, and this leads to ceaseless intrigue to make the Roman Catholic Church a political factor in every land where it exists. Unchangeable as it may be in some things, it can yet adapt itself with adroit confidence to the political condition of every country. If a people are governed absolutely the ecclesiastical authorities will manage to get the ear of the autocrat, and their customary success will have deserted them if they fail to make friends of some of the royal favorites who loiter around the throne.

In Brazil one of the most potent causes for the recent overthrow of the imperial form of government was the ascendency which the Jesuits had acquired over the Comtesse d'Eu, who would in the natural course of things have succeeded to the throne in a few years at most. It is evident that these most subtle of all political intriguers had secured such influence over the heir apparent that she would have been as passive to their behests as are the members of their Order to Father Anderledy. With the relentless tenacity characteristic of their policy they would have held on to the advantages they had gained. It is quite possible that serious difficulties are about to beset the young republic, and there is no doubt that the most active and persistent of all intriguers will be the members of the black militia who happened to remain in Brazil.

Where free institutions prevail the representatives of the most worldly of all the Churches never forget what they conceive to be their own interests. They avail themselves of all means bestowed on them by the constitution for the furtherance of the temporal interests of their Church, and seek to extend its influence in every department of human affairs. Here we see the anomaly of an absolute despotism —claiming supremacy wherever it possesses a numerical majority—pleading for all the privileges that free institutions confer. In the British Dominions it demands all the freedom of worship the laws secure, but in Spain it denies equal liberties to Protestants, and there they are subjected to all the disabilities that blind intolerance can devise. It is not for a moment to be supposed that intelligent

Protestants would, in ecclesiastical matters, fall back on the eye for an eye and a tooth for a tooth policy of past days. The safety and prosperity of the Evangelical Church, the freedom and well-being of nations depend on liberty of conscience freely conceded and freely exercised. Nothing can be gained by bigotry and retrogression. Ever forward lies the pathway of progress. The special need of the present time is a vigilant observance of the Church of Rome as a political power. Mainly by the exercise of that power it hopes to regain its waning hold over emancipated peoples. It is busy with its intrigues everywhere, in Protestant England as well as in Ontario and Quebec.

The exigencies of political parties are imperiling our national welfare. None of the existing parties can claim that in this respect they are immaculate. The Irish question has set both parties in England to intrigue with the Vatican. The English Roman Catholics are strongly opposed to home rule. The Irish Catholics on the other hand favor it and the Errington and Symmons missions to Rome and the visits of Persico and Satolli to Ireland, not to mention the regular communication constantly maintained between Dublin and the Vatican, show the difficulty of the task of reconciling discordant elements and at the same time advancing the political influence and interests of the Church. Hence the proposal to endow a Roman Catholic University in Ireland and the faint hope hinted at that diplomatic relations with the Vatican may yet be established. This is one of the latest schemes of the papacy to be used as a leverage for regaining the temporal sovereignty so completely lost and so passionately regretted. Monseigneur Satolli, who represented the Vatican at the recent Baltimore celebration, has gone back delighted at the courteous reception he met with on this continent, and so exuberant were his spirits that he is reported to have said that he received assurances that diplomatic relations between Washington and the Vatican might easily be established. The illustrious Italian cleric, finding that he was treated with a degree of respect to which he is a stranger at Rome, became so sanguine that the American Republic would establish a legation at the ecclesiastical headquarters of the Roman Church that he began to talk about it. The idea is absurd but its very absurdity might lead some to treat it seriously. The perverse Premier of Quebec indeed talked a little nonsense recently about Leo XIII. being the rightful sovereign and King Humbert the usurper, but with such folly neither the Canadian people, the English people nor the people of the United States have the slightest sympathy. Even the Roman Catholic people of these countries do not regard their Italian co-religionists with such aversion that they would like to see them deprived of their liberties and placed again under the miseries of papal rule from which they so heroically strove to be delivered. Why should any nation, above all any Protestant nation, have a diplomatic representative at the Vatican? The Vatican is not a nation, nor is the Pope a sovereign prince. He is neither more nor less than the life-term moderator of the Roman Catholic Church and there is no more sense or propriety in sending to him a resident ambassador or plenipotentiary extraordinary than there would be were King Humbert to propose sending a political representative to Queen's University, Kingston, to maintain diplomatic relations with Principal Grant.—*Canadian Independent.*

THE TREASURY IN THE FAMILY.

Family Prayers.

We are not able to measure the quiet yet powerful influence that may be exerted upon the inmates of the household by the regular maintenance of the family altar. The sacred impressions made upon souls through this means are often found to be effectual and lasting. Hearts are sometimes touched there when we little expect it. Were we made fully aware of the good thus accomplished the omission of this duty in the home would be far less frequent.

An illustration has recently been brought

to our attention. A domestic employed in a Christian family, and unable to read for herself the blessed Bible, was overheard to say: "Every morning I gets food from the Lord." What a testimony in favor of household worship from the lips of a faithful servant was this! One can but recall in such a connection the words of the Saviour Himself: "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me."

We make a grievous mistake if we think that our Lord is here only speaking of refreshment for the body; rather, as we suppose, He refers to that bread which feeds the soul, imparting comfort and strength. Little did that man of business, accustomed to pause long enough at the beginning of each day to conduct religious exercises in the home, realize that in this act he was engaged in the ministry of love to a humble soul, a ministry that Christ, were He on earth, would declare to be a cooling draught from the well-spring of life offered unto Himself. O! could he only have realized this, with what renewed vigor he would have gone forth into life, knowing that the ministration thus given to another would be the pledge throughout the entire day of the friendship and support of his Master.

We are aware of the so-called difficulties in the way of habitually observing this duty on the part of many heads of families. We admit that in many particulars the manner of conducting daily services in the home should be left to the individual conscience. Unquestionably there may be a variation as to time and method, without sacrificing the sacred principles involved. But household worship, nevertheless, is a duty, and ought not to be set aside because of any worldly considerations. If unexpectedly interrupted at a given hour of the day, the devout heart will seek to supply the lack by seizing the first available opportunity. The members of the family, observing in this way our fidelity to convictions of duty, will come to see the estimate with which we measure spiritual things. The best of lessons will thus be silently taught in the home, lessons which even the after years of wandering from God cannot wholly obliterate.

The decadence of family worship in many Christian communities is indeed ominous. What does this mean? We confess to an increasing sadness as the facts are revealed, for this failure means nothing less than yielding the centres of Christian influence in our land to the enemy; the subserviency of home-life to the world, with all its fascinating allurements; the severing of those sacred ties that God intends shall bind heart to heart in holy fellowship, and the loss of golden opportunities to minister to others in spiritual service. An awakened conviction just at this point is, beyond everything else, a necessity. The imperious demands of trade may require close attention to business, but the Christian, notwithstanding this, cannot safely bend his neck to any yoke that compels him to surrender his home to godless influences. The sacrifice in doing this would be too great; it would be a sacrifice beyond computation, since its losses reach far into the soul's eternal future.

Canon Liddon has well said: "There is one mark of a household in which God is known and loved which is too often wanting in our day; I mean the practice of family prayer. Depend upon it, the worth of practice of that kind can only be measured by its effects during a long period of time; and family prayers, though occupying only a few minutes, do make a great difference in any household at the end of the year. How, indeed, can it be otherwise, when each morning, and perhaps each evening, too, all the members of the family—the old and the young, the parents and the children, the master and the servants—meet on a footing of perfect equality before the Eternal, in whose presence each is as nothing, yet to whom each is so infinitely dear that He has redeemed by His blood each and all of them? How must not the bad spirits that are the enemies of pure and bright family life flee away—the spirits of envy and pride and untruthfulness and sloth, and the whole tribe of evil thoughts, and make way for His presence in the hearts of old and

young alike, who, as He brings us one by one nearer to the true end of our existence, so does He alone make us to be of 'one mind in a house' here, within the narrow presence of each home circle, and hereafter in that countless family of all nations and tongues which shall dwell with Him, the universal Parent of all eternity!"—*N. Y. Christian Advocate.*

CHRISTIAN EDIFICATION

Growth in Grace.

By Prof. W. H. Jeffers, D.D., LL.D.

The most interesting thing, we can well believe, which this world has to present to the view of angels is the process by which human souls are progressively freed from sin and restored to purity and holiness. Nowhere else in the universe, as far as we know, can such a transformation be witnessed. The holiness which prevails in heaven is already complete; there is no corruption remaining in it to be eliminated, and no defects to be supplied. The sin which prevails in the world of darkness is irremediable and permanent. There is no provision by which the blighted and ruined souls that have gone thither can be recovered. The progressive change of character from a state of sin to one of purity and holiness is a process that is limited to our world; and it is one of such significance in the moral government of God that it cannot but attract the attention of the highest created intelligences in the universe. If it be one of the things which the angels desire to look into, as doubtless it is, what careful and reverent attention does it deserve from those who are themselves subjects of it, and heirs of that salvation to which it leads.

The nature of this process is clearly indicated in the Word of God, and it will be instructive to recall some of the significant terms by which it is set forth. It is spoken of as a growth, an expression which suggests, not merely that it is gradual and progressive, but that it is a development of the spiritual life that has been divinely imparted to the soul in regeneration. For without life to begin with, growth in the proper sense of the term is inconceivable. It is represented as a renewal of the heart and the mind, as a change in which all things become new—a language indicating the completeness with which new affections, principles of action, and traits of character are made to take the place of the old. It is described as a putting off the old man and putting on the new, to indicate that it is essentially a double process, a removal of the corruption which belongs to our fallen nature, and in connection with this an investing the soul with positive goodness and holiness. It is represented as a growth in Christ, teaching us that abiding union with Him is essential to its progress, that the whole process is dependent on that vital power which comes to the soul from Christ the living Head. It is set forth, too, as the one thing which we are to do, the great object of endeavor in the present life, suggesting that in order to secure it we must co-operate at every step with Him that worketh in us mightily, first seeking and then exercising the grace which He imparts. In these and similar expressions, the nature of this spiritual process is indicated with sufficient clearness.

1. Holy character, we are taught, is not an instantaneous production, not the result of a single gracious impulse, but a continuous and progressive development. It is like the production of fruit in the economy of nature, where there is first the opening germ, then the green upspringing blade, the rising stalk, the forming ear, and at length the full corn in the ear. Weeks and months pass while this natural process is going forward, with their alternations of cloud and sunshine, cold and warmth; storms come and go, the seasons change, spring with its fresh verdure yielding to the luxuriant growth

of summer, and this succeeded by the ripening tints of autumn; yet all the while the precious fruits of the earth are steadily developing, maturing, and preparing for the garner. So it is with the more precious fruits of the Spirit which combine in the formation of holy character. The germ from which they spring is implanted in the soul in regeneration; their production is a growth, to which all the experiences of this earthly life are made subsidiary, and which attains its full perfection in the life above.

2. In connection with this advancing holiness is the negative process of eliminating remaining corruption. There is a putting off, the Apostle teaches, which is just as vital to our progress as the putting on. Conversion merely marks the beginning of the change of character which is requisite. As the term implies, it is just a turning about and a setting of the face in the right direction. So far from ending the struggle with the corrupt principles of our nature, it merely dates the commencement of the spiritual conflict. The sinful desires and propensities which ruled before are still ready to resist the control of the holy principle that has been enthroned in the heart; so that progress in the divine life can be achieved only by a continual process of overcoming. The old man, the former self, must be weakened and subdued in order that the new self, the product of God's renewing grace, may be developed from strength to strength in righteousness and true holiness.

3. For all progress in the attainment of holy character we are immediately dependent on the grace of God. The new life which is imparted in regeneration is not left to maintain and develop itself in the soul as an independent principle. The grace that induces a change of heart and a turning from sin to God is not to be conceived of as a momentary impulse toward holiness, merely beginning the work of renewal, and then leaving it to be carried forward by our own unaided powers. The same power which begins must continue and complete the process of spiritual transformation. When regenerated, we are made alive in Christ, brought into union with Him and made partakers of His life; and all our subsequent growth depends upon our abiding in Him as branches of the true Vine. Without Him we can do nothing. The indwelling and grace of His Spirit are essential to every step of our progress. It is not by mere self-culture, self-restraint, and self-incitement, but by divine power exercised in harmony with our spiritual nature that we are progressively renewed in righteousness and holiness after the image of God.

4. Yet this does not in the least supersede the necessity for active and strenuous endeavor on our part for the attainment of holiness. The soul is not passive while being progressively conformed to the image of God, like wax under the seal, or a block of marble under the chisel of the sculptor, but wills and acts in harmony with the divine impulse. There can be no growth in grace secured except through this co-operation. The light and guidance which the divine Spirit furnishes must be earnestly sought and diligently improved. The strength which He imparts must be faithfully exerted in the performance of Christian duty. The graces which combine in the formation of holy character must be desired, sought in prayer, cultivated, and exercised. Work is the divine command, because God worketh within you.—*Westminster Teacher.*

The Power of Christian Example.

By David E. Beach, D.D.

The influence of a Christ-like man is the more powerful and the more difficult to get away from because it is often so indirect, so unseen, stealing into the heart in so many unexpected ways. An argument you may answer, or try to answer, and imagine you have succeeded, but a holy life is a spirit in the air; you cannot fight it, or answer it, or escape from it. It is a savor in the house and on the street; it is like a fragrance from an orchard in spring, everybody breathes it; it is like a breeze from the mountains on an August day, bringing health on its wings to bless hundreds who hardly think where the good breath came from or what it is. We all know there are people

whom it is healthful to live with. There is such a thing as a Christian atmosphere, and it is Christian lives that make it. This healthful influence lasts as nothing else in this world lasts, for it enters into the mind itself, it haunts the soul in memory when those from whom it came are far away, or have been for years silent in the grave.

Why cannot the boy who leaves home get rid of the influence of his mother? She is not there; she is hundreds of miles away. You tremble for him when you see him in new scenes beset with temptations. But if we had eyes that could see spiritual forces, and ears that could hear the voices that ring through the chambers of memory, we might know why at the moment of temptation, when just about to yield, he straightens himself into sudden manliness of resistance, and passes by unscathed and triumphant. We might see a radiant angel at his side; we might hear that voice whose tones no other angel voice can equal in the music or the eloquence of love, the form, the voice of the unforgotten mother, whose presence has become to the unspoiled youth the representative and reminder of the divine purity and love. Her influence surrounds him like a cloud. I wish we could all believe, could realize, how these good influences of good lives last. If we think of it, we see that influences upon the soul are the only works of men that really do last.

HELPS IN PASTORAL WORK

Pathetic Addresses.

That the natural sympathies may be moved and produce their natural effects without the conscience or the spiritual nature being reached, does not, we think, admit of reasonable doubt.

Pathetic accounts of sickness, suffering, death of children, the loneliness, poverty, sadness of the widowed and fatherless, disappointment and similar causes of sorrow appeal as strongly to the irreligious as to the religious, and it is as natural that they should weep. Weeping caused by reading novels and which is produced in theatres is of the same sort—a "luxury of tears."

But on the other hand, in the religious nature, whatever, without exciting the sinful passions, kindles emotion may lead the spirit to prayer for the blessing of God, and through the natural affections may be the means of inducing the person who has not yet become a Christian to seek the forgiveness of his sins. He who is bereaved of a wife, a child, a father or mother, and who feels that he will never see the loved one again unless he repents of his sins, may be led by that comparatively selfish motive into a course of thought and action resulting in conversion. Yet it must be acknowledged that such considerations would lead some exceptional cases to continue in a path of sin, not looking with any favor upon any state of mind or heart which would involve an eternal separation from some one whom they love. The number of such must be too small to affect the general consideration of the subject; for all the triumphs of Christianity have been won under the preaching of the doctrine that in this life only a hope of heaven is to be found.

Pathetic anecdotes should be used very sparingly. The truth should be manifested to the conscience. Any reformation which does not begin there is wrong all the way through. True repentance is the beginning of religion, and repentance has its seat in the conscience. The "godly sorrow" that produces a determination to sin no more is not akin to the feeling produced by pathetic appeals. The last is a pleasure; but godly sorrow is often almost an agony in its painfulness. The sinner "abhors himself in dust and ashes." It has long been known that the worst persons sometimes have the "tenderest hearts," so-called; will weep at the name of Jesus; and are always ready for excite-

ment of the natural feelings. But they are equally susceptible to excitement where sinful gratification is the object; such characters present the paradoxes of religious profession.

The principles here laid down explain the situation. The startling contrast between the condition of some churches in revival times, and all the rest of the year, is accounted for in the same way. There was little or nothing spiritual in the revival, and the subjects of it were just the same when the titillation of the feelings ceased that they were before.

Those revivalists who have made a proportionate use of reason, conscience, holy unction and natural pathos, remanding the last to a merely illustrative and occasional use, have, as evangelists, done the greatest amount of good and produced the most permanent converts. Such was John Wesley, whose influence as a man and a preacher far transcends that of George Whitefield; but in justice to Whitefield it should be said that he made the kind of pathos referred to in this question entirely subservient: he was not an anecdotal preacher. Such was Charles G. Finney, whose mighty achievements were wrought without the use of pathetic incidents. Such was Jonathan Edwards; such was William Taylor (now Bishop), whose work as an evangelist has not been surpassed, if equalled, in modern times. We were informed at the Ecumenical Council in London that the converts of William Taylor's labors in Australia had been more permanent than any other of the numerous evangelists that visited that country, because he preached the law of God to the conscience, and, as one Australian minister said, "built the religious character on the true foundation"; and this, indeed, was the way in which most of the great preachers of early Methodism accomplished their work.

The great danger-point to young ministers is, that perceiving that the easiest way of visibly moving an ordinary audience is by pathetic stories, and that most persons feel as did an aged sailor who said "he didn't much care what the minister said if it brought the perspiration to his eyes," they will be led into the cultivation of the habit of telling such stories —a great mistake from every point of view—for one well told in a right setting may produce a permanent effect; but to bring several into every sermon is an effeminate proceeding, lowering the standing of a minister and tending to make his success ephemeral.

Some persons recognizing this truth have utterly refused to make any appeal, direct or indirect, to the natural sympathies, and their discourses, though truthful, are harsh and dry. This also is an error to be avoided. But at present the excess of pathetic anecdote and of diffusive illustration of what needs enforcement, rather than illustration, are the chief natural causes of want of power in many ministers.—*New York Christian Advocate.*

Ministerial Piety.

Every minister ought to be, and his people rightly expect him to be, a man of superior piety. His daily work, in his study, and amongst his people, if properly pursued, is better fitted than almost any other employment to develop and strengthen the Christian character. Other men are necessarily more or less engrossed in secular occupations. The farmer, who successfully manages the affairs of the farm, must give close thought and attention to his business. The merchant or mechanic is often so pressed by the claims of his occupation that but little time is left him for Bible study or devout meditation. The great business of the minister, however, is to study the Word of God. The mind so constantly in contact with divine truth ought to be spiritual. Then, as much of his time must be spent in visiting the sick and dying, praying for them, and conversing with them in regard to spiritual and eternal things, he ought to grow more rapidly in grace, and make higher attainments in holiness than Christians who are engaged in the ordinary pursuits of life.

A minister who is lacking in piety may be scholarly and eloquent, and consequently popular; he may attract many hearers, at least for a time; he may seem

to be accomplishing great things; but as a lamp with little oil will soon give forth but a feeble light, so a minister who is lacking in grace will not continue to be "a burning and a shining light."

No minister ought to be satisfied with the attainments in piety of the average Christian. He is pre-eminently a leader, a guide, a teacher, an example. An amount of grace and moral character which would give a degree of consistency to a private member would not be regarded as sufficient for any efficient and exemplary officer, much less for a minister. Eminent godliness is required of him who stands in Christ's name to beseech sinners to be reconciled to God. His holy life as well as his earnest words are needed to commend Jesus and His service to those among whom he labors. A godly minister, even though not a profound theologian or eloquent expositor of the Scriptures, will enjoy the respect and confidence of men, far beyond the eloquent and brilliant preacher of questionable piety.

The more vigorous the minister's piety, the more earnest and faithful will he be in his work and the more certain of enjoying his Master's approval. Judged from the human point of view, his work may seem of little value, but in the great day of reward he will be accounted "good and faithful," and will be welcomed into the joy of his Lord.

The minister of earnest piety and devotion to his work, will have a satisfaction and enjoyment in it, unknown to the formalist or even the Christian of weak faith. His absorbing desire is to win souls to Christ. His great joy is in serving his Master. Though his success in his work may not be apparent, still, he has the testimony of his own conscience that "in simplicity and godly sincerity" he has sought his Master's glory, and has His approval.

If the question should be asked, "How does the ministry of to-day compare in piety with the ministry of former times?" we would answer most favorably. When we think of the eminent piety of Baxter, of Rutherford, of McCheyne, of Martyn, of Payson, and contrast the ministry of modern times with them, we are apt to think that the elder divines were the more godly. But we should remember that the piety of these men was far above the general average of ministerial piety in their day. Future biographers, no doubt, will write of ministers of this generation and place them side by side with the Rutherfords and McCheynes.

At no former time was the evangelical ministry more actively and earnestly engaged in its appropriate work than it is to-day. Never was there so little occasion for the exercise of discipline among them. And never since the days of "fiery persecution" were they enduring hardness more bravely than now.—*United Presbyterian.*

MISSION FIELDS

Missionary Stewardship—Young People: An Address.

By Rev. A. W. Potts.

1. The first idea of stewardship refers to land, produce, or household property. Abram had his steward, or "son of possession," who had charge of his business affairs (Gen. xv., 2). Joseph, like his royal master, had a steward over his house (Gen. xliii., 19). David had his stewards, or "rulers," over all his substance, over his treasuries, his farms, his vineyards his oliveyards, his cattle (I. Chron. xxvii., 25–31; xxviii., 1). Herod Antipas had his steward—"Chuza, Herod's steward"—a man of note, and tolerant towards Christ and Christianity (Luke viii., 1–3). The office of a steward is also well described in our Lord's parable of the unjust steward (Luke xvi., 1–3).

2. The idea of stewardship is, moreover, identified with our gifts and talents; with life itself; with time; with "the

mysteries of God." Let Paul himself speak, "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God" (I. Cor. iv., 1–5). It is this latter stewardship that is referred to in the chapter selected. All ministers are stewards of the Gospel, and their mission is to preach the Gospel, in the fulfilment of their high trust. Paul here glories in preaching the Gospel "without charge," although he had a full and reasonable right to "live of the Gospel." Yet in the mere preaching of the Gospel there was no merit, for he had no choice in the matter, he was compelled to it as a servant or slave is compelled. He was God's steward (with the Greeks an office often held by a slave), and as such he was compelled to obey the will of his Master. "For if I do this of mine own will, I have a reward: but if not of mine own will, *I have a stewardship entrusted to me*" (Revised Version, ver. 17). And this same stewardship is entrusted to all of us, in so far as we can all do something for the extension of the Gospel. In a measure, also, there is the same divine compulsion. Necessity is laid upon us. "Woe is unto me, if I preach not the Gospel."

3. We are invited to consider our stewardship of missions in this light. Missions have been handed down to us as an active trust; we have to "trade herewith"; we have to "occupy ourselves" according to our "several ability." In this, as in all trusts, the test is in our faithfulness. By faithfulness we can make the five talents grow into other five, the one pound increase to ten. An active, living, responsible trust, is this trust of Gospel missions. There are small things connected with it as well as great things, details as well as principles, and the faithfulness must include all these—for "he that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much."

4. Young people may share in this great divine trust and in its active fulfilment. They can do their part in sustaining the cause of missions. If they cannot bring themselves under bondage as Paul did, in order to get near to men and proclaim the Gospel message; if they cannot become "all things to all men, that they may by all means save some," they can keep alive the interest in missions, and even further the work itself in some humble and practical way. To keep the churches up to their duty, in these matters at home, is to feed the churches abroad. Aggressive work in the great distances is accomplished from the great home centre. And young people can do a great deal in their own churches, and schools, and societies, if they have a willing mind, and if the fire of missionary zeal is in their hearts. To feel any trust will be an incentive to its discharge, and we all ought to feel it, for it appeals to what is Christlike. Here, we say, is a great unselfish work—the handing on to others the light and the truth which we have ourselves received—let us help it all we can!

5. To fulfil a large trust requires a large faith, and a large knowledge. Who can compass the great mission field? Who can tell how the work is prospering here, or falling there? Who can speak of all the toils and hardships, of all the dangers and heroism which have made of missionary life such a glorious, because such a real, thing? The task in its fulness is beyond the wisest, but it is within the compass even of the "one talent" to disperse some of the existing ignorance and indifference as to the motive and the advancement of Christian missions. It would come within the fulfilment of the trust to spread knowledge where it is required. The history of missions from the beginning of the present century is a wonderful history. Dive into it, make it your own, give it on missionary evenings to your society, to your friends. Missionary biography is rich and pure, lay hold of it, and make it live again in your burning thoughts. Another "Acts of the Apostles" is being wrought out on a larger scale in our own times; get the sheets wet from the press, and have the latest news to tell, the latest word as to the door of faith being opened to the Gentiles. Keep well informed, and use your information with effect, and your trust will not grow rusty. Neither will it diminish in your hands. We can pray for missions. We

can pray for those whom we know and love, and who are out laboring in some distant field. We can do a great deal if, as stewards, we are wise and faithful.

6. We can forfeit our trust. We can behave unwisely. We can ignore the splendid possibilities and worth which the trust contains. We can forget our accountability. How much grander to take our trust straight from God, and to put into it all the consecrated energy, and all the best service of our life and youth.

HELPFUL HINTS FOR WORKERS

Traits of the Workers for Christ.

By S. G. Stock (Episcopalian).

The distinguishing traits of a true worker for Christ, as given in the passage in Luke, describing the sending forth of the seventy, are very striking. They are not just what we should have expected. We do not read about the constraining love of which Paul speaks (II. Cor. v., 14). This is taken for granted, since the "seventy" were willing to leave their homes and place themselves at the Lord's disposal, to go just where and how He pleased to send them. Neither do we read of any special talent in those sent. There is not a word about readiness of speech, quick discernment, or striking eloquence. These things are good in themselves, yet we find they can be dispensed with. The traits pointed out in our Lord's instructions are chiefly of a passive nature. They have to do with outward demeanor, such as can be observed by others, but such as can only spring from a right state of soul before God, and a right appreciation of the work He entrusts to His servants.

First, Christ's workers must be "as lambs among wolves." The expression is very strong. Lambs among wolves are defenceless creatures. They cannot assault and put their enemies to flight. They have no sharp claws or fangs, such as might strike terror into the foe. You do not expect a lamb to retaliate upon a wolf, or even to show fight with him. So must Christ's workers be in this world —meek and harmless, content to bear and to suffer, leaving their cause in the hands of their Master and Leader.

Secondly, they must not encumber themselves with the things of this world. Even in a journey taken for mere pleasure people will often narrow down their baggage to the smallest possible compass, that they may be the more free to accomplish the object of their tour. The journey of the seventy to announce the coming of Christ was but short, and their needs were few. No "purse" was required, since they could count on the hospitality ordinarily shown to strangers. The usual tedious round of Eastern salutation would have detained them too long, and its omission was a distinct avowal that their business was urgent. Here is another sign of the true worker for Christ. He knows the time for work is short, and "the night cometh" (John ix., 4), and he is ready to dispense with much that the world considers necessary. He will not be seeking riches, gathering together possessions, or submitting himself to all the customs and ceremonies established by the laws of this world.

But, thirdly, workers for Christ must go about their business in the spirit of friendliness and courtesy. The sweet salutation—"Peace"—was not to be omitted by the seventy in entering any house. And all Christ's messengers ought to be known by gentleness of manner and real, unaffected kindness—"Love without dissimulation" (Rom. xii., 9) for Christ's sake.

Fourthly, they must be marked by a contented spirit. The seventy were not to go from house to house to please themselves, but to remain quietly with those who first received them, "eating and drinking such things as they give," satisfied with the provision made for them. Just so must Christ's workers bear wit-

ness for Him by a cheery acceptance of the circumstances in which He places them. Such acceptance is a silent testimony to the full satisfaction found in Him, as well as to His power to keep.

These four traits—the lamb-like nature and demeanor, the freedom from worldly absorption, the unaffected kindness and courtesy, and the spirit of quiet contentment—are potent instruments in the work of Christ. They will accomplish what great talents cannot do. And they are instruments which fit the hands of the weakest and the youngest. There is not a Christian child who may not with these glorify God and be made useful in Christ's service.—*S. S. Journal.*

Wanted.—A Man, not a Committee.

By Rev. Hugh Price Hughes, London.

In discussing his work in the West End of London, Mr. Price said: "I went to the West End with the deep conviction that God had called me there, and with the sympathy of all sections of the Church of God. I went, as I have said, without a building, without a penny, and without a church member, but I was accompanied by most capable colleagues. And here we strike at once *the first plank of our platform.* I had long realized the meaning of the fact of which we read in the book of Jeremiah that, at the darkest hour in the history of Israel, God sent a prophet to wander through the streets of Jerusalem to try to 'discover a man.' What you want at a crisis is not a committee but a man. At the darkest hour in your modern history Abraham Lincoln was worth all the committees in the United States. And I have long been of the opinion with William Jay that if the ark had been built by a committee it would not have been finished yet. The object of all committees, after all, is not to make a nuisance of themselves and to waste their time in wrangling, but to discover the capable man, and then to trust him and let him have his own way. I do not hesitate to say here, as I have said in my own conference, that I, at any rate, being a well-read man and having a little amount of success, went to the West End with the distinct understanding that I should do as I liked. I was not going there to be tied up with red tape, and to have cautious gentlemen deprecate every conceivable thing. I said: 'Free me! Let me deal with this problem as God may direct me. If I do not succeed, dismiss me; but if I do succeed, hold your tongue, and spend your time in getting money for me, so that I may not be bothered with that part of the business.' And I have had the generous confidence of the committee at my back. For a committee at your back is very gratifying, but a committee on your back is ——! And as I demanded freedom for myself, I demanded freedom for all my colleagues. I have a number of capable men and women associated with me in this enterprise. I encourage them to attend to their own department in their own way and not in mine, and they have my utmost and constant support. But the first necessity for the enterprise was neither money nor buildings, but, as I have said —men."—*Zion's Herald.*

SUNDAY SCHOOL CAUSE

LIGHT ON THE INTERNATIONAL LESSONS.

By Alfred H. Moment, D.D. (Presbyterian), Brooklyn, N. Y.

January 3, **The Kingdom of Christ.**—Isaiah xi., 1–10. **1892.**

I. Golden text: "He shall have dominion also from sea to sea and from the river unto the ends of the earth." Ps. lxxii., 8. This text tells of the widespread influence of the Gospel and the universal power of Christianity in this world. The time is coming when only the earth itself can limit the truth and righteousness of Jesus Christ. All false religions will have crumbled; all nations will be under Christian government; the Church of God will be triumphant. The special epoch fore-

told in Ps. lxxii., 8–11, is commonly called the millennium, *i.e.*, a period of great spiritual prosperity lasting for a thousand years (Rev. xx., 2–7). This "summer time" of the world's history is to be brought about by the working of divine Providence; the earnest and faithful preaching of the Gospel; the full consecration of the entire Church; and the mysterious and powerful ministrations of the Holy Spirit—all these making potent in the world the *spiritual* presence of Christ. The second coming of Jesus Christ will take place after this glorious time of victory for salvation.

Our lesson (Is. xi., 1–10) is a prophecy of Christianity upon the earth from its earliest commencement (v.), till the grand consummation of this golden text (v. 10). It tells of the birth of Jesus Christ; it describes Him as a divine Man; shows the forces at work because of His divine presence down through the centuries; gives some of the blessed effects of the Gospel; and winds up with a verse (10) on the millennium. God's kingdom after the second advent is not spoken of here. Blessed is that man who, in any age, in this great interval of time, allows his heart to be possessed of the spiritual forces mentioned in our lesson.

II. The birth of Christ. V. 1. (1) Here is the humble origin of Jesus on the human side. He is called a "Branch," growing out of a "rod" or shoot (David), which shoot springs from a "stem" or dry stump (Jesse). At the time Christ was born, the royal family of Israel had sunk to insignificance. He was "as a root out of a dry ground" (Is. liii., 2). So humble was Jesus that He actually was a poor, despised Nazarene (Matt. ii., 23). Here is one of the points in the mysterious humiliation of Christ. "Though He was rich yet for your sakes He became poor, that ye through His poverty might be rich" (II. Cor. viii., 9). (2) Though so lowly, Christ was destined to increase, multiply. "The Branch out of his roots shall bear fruit" (Revised Version). This fruit we now see in the progress of the Gospel; the widening influence of the Church; and the daily salvation of souls. (3) Contrast this verse with the last two of chap. x. There we find the world-power (Assyria, representing unrighteousness) spoken of as a great forest (Lebanon), with its tall trees, mighty branches and strong roots. Here, in v. 1, we have the kingdom of God represented by a branch growing out of a dry stump. What a contrast. "But Lebanon shall fall by a mighty one" (x., 34); while the little shoot out of the stump shall bear fruit. Sin in the unbelieving heart is like the forest thicket spoken of in x., 33, 34; while grace, when it first comes to a man, is like this little twig. But how the one falls and the other increases in power and fruitfulness, under the sanctifying influence of the Holy Spirit. (4) If to-day sin in the world seems strong, great, and proud like the forest of Lebanon, the time is coming when its greatness will be lopped off, hewn down and fallen; and the Branch of righteousness will have grown into a great tree and fill the whole earth with its bountiful benedictions!

III. Christ described. Vs. 2–5. His divinity is not in these verses spoken of, but as a Man filled with the Spirit of God He has extraordinary parts; (1) intellectually, He has wisdom and understanding (v. 2); practically, He has the power of counsel and might, *i.e.*, is able to devise the best means, come to the best conclusions, and execute all His purposes (v. 2); religiously, He has great knowledge of God; love for Him; and obedience to Him (vs. 2, 3). As One in authority, dispensing mercy and justice, He will do it with an understanding that comprehends the nature of things, sees how all stand to God, and gives each his perfect reward (vs. 3, 4, 5). In Him is a knowledge deeper than that which simply comes to a man through his natural senses. The eternal source of wisdom is in His heart (v. 3). The poor and needy are the objects of His special care. In great compassion will He deal with the poor and the meek. The wicked He will slay, not with carnal weapons, but with the rod of His mouth—His Holy Word. To those receiving this Word it will be the savour of life unto life; to those rejecting it, of death unto death (II. Cor. ii., 15, 16). In all things Jesus Christ is righteous and faithful (v. 5).

What the Holy Spirit is here said to impart tot he Man Christ, in so large a measure, the same Blessed Spirit imparts to all true believers with some degree of fulness. Here, also, in verses 2–5, we have the great features of God's kingdom upon the earth—what the Gospel is doing for men when once they are saved from the power of sin.

IV. The blessed effect of Christ's power on earth. Vs. 6–9. The verses here show a condition of great harmony, tranquillity,

peace. We are coming to it. The work is in progress. The Branch is yearly yielding more and more of the peaceful fruits of righteousness. The time will come when the earth will be full of this glorious peace. The physical world, the animal kingdom, and all the nations of the earth shall each receive the fulness of the blessing of God's glorious redemption through His Son!

V. The climax. V. 10. "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and His rest shall be glorious." (1) It is the Gospel day that is here spoken of—the dispensation of grace and of the Holy Spirit in which we are now living. (2) Christ is established in the world as a King—the root of Jesse is now a royal banner, representing not some world-power, but the kingdom of God. (3) The Jews ("people") are trusting in Christ. (4) The heathen nations (Gentiles) are all turning from the false religions, being converted to God, and connecting themselves with the Church of Jesus Christ. (5) The time of rest, triumph, victory, peace, has come —the glorious millennium epoch! A thousand years of God on earth!

January 10, **A Song of Salvation.**—Isaiah xxvi., 1–10. **1892.**

I. Golden text. "Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength" (the Rock of Ages). (1) In God, His infinite and glorious character, is perfect safety. (2) God in Christ is perfect safety to all true believers (*a*) because of His mercy, (*b*) patience, (*c*) power. Because Jesus Christ is merciful, patient, and all-powerful, therefore there is in Him complete salvation for all that will put their trust in Him.

II. The Church. Vs. 1–4. (1) This chapter is a song—a salvation song. Whether secular or sacred, there are no songs like these. (2) It is to be sung "in that day"—*i. e.*, in this day of free grace and Gospel privileges. The whole lesson has its full significance in this Christian dispensation. (3) "The strong city" means the Church of the Lord Jesus Christ as it is now and shall be till the second coming of Christ at the close of the millennium, when the day of salvation wil end and the resurrection and judgment will take place. In many parts of the Scriptures the Church is spoken of as a city (Psa. xlvi., 4; xlviii., 1, 8; lxxxvii., 3; Isa. lx., 14; Heb. xii., 22–24). Isaac Watts believed the city here spoken of meant the Christian Church when, in 1707, he wrote the following:

> How honorable is the place
> Where we adoring stand—
> Zion—the glory of the earth,
> And beauty of the land!
>
> Bulwarks of mighty grace defend
> The city where we dwell:
> The walls, of strong salvation made,
> Defy the assaults of hell.

(4) A city means safety; intense life; wealth; beauty; the centre of vitalizing forces. The Church is all this in the largest and grandest way. In her is true life; in her is the focus point of the whole world; in her is perfect safety—glorious salvation. This last is the great word of the lesson. As Nineveh was famous for its antiquity; Babylon for its magnificence; Athens for learning; and Rome for power; so the City of God, the Church of Christ, stands for salvation. This is her walls and bulwarks. (5) The meaning is that God's grace and truth, revealed in a crucified Saviour, is in the Church giving redemption, safety, perfect liberty and happiness to all His true believing people. (6) There are two classes of foes to which every Christian is exposed: one is external and comes to him from the world; the other is internal and rises up against him from his own treacherous heart. God's grace is a wall and a bulwark against each of these. As to the first, He works *for* the Christian; as to the second, He works *in* the Christian. In each case the believer has perfect salvation. (7) "Open ye the gates, that the righteous nation that keepeth the truth may enter in" (v. 2). This is the poet's way of saying that there is ample entrance into the Church for all who believe. As the new Jerusalem is described as having gates on the east, north, south, and west, so the strong City of Salvation —the Church of Jesus on earth—has gates standing wide open. All may come who will—who keep the truth; who believe in the Lord Christ. (8) The third verse tells us of the perfect peace of the true Christian. (9) (v. 4.) See points of golden text. What vital truths cluster round God's City of Salvation: faith, peace, righteousness, safety.

III. God's wrath upon the wicked. Vs. 5–6. (1) The contrast between those in the Church and those outside; between those keeping the truth and stayed on God, and having protection in the clefts

of the Everlasting Rock, and those full of pride and unbelief and rebellion, is clearly seen when we read the fifth and sixth verses. In verse 5, we read about the "lofty city" and it stands in contrast to the "strong city" of v. 1, while the former is the strong City of Salvation, affording safety and peace and joy to all within its walls and battlements of grace; this latter is the city of pride and stands for Satan's power in the world and for the proud, rebellious heart of unbelief; God is against both and shall bring both down and lay all pride and self-righteousness in the dust. Let all hear the prophet in this awful declaration of Heaven's wrath against sin in the heart and in the nation. (2) "The foot shall tread it down, even the feet of the poor and the steps of the needy." (v. 6.) The only additional thought in this verse over that of v. 5 is that agency by which the proud and mighty are to be brought low, even to the ground and to the dust, is here mentioned as the poor and the needy, *i. e.*, Christ's humble, believing children (Matt. v., 5; Luke xviii., 14; James iv., 6; I. Pet. v., 5, 6).

IV. God's blessings upon the righteous. Vs. 7–10. (1) In the first four verses we find many of these rich blessings possessed by those in the City of Salvation. Here, a second time, the prophet comes back to the same theme. (2) "The way of the just is uprightness." Through the grace of God in the heart, the "Christian lives a life of integrity—pure in mind; honest in purpose; noble in action; genuine in all things." The last clause of this seventh verse reads thus in the new versions: "Thou that art upright dost direct the path of the just." The word "direct" means smooth or level. God takes difficulties out of the way of His people and gives them prosperity. (3) The eighth and ninth verses give the reason, on the human side, why God bestows His rich blessings upon His people. They wait for Him, put themselves in His good way; they desire Him and ever remember His grace and goodness. Here is prayer, longing expectations and gratitude. "With my soul have I desired Thee in the night" (v. 9), *i.e.*, in the time of darkness, great need and perplexity. "Yea, with my spirit within me will I seek Thee early." Great enthusiasm of heart in seeking God without delay. "Early" has the force of diligently. The verse so far shows the Christian in earnest prayer and diligent service, to the end that God's Spirit may be poured out and all His blessings enjoyed. "For when Thy judgments are in the earth, or strike the earth, the inhabitants of the world learn righteousness." Divine manifestations of judgment teach them knowledge and make them better—only, however, the believers. (4) Judgment necessary to bring the wicked to a right mind. The last part of v. 9 suggests v. 10. It is judgment, these vere dealings of the Almighty, that secures the repentance of some men. His love and tenderness are not sufficient (v. 9). Now comes v. 10. Let favor, love, tenderness, compassion, be shown to the wicked, yet he will not learn righteousness. In the land of uprightness, where everything is right and all goes honorably, will he deal wrongfully and will not behold the majesty of the Lord. The wilfully rebellious will abuse all the goodness of God. For such He has judgment. To some the Gospel is life; to others death (II. Cor. ii., 16).

January 17, **Overcome with wine.**—ISAIAH xxviii., 1–13. **1892.**

Golden text: "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." Prov. xx., 1.

I. The woe of intemperance. Vs. 1–4. (1) Ephraim was the chief of the ten tribes of the kingdom of Israel. The territory occupied by this tribe was rich and fertile. Samaria stood at the head of this valley. This Samaria was a most beautiful city and the pride of Israel. (2) The people thus favorably situated had been carried away by their passions into drunkenness. Wine became their deadly foe. (3) So are men often enslaved by the abuse of their privileges and high gifts. Prosperity too often leads to vice—the vice of drunkenness! (4) Not to this class, however, is intemperance confined. It is the laboring man's curse. The one great iniquity of our land to-day is the liquor traffic and the drinking customs of all classes of the people. (5) Like Ephraim, we, as a nation, own "fat valleys," but in a large sense we "are overcome with wine." (6) The Lord is still gracious unto us: but what if His woe should come? It will come unless we change our ways by amending our liquor laws and abolishing this dreadful traffic. (7) The best way to commence this glorious work of reformation is by every Sabbath-

school scholar in America, and there are nine millions of them, to resolve never to drink any kind of intoxicating liquor—be a total abstainer for life. If we could only raise up a few generations of temperate Americans, this wicked traffic would be banished from the land. (8) Destruction must come to the drunkard, whether man or nation. The Lord is against it as with a "tempest of hail, a destroying storm and a flood of mighty waters." The man who gives to wine takes the road to sure destruction (vs. 2, 3). What he has also shall vanish with him. Samaria, the crown of pride of Israel, with all her glory, shall vanish like summer fruit ripe for eating (v. 4). O how wine mocks the pride of people, and how foolish the multitudes are to be deceived by this evil.

II. A gracious promise. Vs. 5, 6. (1) To the sober, believing, humble people, the Lord is a crown of glory and a diadem of beauty. If we desire to get rid of this terrible evil from the land we must make God our hope and crown and glory. It cannot be done by human measures and moral reforms so-called. We have had plenty of these while matters only grow worse. (2) The sixth verse is most suggestive: In that day, the day when men shall submit themselves to the Lord, He will be for a spirit of judgment to him that sitteth in judgment, *i.e.*, He will make magistrates, judges and rulers who sit on judgment seats and execute the laws of the land to be just and righteous, doing what is right. The great hindrance now in the way of enforcing any law against the liquor traffic, or in favor of temperance, is that justice cannot be secured. The manufacturers and dealers in strong drink carry our magistrates in their pockets, and buy righteousness for a song. Men seeking office will trample all laws in the dust for the sake of being elected. Only the Lord can give the spirit of justice to them that sit on the judgment seat. (3) Then this sixth verse has another clause: "The Lord shall be for strength to them that turn the battle to the gate." Those that thus drive back war to or from the gate are soldiers. The idea is that God, in the day of a nation's trust in Him, will give her such moral strength as to expel from her borders every foe—war a successful warfare against all wrongs and free herself from every iniquity. The United States is Christian in name, but not in spirit, or we would never have such monster evils in our midst driving us to the gate and threatening the Republic's overthrow. (4) The true Christian has in him the spirit of a true judge, and the strength and courage of a true soldier. He will allow no injustice to be perpetrated on himself or on others; and he will fight the good fight of faith with every foe. Upon such a man drunkenness can have no power, not even so much as to induce him to use wine moderately!

III. The dire effects of strong drink. V. 7. The "they also" of v. 7 most likely refers to Judah who were, as well as Ephraim, drunkards. But we have here a picture from nature of intemperance in our day. (1) "They have erred through wine and through strong drink are out of the way." Drunkenness takes men away from the path of rectitude; fills their lives with mistakes and causes them to err as to every commandment of God. (2) The priest and the prophet—the leaders of the people; the men of religious responsibility who should be heavenly guides for others,—reel with wine and are swallowed up by strong drink. (3) "For all tables are full of vomit and filthiness, so that there is no place clean." This has reference to carousals, sprees, and drunken frolics, when even men of high standing in society and state disgrace themselves. Where will not intemperance drive men? (4) But not only do the drunkards reel and vomit, but they also mock and swear. This is what is told us in vs. 9 and 10. "Whom shall he (the prophet Isaiah) teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breast." The drunkards say all this. It is the language of scorn because Isaiah would try to win them from their cups. So now do the same class of wine-bibbers mock. "Wine is a mocker" and a man under its influence is a mocker, too. (5) The same ridicule continues in verse 10: "For it is precept upon precept, precept upon precept; line upon line, line upon line; here a little, there a little." All this is the language of scorn; as much as to say that all that the prophet says is only little petty teasings as if we were children. This well expresses the effect of temperance preaching and lecturing upon those given up to strong drink. It is all received in ridicule.

The remaining verses show that for their rebellion destruction would surely come.

January 24, Hezekiah's prayer and deliverance.—ISAIAH xxxvii., 14–21; 33–38. **1892.**

Golden text: "The righteous cry, and the Lord heareth and delivereth them." Ps. xxxiv., 17. Observe here: (1) The cry or prayer is by the righteous; (2) God is a hearer of true prayer; (3) He also answers it.

I. The prayer. Vs. 14–20. The date of this circumstance was about 700 B.C. Sennacherib, king of Assyria, had invaded Judah, sending a letter to King Hezekiah to immediately surrender Jerusalem to him. When Hezekiah received the letter, he went at once to the house of the Lord and prayed. Observe the following points: (1) Great reverence and adoration given to God (v. 16). (2) An earnest petition to God for Him to hear prayer—to undertake this cause in their behalf. (3) Not only is Sennacherib's attack upon Judah, but it is on the living God Himself. What is done against His people is against God. (4) There is a full recognition of the power of the foe and what he had done (v. 18). (5) But in his conquests among the nations, he had not the true God with whom to contend—only false gods of wood and stone (v. 19). (6) The present hope was in God who was true and all powerful. (7) The motive for victory was not a selfish one on Hezekiah's part, but that all the kingdoms of the earth might know Him to be the only God.

II. The prayer answered. Vs. 21, 33–38. (1) We find that the answer soon came and it was strong and full (vs. 33–35). Sennacherib was not permitted to raise, as it were, a little finger against Judah or Jerusalem. (2) The method by which his host was defeated was most extraordinary (vs. 36–38). In a night 185 000 of the army of Assyria were slain. The whole brought about by the immediate work of God. The proud general of the mighty host had to flee to Nineveh, where he was slain. So perished that God-defying monarch; while Judah's praying king abode in peace. God is ever on the side of His own. It is not by might nor by power, but by My Spirit, saith the Lord. We can do all things through Christ. What will not true prayer do for a man or a nation!

January 31, The suffering Saviour.—ISAIAH liii., 1–12. **1892.**

This lesson was written about seven hundred years before the crucifixion of Christ, which is here so clearly predicted, and is one of the most wonderful paragraphs that ever was written.

I. How the news of a Saviour was received. V. 1. The prophet here seems to see and hear the first preachers of the cross giving an account of how their message was received. The Saviour is not reported as universally rejected. Several reasons may be assigned why the announcement of His coming was not fully received. The manner of His coming was so different from the expectation of the Jews; the promise of His coming was so contrary to the then existing appearances in the nation. It was too wonderful to think of, and no such event had ever occurred before. But the report should have been received, for it came from God Himself. The sending of a Saviour is like God, who is love and has a perfect care over the minutest atoms. He loves to show also that good must triumph, and His love is always towards the needy. The arm or power of God is displayed in defending His people, overcoming His enemies, and in saving the soul.

II. The suffering Saviour. Vs. 2, 3. Jesus, under the loving eye of His Father, came forth and grew up from a family nearly extinct, very poor, and living in a corrupt age, from which nothing good was expected to emanate. All the circumstances of manifestation, parentage, position, education, etc., were against Him. He utterly failed to meet the foregone ideas of the Jews, and therefore they saw in Him no attractive beauty. The New Testament is silent about His person, etc., because God wants us to admire especially moral beauty and because He wanted thus to protest against making and venerating images. Every one who receives Christ into the heart will perceive His beauty, blessedness and joy. The great and rich and learned of the world contemned Jesus. Prejudices, etc., veiled their faces that they could not see Him. His sorrows were many, and grief was His lot. Those who ought to have welcomed Him shrunk from Him—treated Him as a lunatic and a blasphemer. His rejection was the consummation of His sorrow.

III. His suffering an atonement for our sins. Vs. 4–6. He took our place under the law. His heart bore our griefs in sympathy, and His whole person our sins, so that God smote Him in our stead. For every kind of sin of which we are guilty He suffered, that He might meet the law's

demands against us and procure our peace with God. His death was our life, and by His grace He transmutes our griefs into blessings. Every human being is like a sheep away from the fold, surrounded with wild beasts and knowing not the way back. Every human being without grace in his heart, pursues his own course regardless of God—a course that inevitably leads to ruin. While all men were in this condition, Christ voluntarily took their place and bore the whole brunt of the judicial sword. "What a Friend we have in Jesus, etc."

IV. Foregleams of the suffering Saviour. Vs. 8–10. Every unkind thing done to Jesus was undeserved, but He willingly submitted to it without any resistance and without a word, though He could have called Omnipotence to His aid. His trial was a mockery under the semblance of law forms. The men of His generation and those like them bestow scarcely a thought upon His short life and violent death, as if both were of little account. But all was done to save His people from their sins. Jesus was crucified in the midst of wicked men, but God provided Him, through the intercession of a rich man, with an honorable burial in his own new rock-hewn tomb. God in this providence had respect to Christ's innocence and gave a foregleam of His glorification—of Christ's coming honor.

V. The triumph of the suffering Saviour. Vs. 10–12. The Father, by covenant arrangement with the Son, inflicted all the wounds due to sin upon the Son, because there was no other way to secure the glorious results. The Son's own life-blood was poured upon the altar and when that was done, what a change! His spiritual children will increase and continue. His own life, which seemed cut off so prematurely by the cross, did, by the resurrection, begin afresh and will endure forever; and all the things that please God—good people and goodness everywhere—will grow and flourish under Christ's mediatorial sway. The Saviour will be abundantly repaid for all His suffering. Before the winding up of the affairs of this earth upon which Christ died, the number of those saved will be perfectly satisfactory to Christ. He being the judge, that number will amply repay Him for all His suffering (v. 11). Each and all the saved shall attain to salvation by not only the outward but also by the experimental knowledge of Jesus, the Righteous One, who alone could make an atonement (v. 12). God never lets us forget the source of salvation. Christ will be triumphant—will be as successful as other victors ever were in their contests. Kings and mighty ones will be among His spoils. The atoning love of Jesus is the cause of all; becoming like sinful man, and as one of a sinful race and by His intercessions and prevailing interventions securing all that God could give and all that man can want. It will be a great joy to Christ to have each one of us among His saved ones.

Lovest Thou Me?

By Rev. W. H. G. Temple.

Our love toward Christ is the matter in quest, as it is recorded in that searching enquiry in the twenty-first chapter of St. John's Gospel.

Why did Jesus put that question so repeatedly to Peter? Because He knew that love was the strongest element in human nature, and if He possessed Peter's heart He could be certain of the whole man. Love is the one all comprehensive thing in the world. Love is power; nothing can overthrow it. Love is wisdom; nothing can outwit it. Love is persuasion; nothing is so irresistible. Love is life; nothing is so self-perpetuating. Love is truth; nothing is so genuine. Love is heaven, because God is love. Christ asks us the same question He put to Peter. Do we realize what it is to love Him, and can we make the answer as confidently and earnestly as he did? If so, we must make it the one motive of our life. Love will thus become to us the fulfilling of the law. There is no stronger motive power on earth or in heaven. If directed toward a worthy object or person, it becomes an elevating and ennobling force; but it can blast as well as build. The man who takes as his impelling thought an exalted love will purify ambition, and disarm selfishness, and broaden out an otherwise narrow horizon until it becomes all-inclusive. He will bring all his faculties into their intensest form. A man will work harder, suffer longer, and sacrifice more for love than for anything else. Jesus recognized this, and asks us for our love to-day. Shall we give it to Him? Yes, and let us realize that in doing that we are giving all we have and are and all we hope to be.—*Golden Rule.*

Beautiful Thoughts

Thankfulness is the tune of angels.—*Spencer.*

Be not simply good, but good for something.—*Thoreau.*

"God will stay with men if they will let Him."—*McLaughlin.*

All believers receive of Christ's fulness. The greatest saints cannot live without Him. The weakest saints may live by Him.—*Henry.*

True contentment depends not on what we have. A tub was large enough for Diogenes, but a world too little for Alexander.—*Colton.*

It is against the mind of Christ that His people should have troubled hearts even in troubled times.—*Henry.*

Sorrow is only one of the lower notes in the oratorio of our blessedness.—*A. J. Gordon, D.D.*

"To seek yourself in this world is to be lost, and to be humble is to be exalted."—*Bunyan.*

The best gift of divine love to thee has been thy pain; it has taught thee what is the difference between being virtuous and being innocent.—*Matheson.*

The Almighty sends none of you into this world without a work, and none of you without a capacity to perform that work with earnestness and diligence.—*Gladstone.*

The more thou frequentest thy closet, the more thou wilt like it; the less thou comest thereunto, the more thou wilt loathe it.—*Thomas à Kempis.*

Watch for the divine leadings. "Get thy spindle and distaff ready, and God will send thee flax." But have one hand free to take the flax.—*Standard.*

Longing desire prayeth always though the tongue be silent. If thou art ever longing, thou art ever praying. When stayeth prayer? When desire groweth cold.—*St. Augustine.*

"Do thy little best. If thou canst not fly, flutter; if thou canst not run, crawl. God will make it all up to thee; only do thy little share."—*Parker.*

The Christian looks upon the scenes of his past life not as battle-plains and ruins but as harvest fields . . . It is impossible for that man to despair who remembers that his Helper is omnipotent.—*Jeremy Taylor.*

How many a Christian pilgrim would never have seen anything of the spiritual manna, and the spiritual stream from the rock, had God listened to him when, with fear and trembling, he besought Him not to lead him into a desert.—*Krummacher.*

Since I have known God in a saving manner, painting, poetry and music have had charms unknown to me before. I have received what I suppose is a taste for them; for religion has refined my mind, and made it susceptible of impressions from the sublime and beautiful.—*Henry Martyn.*

Sorrow for sin only because it exposes to punishment, is not true repentance. He that sorrows after a godly sort, would not sin, though escape from the consequences were possible, for the heart is changed, he is renewed in the spirit of his mind; he loves God and His service, and has lost his relish for the pleasures of sin.—*G. Walker.*

We know of no finer definition of the Church than the following: The Catholic or Universal Church consists of the whole number of the elect that have been, are, or shall be gathered into one, under Christ the Head thereof; and is the spouse, the body, the fulness of Him that filleth all in all. This is the "Church invisible." God knows all its members—and God alone.

He is the most thoroughly educated man who derives his knowledge not from books alone, nor from men alone, but from the careful and discriminating study of each. A truly learned man is liberal towards opponents, tolerant of error, charitable towards frailty, and compassionate towards failure. Only the ignorant and half-educated are dogmatical, illiberal, and intolerant.

Blessed is the man that sticks to the place he has until the Lord leads him into a better one. No doubt there are difficulties and drawbacks—opposers and hardships. They that dig to much purpose must bend their backs and get their hands and garments stained with the clay. If we reach any depth we must pierce the solid rock. We must not mind the toil and stain. He that succeeds must stick to his work.—*Cumberland Presbyterian.*

43. Non-conformity to the World.
—Rom. xii., 2.

Gosse, in his "Romance of Natural History," tells us of certain animals which inhabit the coral reefs. So long as they keep the passage to the surface clear, they are safe; but this neglected, the animal finds the coral has grown around it, and enclosed it in a living tomb. And so it is with the life of the soul of man here upon earth. The world is around us everywhere; the danger is when we let it grow between our souls and God.

44. The Secret of Happiness.—Rom. xii., 15.

A man who was sad heard two boys laughing. He asked them, "What makes you so happy?" "Happy?" said the elder of the two, "why, I makes Jim glad, and gets glad myself!" This is the true secret of a happy life—to live so that by our example, our kind words and deeds, we may help some one else. It makes life happier here, and the homes of the redeemed will be happier for the company of those who have, by God's help, brought them here.

45. Knowledge and Practice.
—John xiii., 17.

One day, writes Cicero in his treatise on old age, an aged Athenian came into the theatre, but not one of his fellow citizens in that immense crowd would incommode himself to make room for him. As, however, he approached the ambassadors from Lacedæmon, who had their own special seat, they all rose to receive him into their midst. The whole assembly burst into applause, whereupon somebody said, "The Athenians know what is good, but they will not practice it." Many people know what is right, but turn a deaf ear to conscience, and neglect their duty although it has been made clear to them what that duty is.

46. Royal Condescension.—Rom. xii., 16.

One of Queen Victoria's most lovable traits is her kindness to her servants. Among those who visited Her Majesty during her stay at the hotel in Grasse was M. Trasteur, who for a quarter of a century held the honorable position of head cook at Windsor Castle, resigning his office twelve years ago. Being informed of his presence, she summoned him to her apartments and received him with the tmost kindness, going so far as to sit down by his side—an honor rarely conferred on the highest nobles. She chatted with him to considerable length, referring often to his long and honorable career in her service. Trasteur is to receive a handsome pension, amounting to twice that conferred on generals, admirals and literary celebrities for services to the crown.

47. Clasped Hands.—Isa. xli., 13.

God's right hand and my right hand brought together. The secret of a happy life is to link the poor and needy *thee* unto a full and overflowing *I*. Clasped hands is the attitude of God and His saints, a picture of nearness and friendship, and tells of being brought into oneness with Himself; for it is the very glory of the grace of God that He bringeth those that were far off nigh. There is a holding on on our part, but our right hand is inside God's, and His outside gives the strength to hold on. It would be poor comfort to know that our safety was only as we held on to God, for the fingers so often become benumbed with cold, and paralyzed with doubt and fear; but it is God who does all the holding, upholding, the strengthening and the helping; and it is the hand of One Who is Jehovah, thy Redeemer, and the Holy One of Israel.—*Dr. Hitchens.*

48. The Genealogy of Christ.
—Isa. xxxiii., 9.

It is certainly a very striking fact that of all the innumerable millions of the human race that have existed on the earth, the only complete genealogy that is known is that which connects the first Adam with the second Adam. All others run into a fable, or other forms of darkness. Queen Victoria traces her lineage up to Cerdic, king of the West Saxons, who is said to have been the fifteenth in descent from Odin. But the names of the fifteen are missing, and even if they were given they would carry us only about to the Christian era, leaving four thousand years entirely blank. To make it more remarkable, the genealogy of Christ is given us through two different lines of branches, not one only. The Jews themselves, since Christ's day, have lost their genealogies, which, until He came, had been kept with such marvellous care, the like of which has never been known elsewhere in the world. And as Christ was the Son of God as well as the Son of Man, so in St. Luke's ascending genealogy, when we reach the first Adam, there is added, "Adam which was the Son of God."

Book Department, Etc.

THE PREACHER AND HIS MODELS. The Yale Lectures on Preaching, 1891. By the Rev. James Stalker, D.D. New York: A. C. Armstrong & Son, 51 East Tenth Street, near Broadway.

A capital book for young preachers, and even those who have been many years in the ministry may find in these pages much that will both instruct and stimulate. It is rich in thought, chaste in style, and its sentences seem at times to be trembling with sympathy and emotion.

FUTURE RETRIBUTION. By George W. King, Pastor of the Broadway Methodist Episcopal Church, Providence, R. I. New York: Hunt & Eaton.

We are not in accord with some views expressed in this book, but facts and seed-thoughts will be found in ample supply for all who will read it, whether as students desirous of arriving at the truth in regard to future retribution, or as preachers who are elaborating a discourse for the enlightening of their people.

PRACTICAL TYPEWRITING. By the All-Finger Method, Which Leads to Operation by Touch. Arranged for Self-Instruction, School Use, and Lessons by Mail, etc. By Bates Forrey. New York: Fowler & Wells Co., Publishers, 775 Broadway.

This book has manifested its excellence by the demand made for a second edition. Even a cursory survey of its contents will convince the reader that the information it contains is indispensable to proficiency in typewriting. It contains general advice, typewriter expedients, and everything relating to allied subjects. It should be carefully studied and have a place beside every typewriter.

THE TEMPLE OPENED. A Guide to the Book. By the Rev. W. H. Gill, A.M. Philadelphia: Printed by J. B. Lippincott Co.

This is in many respects a unique book. It likens the Bible to a temple and the author of this book to a guide, who makes the enquirer acquainted with the history of the Sacred Structure, the nature of its contents, asking and answering all such questions as the earnest seeker after knowledge would be likely to put. All the "excellent things" in its sixty-six apartments are pointed out, its rarities, its hidden beauties and its treasures are exposed. This is a most capital book for every family, Sunday-school, theological seminary, and college. The assaults of cavillers, sceptics and higher critics are met with positive truth.

UNDESIGNED COINCIDENCES IN THE WRITINGS OF BOTH THE OLD AND NEW TESTAMENTS. An Argument for Their Veracity. By the Rev. John J. Blunt, formerly Professor of Divinity at Cambridge. With an introduction by Joseph Sanderson, D.D., LL.D. New York: Wilbur B. Ketcham, 2 Cooper Union. Price, $1.50.

This is a good book to read in this age of unrest for the confirmation of the reader's faith in the veracity of God's Word. It demonstrates the simple honesty of the writers of the inspired books, shows they recorded, without guile or collusion, the facts, acquired in whatever way, and that they are therefore worthy the implicit confidence of all who seek a guide without guile. It is a book like gold, that never loses its value and never grows really old.

THE NEW YORK OBELISK. Cleopatra's Needle, with a Preliminary Sketch of the History, Erection, Uses and Signification of Obelisks. By Charles E. Moldenke, A.M., Ph.D. New York: Anson D. F. Randolph & Co., 38 West Twenty-third Street. Price, $2.

This is a very learned treatise by one who has thoroughly studied the obelisks of Egypt, with many other things pertaining to that ancient country. The terms, illustrations and typographical work are executed with great care and reflect much credit on the publisher. The glossary of Egyptian words on the obelisk and the index of proper names render the book very complete. It is an instructive curiosity for any library.

SAMSON AND SHYLOCK; or, A Preacher's Plea for the Workingmen, Himself a Day Laborer. By the Rev. John Merritt Driver, Pastor of Simpson Methodist Episcopal Church, Fort Wayne, Indiana, U. S. A. Chicago: Patriotic Publishing Co.

This is a fresh, brainy production of a man who occupies a pulpit, but whose heart and sympathies are with all his fellow-creatures who are toiling anywhere and in any line of labor. There is no phase of the labor question omitted by the preacher in these noble discourses, and the treatment of each phase is manly, candid, frank and just. The statistics embodied in the sermons are valuable, are used with tact and judgment, and furnish a very instructive object-lesson. The name of the book should be, "Christianity, the Friend of the Laborer: A Preacher's Plea for the Workingmen." Every preacher should read it. Every day laborer should read it. It is a breezy, healthy book throughout.

THE LORD'S PRAYER ILLUSTRATED. The Poem Translated from the Old German by Edmund Clarence Stedman. New York: American Tract Society.

Every part of this beautiful book is truly artistic in design, exquisite in execution, and worthy of a special place amid ornamental work on the boudoir or choice shelf in the select library. It is a gem in every aspect.

CRUISE OF THE MYSTERY IN MCALL MISSION WORK. By Louise Seymour Houghton. New York: The American Tract Society, 150 Nassau Street.

This is a very suggestive book. Its contents show how new methods may be used successfully in evangelistic work, as this boat "Mystery" is on the French rivers. However disinclined many may be to deviate from the old lines of work, their prejudices are likely to disappear before the careful perusal of such a narrative as this volume sets forth.

WOLVERTON; OR, THE MODERN ARENA. By D. A. Reynolds. Chicago and New York: Rand, McNally & Co., Publishers. Price, $1.50.

This is one of the religious novels whose aim seems to be to slur Bible religion, as the author comprehends it, and to exalt humanitarian beneficence. The true conception is that the man is made a new creature, as God only can renew him, and from him good words and deeds proceed as a pure water from a crystal fountain. The mere creed without an unchanged nature cannot produce good works in God's sight.

HELPFUL LITERATURE IN OUR EXCHANGES.

[Space will permit us to only name the articles in the various magazines on our table which will be of special interest to our readers.]

THE COTTAGE HEARTH, DECEMBER, 1891. Frontispiece, Decking the Old Clock on Christmas Eve. Christmas in the Olden Time, *E. H. Stratton.* An Evening in Dickens' Land, *Mrs. Cotton Mather.* Yule-Tide Decorations, *Adele K. Johnson.* A Way of Escape, *Paul Carson.*

THE CENTURY, DECEMBER, 1891. Frontispiece, The Holy Family, the Christ-Child. Raphael. The Italian Old Masters, *W. J. Stillman, T. Cole.* The Christmas Shadrach, *Frank R. Stockton.* Mozart After a Hundred Years, *A. G. Mason.* A Christmas Fantasy with a Moral, *T. B. Aldrich.* The Bowery, *Julian Ralph.* Science and Immortality, *A. J. DuBois.* Characteristics, *S. Weir Mitchell, D.D.*

HARPER'S MONTHLY, DECEMBER, 1891. Frontispiece, Ecce Ancilla Domini. The Annunciation, *Henry Van Dyke.* Chartering a Nation, *Julian Ralph.* Mental Telegraphy, *Mark Twain.* A Walk in Tudor London, *Walter Besant.*

LIPPINCOTT'S MAGAZINE, DECEMBER, 1891. Frontispiece, T. C. DeLeon. Negro Superstitions, *Sara M. Handy.* Literature in the South Since the War, *Thomas Nelson Page.* The Majesty of the Law, A Talk with Col. John R. Fellows.

CHRISTIAN THOUGHT, DECEMBER, 1891. The Trend of Philosophy: A Retrospect and Prospect, *Rev. J. D. Gold, Ph.D.* Ethicless Data, *T. E. Fleming, D.D.* The Inuitionalism of Locke, *Duncan C. Lee.* Prof. George S. Morris: His Life and His Philosophy, *Prof. A. B. Curtis.*

THE CHAUTAUQUAN, DECEMBER, 1891. Frontispiece, Edw. E. Hale. Battles of Trenton and Princeton, *J. C. Ridpath.* Domestic and Social Life of the Colonists, III., *E. E. Hale.* History of Political Parties in America, III., *Dr. J. A. Woodburn.* The Homes of Poverty, *E. H. Miller.*

ATLANTIC MONTHLY, DECEMBER, 1891. The Chaperon, *Henry James.* The Transition in New England Theology, *A. V. G. Allen.* The Most Ancient Shrine in Japan, *Lafcadio Hearn.* The Modern Art of Painting in France, *C. H. Moore.* Shakespeare, Richard III., *James Russell Lowell.*

THE ECLECTIC, DECEMBER, 1891. The Demoralization of Russia, *E. D. Lanin.* The Emancipation of Women, *Frederick Harrison.* The Grindstone Theory of the Milky Way, *J. E. Gore.* Austria: Its Society, Politics and Religion, *Baroness S. I. De Zuylen De Nyevelt.* The Chinese Atrocities, *R. S. Grundry.*

THE SANITARIUM, DECEMBER, 1891. Annual Address at the Nineteenth Annual Meeting, *Frederick Montizambert, M.D.* The Bath: Its Necessity and Adaptation, *A. N. Bell, M.D.* The Truth About Vaccination, *A. N. Bell, M.D.* Progress of Infectious Diseases and Death-Rates at the Most Recent Dates, *H. K. Bell, M.D.*

THE NEW ENGLAND MAGAZINE, DECEMBER, 1891. Frontispiece, Governor Endicott. Canadian Journalists and Journalism, *Walter Blackburn Harte.* Brunswick and Bowdoin College, *C. L. Slattery.* Pen-Pictures of the Bosphorus, *A. D. F. Hamlin.* Stories of Salem Witchcraft, *Winfield S. Nevins.* The New South, the City of Fort Worth, *F. M. Clarke.*

Copyright 1892.

By E. B. Treat.

H. Boynton

Engraved from a photograph for THE TREASURY MAGAZINE.

THE

TREASURY

AN EVANGELICAL MONTHLY

FOR PASTOR AND PEOPLE.

VOL. IX. NEW YORK, FEBRUARY, 1892. No. 10.

SERMONS

A DESERT EXPERIENCE.

BY REV. NEHEMIAH BOYNTON, PASTOR UNION CONGREGATIONAL CHURCH, BOSTON.

But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, "It is enough; now, O Lord, take away my life; for I am not better than my fathers."—I. KINGS xix., 4.

WE are off this morning for a field-day in the wilderness; to observe a soul in a state of total eclipse; to take a lesson in forestry, concerning the growth and uprooting of junipers; and possibly, on our return, to pledge ourselves rather "to bear the ills we have, than fly to others that we know not of!"

We are to observe the shadow of despair fall upon a royal soul; the shroud of black mist become for a time its vestment; but we are also to witness the emergence of the soul from the shadow, with a vestment shot through with the golden thread of courageous hope. No ordinary soul is this, but one of God's picked heroes!

He is God's one representative in a degenerate land, but "that one is a lion." He moves among the sin-conquered Israelites with a majesty and an assurance which, if it fed hatred, could not help inspiring awe. His whole life was intense; high daring was its characteristic.

He meets the king, Ahab, riding for pleasure in his chariot, and declares that the penalty of his foul transgressions will be that most terrible calamity to an eastern country—a drouth. He makes his home by the brook Cherith,

content to receive by raven-wing his "bread and flesh in the morning, and bread and flesh in the evening." Plain living, no doubt, but enough for the man in whose life *purpose* surmounts provender.

He bends in the widow's home over the body of death, and in the triumph of a large faith calls back fleeting life. He challenges, through Ahab, the priests of Baal; he taunts, single and alone, the assembled multitude. "How long will ye hop back and forward like birds from one perch to another? If Jehovah be God, follow Him; if Baal, follow him."

He ridicules four hundred and fifty defeated, self-mutilating priests, stinging their souls with irony, as their knives stung their bodies with pain. He orders a wholesale massacre: "Let not one of them escape." With the confidence of ownership he prophesies rain, and hastens the movements even of the king: "Prepare thy chariot, get thee down, that the rain stop thee not."

Surely this prophet reformer is no common man. He is, as Stanley declared, "the grandest and most romantic character that Israel ever produced."

But "grand and romantic characters" sometimes meet humanity on the common level of frailty, of failure, or of fear. If they walk upon the clouds, their feet must sometimes press the clods: if they seem "almost divine," they are really "quite human!"

Will you please look around you? You are eighty miles from Jezreel, where Jezebel lived who sent the messenger to Elijah, saying that what the king, the priests, the multitude dared not do she would do in twenty-four hours; you are a day's journey from the nearest house where Elijah has left his servant; caves here and there open their black mouths; ravines and precipices oppose your way; flowers will not blow here, grass will not grow; here and there a brown broom tree lifts itself perhaps a dozen feet in the air, and spreads out its branches as if to conceal the very barrenness of the surrounding soil. And there, with his head in his mantle, coiled up under that *juniper*, is the man whom a cruel king could not cause to tremble, fanatical priests could not intimidate, a mob could not terrify; there he is, the "grandest and most romantic character Israel ever produced," whom you would not recognize but for his long, black hair hanging down his back, his tunic with its belt of hide, and his mantle of sheepskin, which reveal him. How are the mighty fallen! Hercules has failed in his labors! Atlas has dropped the world from his shoulders!

I. Now for our first wilderness lesson. A question shall introduce it. How did Elijah get there? Listen to the impressive word of God: "He *himself* went a day's journey into the wilderness." No force, no coercion, no necessity,—he himself went, voluntarily and of his own accord! But why? Because the wilderness answered to the condition of his soul. But why again? Because in some way his soul had broken connection with his life purpose. His thought had changed its centre; it had been deity and duty, it came to be self and safety. Friends, the juniper does not grow along the highway of God-given duty; you have to abandon the highway and flee a

day's journey into the wilderness to tantalize your soul with its misery. Elijah may have been tired, I presume he was; he may have been despondent, he certainly was; this may have been just such a reaction as not infrequently follows great exertion. Doubtless; but the root of it was that for the time being his master-purpose had been retired; his vision of God was blurred, indistinct; the only thing he could for the moment see plainly was himself!

If you have a well-defined purpose in your life, so long as you pursue your dominating purpose, you will meet no junipers, nor will you have use for them; but once let your personality get in front of your purpose and your soul will at a bound make its journey into the wilderness, to coil itself in despair and disgust beneath the desert tree!

A physician is booked for an operation, difficult and delicate; he needs a clear head, a quick eye and a steady hand. On his way a gust of dread sweeps over his spirit; he wonders if his nerve this morning is as steady as usual; rather suspects it isn't; queries if the patient will notice it; hopes not, but is not quite certain; suggests to himself the possibility of this operation, which he has professionally advised, being not absolutely necessary; feels blue; begins to lose heart; and is in ten minutes unfitted for his work! Let him go to the juniper tree; he must; you can't stop him; it is the place, the only place for him; he has placed himself in front of his profession, and is already well on his day's journey into the wilderness.

There are songs, as there are truths, which the world will not willingly let die; they throb with an increasing life; theirs is the breath of the immortal; they are priceless. But the divine spark of genius which is in them was not struck off the anvil *by contract;* they were not written either by the yard or by the column. You can usually tell when a man's brains are for sale to the highest bidder. Art will not long tarry in a soul which prostitutes her. When a man exchanges his lyre for a livelihood, and thinks more of the animal than of the artist in him, the star of his empire recedes; no longer "Westward, ho!" for him.

"I prepared this sermon at one sitting," wrote the self-inflated theologue, upon the discourse submitted for criticism. "I should judge so," was the only trace of the professor's pencil upon the returned parchment!

You do not need so frankly to confess it; the world can tell. Write songs, first, for silver; books, first, for sale; sermons, first, for self. Use your faculties rather for money than for men, and your subtractions will not long fail to reveal a shrinking, shrivelling remainder. It will speedily be high noon of your day's journey into the wilderness; and then the setting sun, the chill damp of evening dews, the on-hastening gloaming, the ghosts that only in the darkness stalk abroad—the juniper tree!

The wrestle of the soul is with that giant, Selfishness. Its great anxiety is the fear that it will find itself on its day's journey into the wilderness. We can say, as a compliment to a friend, "After you, sir"; but to say it and mean it to God is by no means a simple equation of life. Yet this is the essential, fundamental condition of escape from the wilderness journey and

from the juniper. The patriarchs and prophets—name them to yourselves, if you can—was not this their task: to keep themselves behind God's purposes? And failing, was not this the inevitable penalty: feet sore with a wilderness journey; heart sick beneath a juniper? O! that we would believe it, for it is true in every sphere of life; it is God's law, immutable as that of gravitation. The man who puts his personality in front of his purpose starts for the wilderness and the juniper. All he needs is time. He certainly will get there!

"One knocked at the Beloved's door," says the Persian fable. "Who is there?" asked a voice within. "It is I." "This house will not hold me and thee." Then went the lover into the wilderness, fasted, prayed, and came again and knocked. "Who is there?" "It is thyself!" and the door was opened unto him. Oh, Elijah, that must be you! My friend, may it not be you?

II. The second wilderness lesson shall be concerning God's treatment of a man beneath the juniper. Like most of God's methods, it is the very opposite of ours, for when we see our friends under the juniper, we try to laugh them out of their plight; God tries to lift them out. If ridicule avails not, we put a shaft of contempt on the bow-string, aim at the vital, the tender spot, draw the feathered arrow to the head, release it, and follow our shot with the same heartlessness as the hunter hastens to his prey. Alas! for man's inhumanity to man! God's quiver is full of compassion: "My child yet," He says, wherever He finds him. "His extremity is My opportunity. Oh, hasten, ye angels about My great white throne; hasten as never before to Elijah under the juniper in the wilderness! Elijah has never seen an angel! Now is your chance. Relieve him by slumber, refresh him by food, re-enlist him by a word of cheer!"

(*a*) *Relief.* Have you ever thanked God for His evening gift of sleep? Thank Him now in His sanctuary for that divine soporific which enswathes a toil-fagged world each night, replenishing strength and courage and hope. Oh, it is a divine philanthropy, a heavenly blessing! Oh, the contrast between bread-winning Boston last evening and this morning. There were muscles aching from the stretch of toil, heads painfully throbbing from continued attention, blistered, smarting hands, and hearts despondent on account of ill-requited service. The week had been so hard, so profitless! and life, too, seemed so hard and profitless. They cast themselves down upon their beds, just wishing they might never get up again.

Then sleep put its fleecy arms about these troubled souls and bore them to its beautiful world somewhere between heaven and earth: the muscles ceased aching, the heads throbbing, the hands smarting, the hearts desponding. There was rest; and when this Sabbath morning sun looked in at the window, and slumber released from its tender embrace these replenished souls, the "mountains" were not half so high as yesterday; the adverse currents did not rush half so madly; life had again become tolerable; the world once more wore a smile; and there was strength and courage and hope for another day.

Oh, the burdens, the perplexities, the irritations, which can be unloaded into the midnight when sleep cometh to the eyes and slumber to the eyelids!

"Elijah requested for himself that he might die." Yes, but he did not want his prayer answered more than you do the multitude of your prayers which are born, not of your heart, but of your despair. He had no need to seek a death-bed in the wilderness, for Jezebel would most willingly have complied with his request; it was not death, it was relief, he needed, and God's first answer to the real petition, which was so different from the spoken, came in a form to which you and I are no strangers. The compassionate God-Father just closed the tired eyelids upon the tired eyes: "Sleep, sleep, Elijah, for if you sleep you shall do well; the long relaxation will bring relief."

(*b*) After relief, Refreshment!

Elijah had known a time when in the wilderness he could rough it and be content; cold bread and raw flesh dropped from the voracious beak of a black-winged raven, morning and evening, for days and weeks together, furnished for him hearty and relished meals. But those were days when his soul was buttressed by the iron stanchions of a resolute purpose; such provender would have turned his stomach now. No ravens for a despondent man; for him an angel, a heavenly *chef*—to toast his bread, broil his meat, spread it appetizingly before him, and bid him "Arise and eat."

There is a famous picture in one of the galleries of Europe which is called "The Monks' Kitchen." The room is exceedingly plain, the furniture scanty, but the work is being done by angels; one washes the dishes, another scrubs the floor, another rakes the fire; all are perfectly at home in their respective work.

Nobody knows just what the picture is intended to represent, but anyone may make a guess; what is yours? Mine is that the white-winged celestials are not specialists, but are general practitioners; that they have a mission to human need and that, filled with heavenly grace, they find their highest felicity in their self-adaptation. Is there not something in our natures which craves a place for the sentimental somewhere in the Fatherhood of God? You go into a parlor whose windows are magnificently draped, on whose walls are paintings of rarest cost and beauty, whose furniture is of massive mahogany upholstered with exquisite taste; if there is no bric-a-brac, if every chair is at the same angle and every picture at the same elevation, you confess at once the grandeur, you miss and sigh for the homelike. So if in our thought God is invested with the sublimities—His omniscience, His omnipresence, His omnipotence; if to us He is the Creator, the Governor, the Judge, our souls will be awed, but they will sigh for a sight in God of the brother with his familiar embrace, the friend with his loving accommodation to our peculiarities of temperament and of circumstance.

Nor does it belittle God to find in Him a place for the sentimental; it exalts Him! I thank God that we may know that if there are angels to exe-

cute His judgment and His wrath, there are, also, those to shut lions' mouths for Daniel, to open dungeon doors for imprisoned Peter, and to prepare appetizing food for the refreshment of a lonely, desert-stalled and heartsick prophet.

(*c*). After refreshment, Re-enlistment.

"A word fitly spoken is like apples of gold in pictures of silver." It is enduring, not evanescent; it is a tenant, not a tourist; it cheers for it cannot chill. Man is a talking animal—thank God for that! That same tongue which no man can tame is, after all, for its size, the greatest blessing we have. What would America take for that inspiring word of Grant's: "My headquarters will be upon the field"? What would Britain apprize the immortal words of Nelson: "England expects every man to do his duty"? For what would you exchange that simple, hearty, homely sentence of cheer which I see hanging conspicuous upon the walls of your memory—that word which came when your life was in the doldrums, drifting between despair and determination, that word which was like a fresh breeze to a vessel helplessly floating towards a dangerous shore, that word, God bless it! which roused a slumbering hope and nourished an almost famished purpose? Was it not the general under whose command you re-enlisted again? "Because the journey is too great for thee!" Oh, Elijah, tell us for what compensation would you eliminate these words from your spiritual history? They were the pass between the mountains over which you walked to the yonder green pastures. What loving words! What implied meaning! "Too great for thee;" but not too great for *us*. "Thou wilt stumble, but *we* will stand; thou wilt lag, but *we* will run and not be weary, *we* will walk and not faint!"

No more than you can measure the fathomless deep, can you compute the balm of these words to Elijah's blistered soul, or gauge the power they contributed to his spirit. He was, beneath their spell, himself again; cowardice was in exile; courage once again upon the throne; in the strength of that meat he went forty days and forty nights.

But what had God been doing for Elijah by His compassion illustrated through slumber and food and speech? What, indeed, but adjusting Elijah again to life. His spiritual purposes had gotten out of gear, they were running in the rear of his personality; they are adjusted now, God is once more in the ascendant; Elijah is willing to bring up in the rear of the procession.

For forty days at least—and forty days is a long time—there shall be no juniper for him! He is re-enlisted!

And now, friends, let us try on these custom-made garments we have been fitting to the prophet. We get our personality in front of our purpose, we coil ourselves up under the juniper, we lose our grip of faith, and are short-sighted in our vision of service.

But the Juniper Tree is no kind of a Wayfarers' Inn; it is not down on the list of God's recommended taverns. God has relief for you; go and get it! God has, without money and without price, refreshment for you: help yourself! God has words of encouragement; listen, oh, listen for them! Re-

enlist! Do it now! And as once again you trudge on with the burden of your life-care lightened by the sense of the presence at your side of one like unto the Son of Man, you will sing, with our Quaker poet:

"I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His *love* and care.

"And so beside the silent sea
I wait the muffled oar;
No harm from Him can come to me
On ocean or on shore!"

"THE FATNESS OF GOD'S HOUSE." *

By the Rev. H. D. Williamson, Pastor Reformed Church, South Bend, Ind

They shall be abundantly satisfied with the fatness of Thy house.—Psalm xxxvi., 8.

A hydrant has no water in its composition. It is made of wood, iron, and brass. But when it is finished, and the proper authorities have put it in its place, it is then that water may come from it. And when it is properly connected, the supply of water that comes through it will be pure, cool, and unlimited, because it is an outlet for the exhaustless supply of a whole river or lake.

A burning-glass has no fire in it. It has only the silex and alkali, with its metal band and handle. But when it is properly made and holden, it will kindle a fire, because it brings the heat-rays of the great sun to a focus.

But you would not expect to find anyone so foolish as to keep away from the hydrant and die from thirst, because it has no water in its composition, or to refuse to use the burning-glass in the middle of a short winter day, and so perish from cold, because there is no fire in the material of which it is made. Nor, on the other hand, would you expect to find men worshipping the hydrant, and becoming indifferent to the supply from the lake, because the hydrant was made to give water; nor worshipping the burning-glass and not caring for the sun, because the glass was made to produce fire.

You would expect people to go to the hydrant whenever they needed water, and to prize it because it is one of the constituted outlets for the waters of the lake. And you would expect them to use the burning-glass, and prize it, as the means of getting fire from the sun, to comfort them and supply their wants.

Now, this house of God, on which we have gazed so admiringly, and in which you sit so comfortably, has nothing of grace, or righteousness, or glory in these beams, and boards, and nails. There are none of the waters of healing in these pews, and aisles, and this pulpit. None of the fires of heaven in

* Preached at the dedication of the Reformed Church, South Macon, Mich., November 15, 1891.

their paint, and wall, and ceiling. But God has ordained this house to be the place out of which the waters of His salvation shall flow during the coming years; to be the point in which the melting beams of His love shall gather as time rolls by.

He has sent us to-day, as His humble instruments, by these dedication services, to turn on waters from the ocean of His love, which shall always flow here to refresh the souls of the weary and save the perishing, and to concentrate the rays of the glorious Sun of Righteousness, which shall ever shine here, to set immortal natures ablaze with the purifying fires of eternal life.

Our request, and wish, and prayer on this dedication day is that none of the men, women, or children of this region will either stay away from this house of God because there is no grace or glory inherent in its lath, and plaster, and lumber, or yet worship the building as that which can bring a blessing apart from the ocean of God's mercy and the sunshine of God's love; but that many of them will come to it always when it is opened, that they may get the waters of eternal life and the fires of divine love through it, and that they will prize it as one of God's appointed places to the people of this city and its vicinity for coming to obtain His richest blessing. Then we know, O Lord, "They shall be abundantly satisfied with the fatness of Thy house."

The text leads me to make two requests of you all to-day.

I. *Admire the fatness of God's house.* This includes all the blessings God bestows through His house, of which we have only time to mention those immediately connected with our text.

1. The first element of "the fatness of God's house" that we shall name is *Life.* "With thee is the fountain of life" (v. 9). This is the spiritual life of the soul. It is that "life and immortality" which Jesus Christ has brought to light in His Gospel. It is the life without which no human being can see the glories of Heaven; of which the Saviour says, "Except a man be born again," and thus comes into this new life, "he cannot see the kingdom of God" (John iii., 3). It is the life bought for us by the death of Christ, and brought to us by the ministrations of the Holy Spirit; the life which will go unscathed through the death that guards the close of this world, and pass on untouched by the blasting fires of the second death; the life which will grow on and glow on amid the beauties and glories of the new Jerusalem, as long as God Himself shall last.

2. The next element is *Love.* "How excellent is Thy loving-kindness, O God!" (v. 7). This is God's love; not that of a man, of an angel, of a cherub, of a seraph, of an archangel, but of God Himself. It is "Love divine, all love excelling." It is undeserved love—love for us when we're "yet sinners," in our fallen estate, with our ruined natures and unholy characters. It is infinite love. It led Him to give His eternal Son to suffer and die that we might be delivered from eternal suffering and death. It leads Him to bear with us during the deceits, ingratitude, and unholiness of many years of sin. It leads Him to continue the offers of His love, notwithstanding our neglect and rejection of them. It is eternal love—love that will not become weary,

nor wear out, nor fail towards those who accept it; love that will bestow new favors and mercies and richer blessings as the unending ages roll on. No wonder it is reported that even an idiot, whose heart had felt this loving-kindness, wrote of it:

"Could we with ink the ocean fill,
Were the whole earth of parchment made,
Were every stick thereon a quill,
And every man a scribe by trade;

"To write the love of God alone
Would drain the ocean dry,
Nor could the scroll contain the whole,
Though stretched from sky to sky."

And yet this love, so wonderful and blessed, is now and will continue to be always freely offered to you all in this house.

Another element is,

3. *Protection.* "Therefore the children of men put their trust under the shadow of Thy wings" (v. 7). Here is kindly protection, tender and loving; continual protection, never failing or absent; and omnipotent protection, that of the Almighty God. This is protection against the world. Its sinful habits, maxims and influences will infallibly lead the soul astray to its ruin, if it is left unguarded. The divine arm is a sure defence.

Protection against the flesh. Man's worst and most dangerous enemy is within. The strong man armed—sinful propensity armored by sinful habit—keeps possession of the soul. But the divine One is stronger, so that when He comes and enters in, there will be a certain and perpetual deliverance. Protection against the Devil. When the defenceless chicken, warned by the mother-cry and by the sight of danger, runs "under the shadow" of her protecting wings to escape the rapacious hawk, how secure it feels. This beautiful figure God uses here. And so when a soul, warned by the danger-cry of the divine Word and by its own fears, flees to escape the talons of the great destroyer of souls, what a secure protection does it find in God.

Such a protection He will always offer for the acceptance of all who seek it honestly and earnestly in this sacred place.

4. The next element is *Refreshing.* "Thou shalt make them drink of the river" (v. 8). In this house God will send His servants to proclaim the message of the ancient prophet: "Ho! every one that thirsteth, come ye to the waters" (Is. lv., 1). Here He will leave written on all the appointments of the place, as with the finger of the Spirit, His precious and standing invitation: "Let him that is athirst come, and whosoever will, let him take the water of life freely" (Rev. xxii., 17).

Here the Master will come, and by His Word and His ministers will stand and cry, as He did on the last great day of the Jerusalem feast: "If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake He of the Spirit, which they that believe on Him should receive.)" (John vii., 37–39.)

This refreshing will remove discomfort, weariness, pain, weakness, sorrow and distress from the hearts of all who wait on God. It will make the soul joyful, and send it on its way singing for Jesus; singing through life, singing in death, and singing through the joys of eternity.

And this refreshing God will continue to offer freely to thirsting souls in this house.

5. The next is *Cleansing*. "The river of thy pleasures" (v. 8). It is written in Zechariah (xiii., 1): "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." And in Ezekiel (xxxvi., 25, 26): "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you."

Is it not something more than a fancy, is it not a blessed fact, that today and in this house of God a fountain is opened for sin and uncleanness to the inhabitants of this town and its vicinity; that here God will ever sprinkle the clean water of His spirit on all waiting souls, cleansing them from all their filthiness and idols, giving them a new heart and putting a right spirit within them?

What a needful cleansing this is for human souls all defiled by sin and transgression, so that they cannot otherwise gain admission to the favor of a holy God, or through the portals of a holy Heaven. What a blessed cleansing, too, transforming the filthy soul, so long an outcast from God, the delight of fallen angels and the companion of evil men, into a clean and new nature, the friend of God, the companion of good angels, and the delight of all holy beings in the universe.

And what an important cleansing, changing the whole character and destiny of the immortal being from the heirship of hell to the adoption of a child of God, and the proprietorship of "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven" (I. Pet. i., 4).

This cleansing God will certainly bestow in this His holy house on every one who will come to Him saying in earnest, "Create in me a clean heart, O God, and renew a right spirit within me" (Ps. li., 10).

6. The next element is *Light*. "Shall we see light?" (v. 9). This is the Light that "shineth in darkness," of which John came to bear witness. It is the true light. It shines on the darkness of our ignorance, and rolls away the deep shadows of error and prejudice, lighting up the pathway of truth so plainly "that he may run that readeth," and that "the wayfaring men, though fools, shall not err therein." It shines on the dark mists of sin, and resolves them into showers of penitential sorrow. It shines on the darkness of human grief, giving the clouds a silver lining, while the raindrops are turned into rainbows.

It shines on the dark clouds of death that skirt the western horizon of life, and changes them into masses of moving glories, that make the mourners cease to weep, and that remind the angels of Heaven. It shines into the

gloom of the grave and reveals to the astonished view the radiant and rising form of Him who is "the resurrection and the life." It shines on the vast and momentous scenes of the great judgment day, and covers them all over with the inviting splendors and welcoming smiles of the "Friend of sinners," who is both the accepted Saviour and the Great Judge. It shines in the unknown deeps of eternity, and lights up the pathway of the unending ages with hope and peace and bliss.

It is this light which chases away all night forever, and which bathes the soul eternally in the blessings and glories of God that He proposes to bestow on each one who to-day and in all the future shall penitently and earnestly seek His face and favor in this house.

7. The seventh and last element of "the fatness of God's house" we shall name is *Warmth.* "In thy light" (v. 9). Light brings warmth. It did so to the two disciples on the way to Emmaus. When God's light shone on the darkness of their ignorance, as Jesus revealed to them the truth as they did not understand it before, "they said one to another, Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?" (Luke xxiv., 32). When God's light shines on the darkness of sin in a human soul, it brings the warmth and glow of true penitential sorrow with it, and the coldness and stupidity of that soul toward God are gone forever.

When God's light shines with its blessed brains on the dark mists of sorrow, the chilled spirit becomes enwrapped in the folds of divine fervor, and its hitherto benumbed powers are waked by the divine warmth into the life-glow and activity of a holy gratitude. When God's light shines amid the dark chills of death and the grave, the ransomed spirit feels the blessed warmth, and its languid pulses quicken into triumphant joy, so that Heaven is begun below. And it transfuses into the judgment day and the vast eternity beyond a holy warmth of thanksgiving and praise that shall swell, and sparkle, and glow, amid the rising anthems, and blazing glories of the cherubim and seraphim forever.

It is this divine warmth that shall cheat the first death out of its fear and cold dread, and deliver the soul forever from the palsying power of the second death; it is this warmth with which God offers to endow every one who will worship Him in spirit and in truth in this sacred temple.

That the psalmist then might well write, "*They shall be abundantly satisfied,*" we can surely testify, who have thus had so much occasion to admire "the fatness of God's house."

We come to the other request the text leads me to make of every one here.

II. *Be abundantly satisfied with the fatness of God's house.*

1. *Life* is the necessity of your soul. Here in God's house you can have it. Not the life of the body, for that you have; nor the immortality of the soul, for that you cannot lose. But you need something within you that will live when the light of this life has gone out, and that will soar upward amid the

beauties and blessings of the life eternal, when unredeemed souls have sunken in the undying agonies of the second death. This life God can give you in His sanctuary. He can abundantly satisfy you with the fatness of His house.

Put your soul in connection with Jesus Christ the God-man now, by a penitent and believing application for His favor, and you will feel the start, and thrill, and glow of this new life stirring in your soul. Will you not do it? He died that you might live. He felt the ebbing pulses of His bodily life go out in agony, that you might feel the flowing pulses of your spiritual life come in in ecstasy. Will you let Him die in vain for you?

Will your refuse eternal life, as He offers it to you in the opening services of this His house to-day? Can any better, nobler, richer, more needful gift be offered to you even by the Great Master of assemblies? Can you accept any that would satisfy you better, or last you longer, or raise you higher? The record is, "that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life" (I. John v., 11, 12). How plain! Take Jesus for yours now, and you have eternal life.

2. *Love* is desired by your soul. In God's house you can find it. The tendrils of your affection go out to find something to which they may cling, and on which they may climb. But you have learned that many of the objects of your trust prove unworthy; more of them insufficient, and all that are earthly, liable to wither and die. When you are tired of the disappointments, deceitfulness and failures of earthly love, you can come to the house of God, and here find the offers of divine tenderness and infinite affection ready to encircle you in their blessed embrace.

You fear, you hesitate, you hold back, you procrastinate, but at last, weary, faint, and soul-hungry for forgiving mercy, you yield and come to the outstretched arms of eternal love. When you are satisfied, abundantly satisfied, and your spirit is filled with such a blessed consciousness of the friendship and favor of God that you can always sing,

> "Sweet was the time when first I felt
> The Saviour's pardoning blood
> Applied to cleanse my soul from guilt,
> And bring me home to God,"

such a satisfaction as this, with the rest that God bestows on the forgiven, will always await you in this house.

3. *Protection* is needed by your soul. And here in this house of God you may experience the blessedness of possessing it. How weak you are to resist evil, your own experience has thoroughly taught you. You need protection against the swelling waves of this world's troubles, the mighty billows of the judgment day, and the dark waters of eternal woe. You feel your need of it. Will you not to-day accept almighty protection?

My soul kindles with the thought, that if you will now, in this holy house, put yourself under God's protection, there shall be no power nor machination of evil that can ever destroy or even hurt you. He will be your "refuge and strength, a very present help in trouble." He will stand for you against

the combined evils of eternity, so that now and forevermore you shall "put your trust under the shadow of His image." Oh this almighty, loving, tender protection! Take it for yours and be eternally happy.

4. *Refreshing* is sought by your soul. Here it is freely offered to you. You often become weary and worn by the difficulties of the way. The hot, dusty paths of temptation and trouble make you faint in the conflict, and you desire a respite.

In the house of God you will enjoy a cooling retreat when the flowing waters of divine love are found to comfort and enliven, and when the busy bustle and din of the world can be left far away. Here you can listen to the rustling of the leaves of the tree of life; here you can feel the cooling breezes of divine favor, blowing from the green fields and fruitful hills of Heaven; here you may drink from the fountain of life those fresh and flowing waters of unending blessedness; here you can pluck the fair and soul-comforting fruits of eternal love. Here you may listen to the sounds of the far-off music that saints and seraphs make in glory. Here you can hold communion with God Himself in His "banqueting house, while His banner over you is love." Here you may have blessed foretastes of the glorious companionship and blissful employments of Heaven.

Since you can find such blessings for the coming, will you not always come here that you may get them? And having come to-day, will you not, with an earnest purpose, seek them, and with a willing heart accept them, that you may be blessed forever? But this is not enough; you must have more.

5. Your soul needs *cleansing*. And you can obtain it in this house of God. Deep down in the inner consciousness of every one here there dwells a feeling of the need of a cleansing which neither we ourselves nor our fellow-men can give us. In the memory of the past life of each one the same fact is written out, while the present experience of each bears the same testimony. You need a work done for you and in you that God alone can perform.

And this house of His is the place where He especially offers to do it. Here He provides all the instrumentalities through which He works out the salvation of men. If you will come here and seek it, you will obtain the blessing of "a new heart and a right spirit." Here the Holy Word tells you how you may be washed and made clean. Here the minister of Jesus will lead you to the gushing waters of eternal love. Here the Holy Spirit will wash you in the "fountain set open for sin and uncleanness," and you will be truly cleansed because you will be divinely cleansed.

Here the filthy covering of your soul will be replaced by the spotless robe of Christ's righteousness, and you will be "accepted in the beloved." My hearer, make this day memorable by coming to Christ now. With a sense of the need of cleansing in your soul, and looking to Him with an eye of faith, say, "Lord, if Thou wilt, Thou canst make me clean." Then your inmost soul will rejoice as you hear Him say, "I will; be thou clean!" and heaven and earth will sing glad hallelujah over your deliverance.

6. Your soul needs *light.* And coming to this house of God it will shine on you. Unbelief is darkness. It makes some throw the pall of doubt or denial over the future, so that when they die they must, as one of them expressed it, take a "leap in the dark." It makes others hang up the thick vail of unconcern over the passage-ways to the other world, so that when death comes, they are surprised and terrified. Sin is blindness. It leads its victim on with no sight of danger, until it lands him in destruction.

This blessed light offered you in God's house is the certain remedy for all this darkness and blindness. It shines on the future, showing you how to avoid the pit of despair, and how to reach the glories of the celestial world. It will beam with the kindling brightness of Heaven in your eyes, and open them to see the blessed ways of true religion so plainly, that you can walk in them.

There is a little hymn with a refrain that our children sometimes sing, which has the true idea of this light:

> "'Tis religion that can give, in the light, in the light,
> Sweetest pleasure while we live, in the light of God;
> 'Tis religion must supply, in the light, in the light,
> Solid comfort when we die, in the light of God.
> After death its joys shall be, in the light, in the light,
> Lasting as eternity, in the light of God.
> Let us walk in the light, walk in the light,
> Let us walk in the light, in the light of God."

How blessed it is to attend God's house when this light is so freely given here!

7. Your soul needs *warmth.* And you can get it in this house of God. This warmth is the kindling of the spirit; the glow that comes from the pulsations of life, from the embrace of love, from the consciousness of protection, from the cup of refreshing, from the waters of cleansing, and from the beamings of light.

Do you not want this warmth? Its glow will carry you safely through the chilling storms of earth, and through the cold waters of death. And it will accompany you in all the onward journeyings of your soul's lifetime in the illimitable realm of glory.

Let me plead with you with all the importunity of a soul that feels the blessedness of which I speak that you accept these splendid offers of God's mercy, through His Son, in this His house to-day. Then this eternal life, this infinite love, this almighty protection, this heavenly refreshing, this divine cleansing, this glorious light, and this ineffable warmth will be yours.

O, Master, grant that this shall be so! and then "they shall be abundantly satisfied with the fatness of Thy house."

Natural history tells of the blessing that rests on the memory of him who plants a tree that gives shade and fruit to those who live after him. The history of grace will record, in the time to come, how God enabled you to plant here a tree of blessing, whose leaves were for the healing of the generations, whose fruit was the bread of life to the dying multitudes, and whose blessed

influences had made this whole region as the garden of the Lord. And when the history of glory comes to be written, this house of God will be associated on many of the pages with the peopling of the mansions of the blessed in that "house not made with hands, eternal in the heavens."

Multitudes of other instrumentalities will be also used to accomplish all this; and God's grace must do the efficient work, while His name shall have all the glory. But the focal point in which all these blessings of grace and of glory will centre during the coming years; the outlet through which all these mercies of eternal love shall continue to flow for the passing generations, will be this house of God which you now present to the Lord, free from debt to man, and from which many, in the future, will "rise up and call you blessed."

And may the Triune God of Salvation give us, on this dedication day, a manifest token of His approval and spiritual blessing! May He fill this house with His glory! Not such, indeed, as came from the shechinah and filled the tabernacle with the unapproachable brightness of material light; but with that better light of God's glorious grace, which, coming in the power of the Holy Spirit, shall fill every mind, penetrate every heart, and thrill every soul in the divine presence—working that change in each one that shall make us all heirs of Heaven, and cause our lives to manifest an ever-growing conformity to the divine will.

To this end let us reverently pray in the words of the Psalmist (cxxxii., 8, 9, 13): "Arise, O Lord, into Thy rest; Thou and the ark of Thy strength. Let Thy priests be clothed with righteousness; and let Thy saints shout for joy. For the Lord hath chosen Zion; He hath desired it for His habitation." And may He, in His infinite compassion, and in the multitude of His tender mercies, cause the voice of His love so to speak to the ear of our faith, in the answer to our prayer, that we shall not only get a present blessing, but shall hear Him say of the whole future of this His house (vs. 14, 15, 16): "This is My rest for ever: here will I dwell; for I have desired it. I will abundantly bless her provision: I will satisfy her poor with bread. I will also clothe her priests with salvation; and her saints shall shout aloud for joy."

Then will our hearts take up the verse of our text as a prophecy, while we rejoicingly exclaim of all who will ever worship here, "They shall be abundantly satisfied with the fatness of Thy house; and Thou shalt make them drink of the river of Thy pleasures." And we will ever reverently say, "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. Amen."

Still in the paths of honor persevere,
And not from past or present ills despair;
For blessings ever wait on virtuous deeds,
And though a late, a sure reward succeeds.

—*Congreve.*

HEAVEN.

By Rev. J. L. Harris, Congregational Church, New Market, N. H.

In Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore.—Psalms xvi., 11.

That there is a bright and beautiful world beyond this life, a world of rest and peace, is a conviction which has been cherished among all nations, civilized and uncivilized. Through all the mists of the dark ages which have passed, the belief in a future life and a state of happiness has never been obliterated from the human mind. It has inspired the hearts of patriarchs, prophets, apostles, saints, and martyrs. Many have been the conjectures of men with regard to the nature, character, and location of the heavenly world, many of which have been fanciful, unintelligent, having little if any foundation in the Scriptures. From what we gather in the Old and New Testaments concerning Heaven we are warranted in the belief that it is a place of local habitation—of personal residence, real and abiding—a region of unsullied purity, a world of transcendent beauty, of indescribable grandeur, and where, in the language of the text, there is "fulness of joy, and pleasures for evermore."

I desire therefore to invite your attention, first, to the locality, secondly, to the enjoyments, and thirdly, to the perpetuity of the home of the children of God.

I remark then, first, that the Bible teaches very clearly that Heaven is truly and really a place—a place of habitation—a fixed locality somewhere in the universe of God, having like every other place its boundary and limits. Its existence and designation as a place are always spoken of in clear distinction from earth, from hell, and every other division of the universe.

That Heaven is a locality, really and essentially, is everywhere incorporated into the very structure and language of the Bible. If it is not, then Revelation is to us, so far as what it says about Heaven, an unmeaning array of words. If it be not a place distinctively separate from any and every other locality spoken of in the Bible, then what are we to understand by such expressions as these: in Heaven; out of Heaven; to Heaven; from Heaven? Do we not read of arrivals at, and departures from, Heaven? of admissions to, and expulsions from, Heaven? What do the Scriptures mean when they speak of the doors of Heaven being open and shut? And of where did Jesus speak when He said to His sorrow-stricken disciples, "I go to prepare a place for you, that where I am, there ye may be also"? Here a place is definitely spoken of, to which He promises, when He shall come again, to take His disciples, and not only them, but all who shall become His followers. Again He says, "They shall come from the east, and from the west, from the north, and from the south, and shall sit down with Abraham, Isaac and Jacob in the kingdom of God." Here the four points of the compass are named, indicating that they shall come from every quarter of the globe to some

grand central point, the place to which those worthy patriarchs have gone, and where they now dwell.

It seems more than probable that Heaven is a purely material structure, very like to other planets of the universe, both in form and substance. It must be either a world, real and substantial, or a myth, a fable. The latter we cannot believe. Then, if it be the former, a *world*, it must be a material place; for, so far as known, all the myriad worlds which God has created are material structures. For aught we know our heavenly home may be one of the great luminaries whose bright rays fall within our natural vision, as at night we cast our eyes upward amid the multitude of glittering stars.

Heaven, as a place, is not only bounded and defined as definitely as any country, city or temple can be, but is declared to be in a special sense the dwelling place of the Most High—the place where He has erected His throne—the throne around which the congregated hosts of Heaven bow—the final residence of all God's saints. Hence the expressions, "The Lord shall dwell among them"; "Thou that dwellest in the Heavens"; "Our Father who art in Heaven"; "Heaven is thy throne"; "They are before the throne of God."

It is also the essential, more immediate, and glorious dwelling place of Christ the Son. Hence, He says, "I will that those Thou hast given Me may be with Me where I am, that they may behold My glory." Again, "The Lamb in the midst of the throne shall feed them, and lead them to fountains of living water."

We do not affirm that Heaven is a material place in the absence of all evidence. This conclusion is necessarily inferable from the fact that all the children of God, when they die, are taken thither, and are, unless we discard the resurrection of the human body, destined ultimately to dwell there in the palpable form of human beings, with bodies as well as souls. In fact, are there not bodies already there? Was not Enoch translated and taken to Heaven with a body? Elijah the same? And did not our Lord ascend with a body—the same in its component elements as that which He had before His death? Glorified, it is true, made like unto that in which He appeared at the transfiguration; but still a body, visible even to mortal vision, as His disciples who were with Him on the mount clearly testify. Now, if this be true, then, in the words of another, "Translation and ascension in all these instances place the substantive elements of humanity in the kingdom of God—the body not less truly than the soul. Even spirit must have space and place in which to exist. If finite and limited spirits exist at all, they must exist somewhere, and that somewhere—say it be the Heaven we describe, must be an isolated locality, a place; and, as such, defined and understood by the mind contemplating it. And especially when human bodies are transferred thither, as we have seen, with local relations and affinities, they must of necessity have a fixed locality, a given range of residence and action, in that region on high called Heaven."

This fact seems to be further established by numerous expressions in

the Bible which clearly indicate that Heaven is a place above us. Such are these: "High as Heaven"; "Every good and perfect gift cometh down from above"; "Who shall ascend into Heaven?" "Thou hast ascended up on high"; Our Lord "was taken up to Heaven"; and we are told that He shall "come down in like manner from Heaven"; "The Lord shall descend from Heaven with a shout"; and we are told of Stephen, that, when he was being stoned, "he looked steadfastly up into Heaven, and saw the glory of God, and Jesus standing on the right hand of God."

From these expressions we are, I think, to regard Heaven as being above us in the same sense in which we regard the sun, moon and stars as being above us; at any rate, somewhere amid the myriad material worlds on which we nightly gaze.

But admitting that Heaven is a world, a planet, having space, boundary and identity all its own, it does not follow that its inhabitants in their range are confined exclusively within its limits. We are led to believe that saints, as well as angels, have a means and power of locomotion by which they may transport themselves from place to place, and, if you please, from planet to planet.

This we cannot for a moment doubt. It is certainly true with regard to the angels who, in olden time, often came to earth. They came to Abraham, to Lot, to Zacharias, and to Mary the mother of our Lord. They came from Heaven and hovered over the plains of Bethlehem when Jesus was born; and when agonizing in the garden, "there appeared unto Him an angel from Heaven, strengthening Him." And was it not by this same power, this same agency of transference, that Jesus ascended from Olivet to Heaven—the same by which all God's saints, when they die, ascend to their home in the skies—the same by which Moses and Elias came down to the mount of transfiguration and returned again to their celestial abode—the same by which Samuel came back to earth to talk with Saul? This, I believe, will be one of the principal sources of enjoyment among the inhabitants of the heavenly world. While Heaven is the place where God has erected His throne—where He in a special and sensible manner reveals Himself in His visibly resplendent glory, and which is the great central rendezvous of all the redeemed of earth, I cannot but believe that the saints of God will, by the same means or power by which they ascended to Heaven when the spirit left the body, visit other portions of the wide universe to contemplate God's power and glory as manifest by His creative skill, and on errands of mercy and ministries of love, returning to the Heavenly City at will, or upon the accomplishment of their mission.

Another evidence that Heaven is a local place, if not a material world, is afforded by the measurement and minute description which God Himself has given us of the great city which occupies a portion, at least, of the heavenly world.

A name is given it—the "New Jerusalem"—typified by the Old Jerusalem where Jesus died. We are not to infer that that city comprises

all of Heaven, nor yet that all of Heaven is comprised in that city. But let us hear what St. John says about this city. When God wanted to reveal to us something about our future home, He caused this beloved disciple to have a vision in which He showed him this beautiful city. He tells us that in his vision he was taken by an angel to a high mountain where he showed him a city which lieth four square and surrounded by high walls; and had twelve gates, and at the gates twelve angels. And he that talked with me had a golden reed to measure the city. And he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height are equal.

Notice also the character of the material of which the city is builded is given. "The wall was of jasper, and the city was of pure gold, and the foundations of the wall were garnished with all manner of precious stones. The first foundation was a jasper, the second a sapphire, the third a chalcedony, the fourth an emerald." And thus he enumerates the whole twelve. "And the gates," he says, "were made of pearls, every several gate was one pearl."

Now this is no picture of imagination, no painting of fancy. It is the plain scriptural description of the New Jerusalem, the holy city of Heaven, the future dwelling-place of the children of God. And I believe that God's saints, when they die and ascend the skies, and approach their heavenly home, will see this eternal city which God has builded with all its imperial grandeur and overwhelming magnificence—its streets of gold—its heavenly mansions—its jasper walls—its gates of pearl, breaking full upon their view: and that, amid shouts of victory, they will enter through the gates into the celestial city.

This city, as before intimated, we regard as the great central point of Heaven—as the Capitol, so to speak. Here it is that God hath established His throne. Hence it is said, "The Lord hath prepared His throne in the heavens." Isaiah saith, "I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple." Here it is that the elders gather around the throne, and fall on their faces, and worship Him who sits thereon—who cast their crowns before Him, saying: "Blessing, and honor, and power, and glory, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

The idea that Heaven is one vast, unbounded expanse of nothing is not only absurd, but dishonoring to Him who has said that He has gone to prepare a place—a home for us. No, friends, Heaven is not a dream of fancy—not an illusion, but a reality—as real as earth is real. If not, then all that God has said to us about the future world has no meaning—is an unintelligible jargon of words. What does the Bible mean? What does the Saviour mean when He tells us to strive to enter into the heavenly city? What do the apostles mean when they talk about Heaven, and urge us to seek it as our final home, if it is not a reality? It is a reality. We shall not be deceived.

No; what did Jesus say? "In My Father's house are many mansions: if it were not so, I would have told you."

I will simply add in concluding my remarks on this point, and I add it with emphasis, too, that Heaven is not to be regarded as an unsubstantial region of dimness and mystery, of gliding spectres, of shades and ghosts, and souls without bodies. It is such in no allowable sense whatever.

Let us in the second place contemplate Heaven as a place of perfect and supreme enjoyment. "In Thy presence," says the text, "is fulness of joy." So numerous and varied will be the sources of joy, that time, and words, and even imagination would fail us in trying to compass them. All our spiritual senses will be open and alert—drinking in the ravishing pleasures as they flow in upon us, as the waves of ocean break upon the shore.

Our eyes will feast upon the ever new and overwhelming revelations which will everywhere unfold themselves to our astonished vision. The God-built stories of the New Jerusalem rise before the saint in all their matchless grandeur. He sees the golden streets, the gates of pearl, the sea of glass, the river of life, the many mansions, the throne of glory, together with the white-robed throng as they stand before the throne, or walk the heavenly plains. The songs of saints and angels mingling with the harps of Heaven now fall upon his ear. Never has he heard such music. He may, when on earth, have heard the loud swell of the rich-toned organ, and the majestic burst of praise as it floated out on the vibrant air from a thousand well-trained voices. But now, when he hears the sweet notes—the grand melody of the ransomed throng—the thoughts of all earthly music is forgotten. As the mighty chorus comes swelling up the vales, trembling along the hills, and echoing o'er the plains, his rapt spirit is thrilled with an intensity of bliss known only to those who have passed within the heavenly gates.

The mind, too—all the moral and intellectual faculties—will find supreme enjoyment in contemplating the wondrous and constantly unfolding revelations of providence, grace and love. At these the soul will revel in ecstasies of delight. Here there are so many mysteries. They perplex us. We seek for solutions, but they do not come to us. But in Heaven, our minds freed from earthly weights and limitations, we shall have a broader vision, a deeper and clearer sight by which we shall be able to fully comprehend in all their parts and bearings many of the things which we now know only in part, which now we see only, if at all, "through a glass darkly."

The recognition and eternal reunion with those we have known and loved on earth—the assurance that we shall for evermore mingle in the society of the pure and holy, with saints and angels—that we shall walk in the light of God—that we shall look with undimmed vision upon the King in His beauty—this will be an eternal joy, a "joy unspeakable and full of glory." How must the enraptured soul, filled with such inexpressible delight, long to cast itself adoringly at the Saviour's feet?

O bliss of bliss! O joy of joys! Heaven itself has no language to express the rapture which a ransomed soul, with crown upon its brow and harp with-

in its hand, will feel when it shall stand before the throne, while streams of bliss and floods of glory come rolling upon it as the waves of the mighty sea!

Surely one such hour of bliss would more than balance all the sorrows of earth. It is more than language can express, or imagination conceive. "Eye hath not seen, ear hath not heard, neither hath entered the heart of man the things which God hath prepared for them that love Him." I anticipate the coming of that blessed hour when this tenement of clay shall be dissolved, when my soul, released from its earthly environments, shall ascend the celestial pathway and enter the heavenly gates. I await in joyous hope the hour when the effulgent light, the overwhelming glory of the land immortal, shall open to the vision of my enraptured soul. I contemplate with supreme delight the moment when I shall strike the first note of praise to Him who sits upon the throne—to Him who died that I might live. I long to feel the unutterable bliss; to experience the thrill of delight that comes to the soul when it drinks from the fountain of perpetual joy, and bathes itself in the river of life that flows from beneath the throne.

"We speak of the land of the blest,
A country so bright and so fair,
And oft are its glories confes't,
But what must it be to be there.

"We speak of its pathways of gold,
Its walls decked with jewels so rare,
Its wonders and pleasures untold,
But what must it be to be there.

"Do thou, Lord, midst pleasure or woe,
For Heaven our spirits prepare;
Then, shortly, we also shall know
And feel what it is to be there."

I notice, in the third place, the perpetuity of Heaven. The text says, "At Thy right hand there are pleasures for evermore." Here we live amid scenes and circumstances which are ever varying. We live in a world of constant mutation. Change is written on every page of its history. One generation passeth away and another cometh. Revolution succeeds revolution. Nations which were once strong, and cities once the pride of the world, now sleep in the grave of oblivion. They have gone down the rapid tide of time, and are remembered only among the things that were, their glory and their grandeur having departed.

But in Heaven such changes are never known. It is a kingdom that shall never be moved, that shall have no end. Other kingdoms shall fall, the earth be dissolved, but the throne of God standeth for ever. That heavenly land once gained, its possession is eternal. How could we bid adieu to a land so bright and beautiful? How leave those blissful bowers and hallowed associations? How be separated from our loved ones? How leave the society of patriarchs, and prophets, and apostles, and angels, and our blessed Saviour? Would not the faintest suspicion that there was even a possibility

of being separated from those enchanting scenes very greatly abate our enjoyments? Doctor Young says:

> "Could we so rich in rapture fear an end,
> The ghastly thought would drink up all our joys,
> And quite unparadise the realms of bliss."

And yet I have sometimes wondered if it might not be almost impossible, when the celestial scenes of eternity are presenting themselves with all their overwhelming glory before the saint, for him to realize that such amazing bliss shall have no end! I can imagine him turning to some of his friends who had preceded him to glory, or to some of the old patriarchs or prophets who had been there for centuries, and inquiring: "Is it true that the foundations of this city shall never be destroyed? Is it true that this beauty will never fade—that this magnificence and glory will always endure? Is it true that these joys shall never end? Is it true that I shall always feel the ecstatic joy that now thrills my immortal being?" Then I hear this answer coming up from a host of voices as if to assure his wondering and anxious spirit: "Yea, we shall go no more out forever."

Such, dear friends, is a dim and imperfect outline, a feeble description, of the Heaven of our hopes. What more can we say? The theme bends beneath its own weight of glory. Thought, language and simile fail. Imagination itself droops wearily on its wing. We would tell you more, we would tell you all if we could; but we cannot. We must patiently wait in joyous hope. In a little while God will take down these tabernacles of clay and remove this veil of flesh which now hangs between us and the realities of the spirit land. Then shall Heaven with all its transcendent glory and ineffable joy open to our view, and the great mystery of eternity will unfold itself to the wondering gaze of our enraptured souls.

THE GLORIES OF THE STAR-LIT HEAVENS.

On a dark, clear night,

> When all the stars shine,
> And the immeasurable heavens
> Break open to their highest,

the glories of the stellar depths seem revealed in their fullest splendor. Yet how small a portion is seen. "These are but a part of God's ways; they utter but a whisper of His glory." A million stars within the range of a telescope is absolutely insignificant compared with the whole range of the universe of stars, which in turn is but as a point compared with those infinite realms of star-strewn space which lie on every side of our universe, beyond the range —millions of times farther than the extremest scope—of the instruments by which man has extended the powers of vision given to him by the Almighty. All that we can see is as nothing compared with that which is; all we can know is as nothing, though our knowledge "grow from more to more," seemingly without limit. In fine, we may say (as our gradually widening vision shows us the nothingness of what we see), not as Laplace said, *The Known is Little,* but THE KNOWN IS NOTHING; not *The Unknown is Immense*, but THE UNKNOWN IS INFINITE.—*R. A. Proctor.*

LIVING ISSUES DISCUSSED BY EMINENT COLLEGE PROFESSORS.

BROTHERHOOD IN HIGHEST SERVICE.*

By President Merrill E. Gates, LL.D., Amherst College, Mass.

In our general harmony of purpose, each institution is asked to sound here its own distinctive key-note in the higher education. I may speak freely of the ideals of Amherst, for they were formed and were known the world over before I came into those close relations with the college which give me the right to speak for Amherst. We seek to train clear, strong thinkers; to make manly men; to send into social and political life men who will *make* their environment more nearly what it should be,—notmen who seek the most agreeable or profitable environment, or yield to and are moulded by the environment in which they may find themselves.

To this end, Amherst believes in thorough and severe scholarship, sound morality, and a living, manly Christianity. This training, reinforced by the systematic development of each man's physical powers, we believe sends out into the world each year a powerful body of young alumni, who, accustomed to something of self-government, and students of our political institutions and our social needs, prove themselves staunch patriots and useful Christian citizens.

At this centre of American life, if we name Henry Ward Beecher and Roswell P. Hitchcock and Charles H. Parkhurst and Richard Salter Storrs, we feel that Amherst has spoken to you in the lives of her sons. If the goodly colony of Amherst men who teach at Columbia College may declare to you something of Amherst's ideals in higher education, and if the treasurer and the superintendent of that noble educational work, the Pratt Institute, may interpret to you certain Amherst ideals of practical philanthropy held and practised by our younger men, we will refrain from mentioning many other honored sons of Amherst whom we might well name.

But we recognize with deep joy, on an occasion like this, the fact that the aims and ideals which are precious to us and in these great twin cities, our metropolis, find wide expression in the lives of a host of men trained at our sister colleges.

The uplifting thought in my heart, as I face this assemblage, is, "How superbly strong for enlightened leadership and ennobling service of their age and their native land, is such a body of the alumni of our American colleges!" By the logic of events we are called to be leaders in the great work of diffusing ideas among our fellow-men—in bringing life, social, industrial and political, into harmony with the best ideas.

For this work your college training has especially fitted you. There is a sense in which all men are "self-made" men. No man is fully made a man,

* Address delivered to college alumni at Brooklyn, Dec. 29th, 1891. Published by request, from copy furnished by the author.

be he college-bred or not, unless he makes himself! He must be king of his own activity; ruling with imperial will, in the light of conscience! But whatever may be the strength or the virtues of the man who is commonly called "self-made"—of the man who forms his character outside the schools—it holds as the pre-eminent characteristic of college-bred men, that they have learned to deal with ideas as well as with facts. While business-life and active professional duties make of college-bred men the most intensely practical citizens—men who can "bring things to pass"—yet the man with a college diploma, if he has fairly earned it, is all his life long a citizen of the Republic of Ideas. He is open to reason. He knows the power of thought. He has seen that "ideas after all rule the world."

It was this openness to ideas which marks the educated man, that led Aristotle to say, "He who has received an education differs from him who has not, as the living does from the dead." If thought is *the life of the soul*, the habit of answering quickly to ideas is the mark of the man who is truly alive. It is because we know that *some* theory is essential to all practice, and that the practical man is a "bungler" in life unless he has a true theory—it is for this reason that we do not fear the name of theorists. The theorist is by etymology the one who *sees* what he is attempting to do. The word means a *seer* of verities. He who despises all theories, merely argues for the awkward and foolish process known as "going it blind." The true theorist, the true man of ideas, takes all the facts into account in framing his theory, and has a clear aim in view in choosing the means to carry out his theory, to embody his ideas.

To fit for such work in life, the college course sought ought to call forth in us all the mental energy at our command. It sought to make our thinking clear, accurate, intense, and to make the love of truth our strongest motive. In so far as this has been done, we are "men of light and leading," among our fellow-men.

Each man of you, in the community in which he lives, we trust, is such a man "whose part is taken—who does not wait for society in anything," but acts fearlessly on his own convictions. How greatly the world needs such men! They are needed to break the foolish bonds of unworthy custom, to keep society above the level of the unthinking who dread a new idea, to whom a new idea is a positive pain simply *because they never had it before*—a terror to be fled from, if it comes at them as if it meant to influence their daily living; or, if they cannot escape its grasp, then an enemy to be closed with and if possible throttled, that all things may be as they were before.

This is the type of man of whom Crabbe writes:

> "His habits are his only test of truth:
> It must be right, I've done it since my youth."

So many men shrink from any and every act that would show intelligent self-direction and individuality! So intensely do most men fear to break over customs, however foolish and hurtful!

For the love of humanity, we are to be fellow-workers with all good men

everywhere in diffusing the light of the truth and intelligence. Many who see the truth will not obey it. But if they do not see it certainly they cannot obey it! And "Of all plagues, ignorance is the most pernicious." Wherever your work, then, and as long as you live, as college-bred men you are bound to be dispellers of ignorance, bearers of light and help to men.

To do this we must live strong lives ourselves.

It is not because scholars *have ideas*, that self-styled "practical men" now and then venture to sneer at scholars as "visionaries." It is because scholars do not *live by these ideas!* We must hold to ideas and enforce them in our own living if we would win respect both for the truth and for ourselves!

The world looks to us to *live by* those ideas which are *the life of the soul!*

Let us live up to the level of our own best thinking, in our social and political relations as well as in our private life. Since our conviction is clear that there is no reason why public office should be regarded as "the spoils" of a successful campaign, let us *stand* for civil-service reform. Let us speak out clearly on all occasions, in favor of clean, honest administrations of city and state government, and against jobbery and trickery of all kinds in elections and in administration. Let us not allow our standard of morality to become lower in political affairs than in business affairs. Since we know well that buying a vote is a sin and a disgrace, a wrong to the manhood of both buyer and seller, and the gravest danger that threatens our free government, let us *speak out* against it, whoever does it! Whatever the social position, the wealth or the influence of the man who is guilty of buying votes or attempting to gerrymander a district, whether he belongs to your party or not, let him know, and let the community know, that you hold him criminally guilty! The quiet toleration of what we know to be immoral will undermine our own principles and relax our own moral tone.

Let our ends be fair and just, and the means by which we seek to attain them honorable.

> "Him, only him, the shield of Jove defends,
> Whose means are fair and spotless as his ends."

That we may live fully and strongly in all our nature, physical, intellectual and moral, and so living may give new life and fresh impulse to all with whom we come in contact—this is our wish and hope for the college-bred men of America.

To do this we must be leaders and masters of men in the highest and best sense. We must lead by first climbing the hard places ourselves that we may help others up. We must do more work and better work than other men. We must study more assiduously to be useful, for all men who succeed in life are life-long students of that in which they succeed! We must put into our life more of self-sacrifice; for it is only by serving others that we can truly be leaders. Our highest wish is that each man of us may attain to what Ruskin has well called "the one pure kingship, that which consists in a stronger moral state and a truer thoughtful state than that of others, enabling you therefore to guide them and to raise them toward a better life."

How can we attain to this state, and by noble service keep ourselves "true kings of men"?

Be helpful! Communicate ideas! Give out moral energy! Let the light we have *shine!* We do not *lose* moral or intellectual power by giving an impulse to our neighbor. Here is the difference between mechanical forces, and intellectual, moral, social forces. If you give your neighbor a "cut off" with half the electric current that lights your house or runs your factory, your own house must go half-lighted, your own factory can do but half its work. But when you give him your best thought and your heartiest, friendliest sympathy, there is more light, more warmth, more power for you both. By giving, *you gain.* Your own thought becomes clearer. Your own conviction is more intense. Your own power of right feeling and right willing is strengthened. By such unselfish efforts for others we keep the horizon broader and the heart fresher.

To do such service we shall need a steady fire of love in the heart. To overcome inertia in ourselves and in others, not to be overawed and silenced by the numbers of the dull, the timid and the vicious who oppose all changes for the better; to make our way up steep grades of moral progress; to *draw our load* steadily, every day, and with our own burdens to bear also the burdens of others less strong than we—this calls for an impelling power constantly renewed and unfailing.

The early invented locomotives all failed of practical usefulness, because they could not generate a sufficient power of steam. Then came the Stephensons, and by their invention of the steam blast took the very breath of heaven into league with the fires within the engine. The steam that did the first few pounds of work was used to make a vacuum by which the pure air of heaven was hungrily sucked in, to feed the fires and make more heat. Thus was given to the world the secret of the power of all our modern locomotives. In this feeding of the fires within by the very winds of heaven, the great possibilities of our modern civilizing force stood revealed.

To enable us to do the heavy, up-grade work of helpers of the weak and ignorant, to uplift society and raise our fellow-men to higher planes of thought and action, we shall need to have a breath from Heaven itself feed the fires of love and life in our hearts.

> "'Tis life whereof our nerves are scant,
> More life and fuller, that we want."

Such life and power as we need in our life-work comes only from God, who feeds our souls with thoughts of Himself, with His Truth, which is Life.

We believe, then, that there is an especial fitness in our meeting a body of college alumni, in the Hall of the Young Men's Christian Association. As men come to understand the solidarity of interest that binds the entire race, everywhere, the world round, there goes up a yearning cry for that true brotherhood among men which is possible only as men understand the Fatherhood of God. And if college-men are to undertake, with deeper earnestness each year, the duties and responsibilities that belong to "men of light

and leading," dispellers of gloom, how can they more hopefully and happily do this than by putting themselves under the leadership of Him whom we know as the Eternal God, Giver of Light and Wisdom, and whose glorious, inspiring power for service the Greeks dimly discerned when they spoke of their Sun-God, Apollo, as the radiant one, "Whose bright eye lends brightness and never yet saw a shadow"?

OPPORTUNITIES AND OBLIGATIONS OF COLLEGE EDUCATION.*

By Professor George P. Fisher, D.D., LL.D., Yale College, Conn.

"I have to confess that, when I accepted the invitation to be here to-night, my idea of the purpose of the meeting was somewhat vague. But one thing was clear; that the meeting was to be composed of college men, graduates and undergraduates. I judged, therefore, that a few words bearing on college education, and the opportunities and obligations resulting from it, would not be out of place. The course of study in our colleges has been a good deal modified during the last twenty or thirty years. The increased importance of the modern languages, and of the literatures that belong to them, and, still more, perhaps, the astonishing growth of the natural and physical sciences, have obliged the colleges to make room for other branches, which were loudly knocking at the door and demanding admission.

"One result of the diversifying of study has been the introduction of elective courses. The bill of fare had become too long for the time at the student's command, and for the digestion of any single individual. But the general aims of a college education are not essentially altered. There is still the same end in view—the development and culture of the mental powers. For the college aims, or ought to aim, at something more than the equipment of specialists. Behind the specialist there must be the man, who has been taught to look out in more than one direction; with powers and tastes, if I may so say, of a catholic variety and range. No doubt, discipline is a prime object to be kept in view; and discipline, if compared with the amassing of knowledge, is the more important of the two. But then the term 'discipline' must be interpreted in a broad way. Cardinal Newman said that the aim of education is accuracy.

"He is educated who has learned to distinguish between things that differ, and to see things just as they really are. There is a great deal of truth, and yet only a part of the truth, in this proposition. Here is, indeed, a criterion, serving to divide men by a clearly defined line into two classes. But the ideal of college training is more comprehensive. There is a realm of beauty, as well as of truth. The imagination and sentiments have their rights. Without enlarging on this point—for which there is not the time—there is one

* Delivered to college alumni, Brooklyn, December 29th, 1891. Published by request, from copy furnished by the author.

thing at least that college ought to do for a man; one good thing that he ought to gain. The college should awaken within him the intellectual life It should unseal his vision, enabling him to discern 'the things of the spirit,' and to find delight in them. The student's turn may be for science, in the strict sense of the term. But he must rejoice in the perception of scientific truths for its own sake, as well as for its utility.

"When the old philosopher was asked, 'What is the use of philosophy?' he answered, 'It is too good to be useful'; by which he meant that it is an end in itself, and not merely a means to something else. But how is the man of science enriched by an added appreciation of the treasures of literature and art! The intellectual life, defined in any proper way, is a priceless possession. How does the student bless the teacher, or the book, that first opened his eyes, first touched the hidden spring within him, first refreshed his spirit with glimpses of a world not before seen!

"How shall the intellectual life, enkindled in college, be kept up afterwards, in the busy occupations that follow graduation? This is one problem. Only one or two hints towards the solution of it can be given. One obvious answer is by reading, by communion with the authors best fitted to minister to the life within.

"Here we have to meet the difficulty arising from the want of time. Practical pursuits in this age and in this land are engrossing. It is a help to remember that it is not necessary to read many writers, however desirable it might be if one had the leisure for it. In fact, nowadays it is necessary to sift the literature of the day, to search for the grains of wheat in the heaps of chaff. For in this department there is an immense over-production. Look for a moment at the periodical literature of the time, the daily, semi-weekly, weekly, monthly, yearly journals. What a vast extent of space has to be covered by writing of some sort; the space being measured out for the types beforehand, and the contracts all made to fill it. The blocks of blank paper which have to be thus covered daily would make a pile as broad and as high as the largest pyramid that looks down on the Nile. There is much good writing in the current periodical literature. One who would be in contact with his time cannot neglect it. But a busy man, who is concerned in the way I have indicated for 'the things of the spirit,' must be sparing of his time. Suppose him to give his leisure hours to a few authors. Let him select six—we will say, Homer, Sophocles, Plato, Virgil, Dante, Shakespeare. Let him read these authors themselves, and not the thousand and one books written about them. It might almost be said of the works of any one of these master-spirits, that a thorough, thoughtful study of him is itself a liberal education. And if one chooses to follow out the suggestions, historical and literary, which the perusal of these authors brings before one, inviting and extensive fields of investigation and reading, fields of indefinite extent, yet capable of being gradually traversed, are opened. Besides reading, for the nourishment of the intellectual life, the society of kindred spirits is needful. The stimulus flowing from the interchange of ideas, from the play of sympathy,

is very helpful. Some minds need, in their intellectual progress, the aid of the social element more than others. But there are comparatively few who can very well spare it.

"And now, in connection with the social intercourse which one needs for his own intellectual advantage, we may connect the duty which every educated man should perform, of being, in a sense, a missionary of culture. In this time of material prosperity, when material enjoyments are so eagerly sought for and prized, it surely behooves men who have received a college training, to do all that they can, in combination as well as separately, to lift up society to a higher level, to hold up worthy ideas, to inspire the community with a becoming regard for the supreme value of 'the things of the spirit.'

"Societies which have for their end the diffusion of culture, by bringing together educated men, and by placing them in contact with aspiring youth who lack the advantages of a college training, are deserving of honor and support. May the association within whose walls we meet to-night, with other good work, do its part in the discharge of this noble and beneficent duty!

"I will take leave to add that the intellectual life, and the influence emanating from it, should be leavened with the spirit of religion. The religion of the men of the class whom I have in mind should be thoughtful. It should have its root in intelligent convictions. One should be able to give a reason for the faith that is in him. It should be, also, virile. I should include in it a sound, robust morality, with a healthy abhorrence of all forms of so-called piety that lack this quality. And it should be practical, no 'cloistered virtue,' but going forth to do good—to help the needy, and to infuse new strength and hope into those who have fallen in the race."

Moral Influence.—It is said that three bad men give a tone to a regiment. Six bad men will give a tone to almost any college class. With such great classes as our universities of the first rank now have, it is very uncommon not to find that number of bad men in a class. Under the subtle operation of precedents in college life they may give a lasting taint to many a society organized in their university. A class, a college full of undergraduates, is a world in itself, but its members are not selected to match each other in moral matters. Some men, I know, are naturally shy, and others brave; but to each temperament Providence assigns special weapons of self-protection. The sharp-horned elk in the wilds of Africa has been known to be a fatal antagonist of a lion. A Dean Stanley, in his preparatory school, used to kneel down at his bedside in the midst of jeers from all quarters of the great apartment, and sometimes under missiles hurled at him from this corner or that, and offer his prayers as he did aforetime on his father's hearth. A shyer boy, perhaps, never went into a rough public school, but in after life this man exhibited the same bravery to the very end that he manifested as a mere youth. His character, in his public career, like that of many another scholar, was formed in part by the experience he had of standing up with vigor in defence of his moral ideas when he was in the preparatory school and in college. —*Joseph Cook.*

A NEW EVANGELICAL MONTHLY.

The Treasury
PASTOR & PEOPLE

Conducted by a corps of eminent Clergymen.
J. SANDERSON, D.D., MANAGING EDITOR.
E. B. TREAT, Publisher,
5 COOPER UNION, NEW YORK.

Vol. IX. FEBRUARY, 1892. No. 10.

Yearly, in advance, - -	$2.50
Clergymen, - - -	2.00
Single Copies, - - -	.25

FREE, to Clergymen as follows: For a club of three new subscribers (Clergymen, $2.00, Others, $2.50), we will forward THE TREASURY one year FREE.

These rates include postage in the U. S. and Canada.

We are responsible for remittances when made by any of the following methods: Express Money Order, Draft, Post Office Order, or Registered Letter.

Consecutive Fidelity.—There seems to be great need of the revival and cultivation of this most indispensable qualification in every department of both secular and Christian work. Secular business requires it in all its ramifications, if progress is desired and prosperity secured. No periodic faithfulness will suffice to keep the wheels of business revolving with sufficient rapidity to send forth the saleable material and to collect the adequate returns. Intermittent diligence will soon cause business to decrease and collections to lessen. So in spiritual work. There must be consecutive fidelity in the discharge of the duties incumbent upon the worker, if a reasonable hope of success can be cherished and the rewards of grace obtained. Constancy is required in summer's heat and winter's cold. No flagging of interest, no lukewarm addresses, no perfunctory visits, but earnest, enthusiastic work from week to week and from the beginning of the year unto the end of the year. This is "the perseverance of the saints" that will tell upon God's work on earth and will have His approval in Heaven.

The series of articles on "Living Issues," will be continued during 1892, also Dr. Cuyler's "Pen Pictures." See advertising page for form of Certificate, benefits, and conditions of membership of "The Treasury Purchasing Agency."

Working in the Spirit of Christ.—Christ came not to do His own will, but that of His Father. While His own will was in perfect accord with His Father's, it was also in perfect subordination to it. A remembrance of this fact would exclude all selfishness, all murmuring, and all hesitancy in the Christian worker. His sole inquiry should be, "Lord, what wilt Thou have me to do?" and knowing that he should go forward to its performance with ardor, with unflagging constancy and a determination not to count his life dear unto Him, so that he may finish the work God has given him do. This finish would sweeten toil, energize resolutions, and secure success.

No Lack of Talkers.—In all kinds of Christian work this is eminently true. Some give vent to their vapid thoughts, seeking to impress the listeners with what an important force they are in the line of reform or evangelistic work, but when the testing time comes for calm, steady, continuous self-denial in the carrying forward of some plan devised for the amelioration of the down-trodden, the reclamation of the wandering or of the vicious, or for the support, by personal presence or pecuniary aid, of some neighborhood

prayer-meeting where good seed may be sown, earnest exhortation and fervent petition may tend to arouse the careless, encourage the timid, and lead souls to Jesus, then these vapid talkers are not on hand, or if on hand, they are not there as substantial supporters, but rather as fault-finders, or theorizers, or in any capacity but that of helping along the cause, by sedate common-sense ways and on such lines as would most likely result in success. The exhortation of the Apostle James to mere hearers of the Word is eminently applicable to the talkers—"Be ye doers of the Word, and not hearers only, deceiving your own selves."

Back bound volumes of "The Treasury": a limited supply can still be had in uniform binding fully indexed, $3 each. To current subscribers, $2. Postage 25 cents. Contents of the eight yearly volumes mailed on application.

Mental Pabulum.—Food for the mind is as necessary as sustenance for the body, and both require that which will strengthen, refine and elevate. But how little attention is often bestowed upon the selection of that which will be most suitable for the enrichment of the mind in all possible ways. Not only the most frivolous reading is furnished, but reading that is positively vicious in its tendency and enervating in its effects—filling the imagination with the most absurd images of life and rousing the passions to the most sinful gratification. By such food the mind is unfitted for fixing its attention upon the sober facts of existence, and for grappling with the great problems that must necessarily meet everyone in the journey of life. It is to be feared that many professed Christians not only retard their spiritual progress by indulging in such mental pabulum, but that the immoral taint of many of these books leaves poisonous sediments in their system, which it may take many years to eradicate.

Mutilating the Holy Scriptures.—This great sin against the Holy Ghost is no longer left to the infidel, sceptic and atheist to perform, it is now freely indulged in by professed friends of God's Word—men who are puffed up with an inflated conception of their own critical acumen, their own arrogant assumptions, and who seem ignorant of their own blindness to read the records of the past that are being so timely unearthed to testify against their mutilations. Must they be numbered with those men against whom Paul warns Timothy in his second epistle, men who are "deceiving and being deceived"? Surely the exhortation following this phrase is one to which very many in these days would do well to take heed,—"But continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them."

To Save Souls.—This, Dr. Cuyler asserts, should be the aim continuously of every preacher; and every preacher who has the true idea of his mission must agree with the author of "How to be a Pastor." Yet, when one reads the subjects of many discourses on Sabbath evenings by men who put themselves forward as "leaders of thought" in the van of all preachers, one might suppose that the object of the preacher was to shake his hearers' confidence in all supernatural things, to make them sceptical of having "any sure word of prophecy unto which they would do well to take heed," to render them careless now about the things that belong unto their peace and to assure them of another world where an opportunity would be given them to rectify their mistakes here, and to make amends for their present neglects.

UNION CHURCH (CONGREGATIONAL), COLUMBUS AVE., BOSTON.

Church organized, June, 1822; First church edifice erected on Essex St., December, 1819; Present building dedicated, November 17th, 1870; Occupies the entire lot on Columbus Ave., between West Newton St. and Rutland Square; Cost, $200,000; Seating capacity, 1,000.

PASTORS:

REV. SAMUEL GREEN, 1823.

REV. NEHEMIAH ADAMS, D.D., 1834.

REV. HENRY M. PARSONS, Associate Pastor, 1870.

REV. FRANK A. WARFIELD, Associate Pastor, 1876.

REV. R. R. MEREDITH, D.D., Pastor, 1884.

REV. NEHEMIAH BOYNTON, 1888, Present Pastor.

Rev. Nehemiah Boynton.

By Rev. James L. Hill, D.D.

For pulpit work Mr. Boynton has more than talent; what he possesses approaches genius. He is first of all prepared for his calling by what must be called gifts. It is a great thing to have "the unerring first touch" that marks the artist. When he has, with several others, engaged in public discussion his friends have remarked that he it was who hit the centre. This was done with such ease and unconsciousness that it seemed accidental. Many have thought that Mr. Boynton himself would not know with what precision he had aimed his shaft unless he was told. His qualifications for the ministry are preeminently natural. No one ever thinks he has mistaken his calling. He was led into it by a distinct, definite, and rather mysterious spiritual experience. Without this his career would have been world-wide from what it has proved. His father being a merchant of wealth in Boston with a large, established business, it would have been presumed that the son on leaving college would go into training to enter the concern. His life has been a series of surprises; certainly it has been a succession of successes.

Doubtless there have been secondary causes which are not far to seek. It is a great thing for a preacher to have a preaching nature. The sermons of the subject of this sketch seem to have behind them great inward constraint. This gives them an indefinable element of fervor and pungency. After the themes which are to be considered upon Sunday have been left to seethe in the mind for a few days his addresses are dictated to a stenographer. When the appointed hour is reached, they are served up hot. Like Dr. John H. Barrows and Rev. O. P. Gifford, Mr. Boynton, on reading over what he has earlier prepared, finds that his mind will run easiest in the channels which he has made ready, as a sled will in a track in the snow. This is not the memorizing of words; it is the mastery of ideas.

His success in his work depends in unusual degree upon the tone and vigor in which his mind is kept. His style of speech has an element of impetuosity in it by which an audience cannot but be swept along in the direction in which the speaker is moving. His opening sentences reveal the fact that he holds a strong rein, and even then there is much restraint. He is evidently full of his subject. The whole person of the speaker is in view. The pulpit has been set aside. First it was removed for a Sunday-school concert, and two or three Sundays passed before it was returned. Now it still further delays its reappearance.

Mr. Boynton proceeds upon the principle that it is no little part of his duty to interest his audience. He does not mean to lose his hold to see if he can regain it. The success of his half-hour is usually established in the first ten minutes. He abounds in metaphor, simile and illustration, which he has dug out of every kind of quarry. He is a wide reader, and has his information at his finger-ends. He is a remarkably keen observer. He does not attempt to preach to an imaginary or desired or desirable audience; he preaches to the audience then before him.

It is a large element of his popularity that nature endowed him with so rich and full and melodious a voice. When warming with his subject he will lift his voice, open the stops and sweep the audience along with a might that is irresistible. He discovers the reaction that has been going on during the present generation in favor of plain English. Busy men have no time for "Johnsonese"—their minds move quicker than they used. Mr. Boynton says what he means to say in as striking a manner as he can, and then stops. No one ever complains of his being tedious. He owes, moreover, much to what

we perhaps can call nicety of expression. Antithesis and alliteration abound in his writing. As there must be workmanship as well as design, and as the way a thing is done can kill it or give it life, we notice that Mr. Boynton is very careful to give his pulpit work a certain perfection of literary form, though he courageously dismisses rhetorical structure in the presence of emphatic or persuasive needs. While, as was first said, his success is due largely to a subtile, indefinable combination of qualities that defies analysis, which we call natural endowment, still he has one more conspicuous characteristic which may be styled *bonhomie.* It brings popularity and friendships; people respond to it. It has the grace of spontaneity about it. It is a charming quality. It opens men's hearts. It ingratiates into personal and public favor. This good-nature sometimes bubbles over in public, and a subdued ripple plays over the audience. It is an overflow of good humor which the speaker cannot seem to help, and with it he clinches the point he is making and hastens on to the next. It is a touch of humanity. It displays itself at times in a sort of infectious enthusiasm. It is a mild thrill of a peculiar magnetism.

Following the dictum of Oliver Wendell Holmes and of Prof. Phelps, Mr. Boynton chose good parents from whom to be born. He was reared in a home of wealth and refinement at Medford, Mass. He graduated at Phillips Academy, Amherst College and Andover Seminary. He is thirty-five years of age. His father spared no pains on his professional equipment. His first pastorate was in Littleton, Mass., whence he was called after two years to be associate pastor with Dr. R. H. Seeley at Haverhill, whom he succeeded in the full pastorate. Thence, after four years of uncommon success, he was called to the Union Church in Boston.

Mr. Boynton is connected with many of the benevolent and aggressive organizations of his denomination and of the Church universal. He is a director of the Congregational Sunday-School Publishing Society, one of the trustees of Bradford Academy and of the United Society of Christian Endeavor, one of the Board of Control of the Andover House Association, and a member of the Monday Club, which publishes each year a volume of sermons on the International Sunday school lessons. These are but a few of the organizations in which he is interested. Few men of his years have been chosen to so many positions of trust: the counsel of none is more valued, and the reason is found in his remarkable executive ability, good sense, knowledge of human nature, and quick perception.

It is these traits, going hand in hand with his preaching talents, which have made his ministry a success.

Union Church, as will be seen from its picture, is cathedral-like in its proportions and finish. Its membership and audiences are always growing. Its position in the city and denomination is becoming increasingly conspicuous. It is not "open on Sunday only," but is in constant use in the varied forms of church work which the energetic leader is pushing. In its basement it supplies a gymnasium and recreation room for the Boys' Club which the pastor in his aggressive work recently organized. As a distinct church measure, Mr. Boynton was foremost in this movement, which is being widely copied. The same is true of his unique idea, the Gentlemen's Association. Few ministers in the land are so frequently solicited to enter upon other inviting fields of labor as the young pastor of the Union Church.

Personally, Mr. Boynton gives the impression that he is intensely interested in you, and he is. He has the genuine Christ-like spirit in his regard for individuals and for the masses. The social problems of the day form his most important topic of study. He is a practical nature spiritualized.

LEADING THOUGHTS OF SERMONS

Spiritual Darkness.

By Rev. Frederick Hastings.

Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness and hath no light?—Isaiah l., 10.

This is the peculiar position in which the Christian is sometimes found. He is like a man in a dense fog—has lost a sense of God's approbation—no comfort in religious things. He cannot explain the darkness, but he experiences it. This causes him much sorrow. This darkness may arise possibly

1st. From over-occupation in the affairs of life. Mammon has been preferred to God. The questionable has been acted upon as the admissible.

2d. It may arise from a disordered state of the body. The brain has not been kept clear by rational living. Late hours, undue excitement have brought on spiritual dyspepsia; or excesses of youth are now demanding their penalty, or an inheritance of evils has caused it.

3d. It arises also from a non-apprehension of the fulness of the atonement of Christ. We may believe in God's ability to pardon, but do not realize how He leads us into holiness; how Christ is our sanctification as well as our redemption, or whether we have come to Christ in the right way, or about the uncertainty as to the time of our conversion, or fear lest the past neglect to make progress in the divine life should cut us off from all hope; or the gloom comes from neglecting the Bible and prayer for something less profitable, or from over-religious excitement that has given us a distaste for obscurer and quieter work, or disappointment in hopes respecting the coming of Christ's kingdom, or from seeing much of mystery and pain around, or from trouble how to save the masses, or from the spread of materialistic ideas, and so on.

How are Christians to be delivered from it? "Trust in the name of the Lord." We know how a name can cheer men. The mention of the name of Cæsar and of Wellington had a wonderful effect upon their men. Trust in Him for pardon, sanctification. You are His friend, and are longing for Him. He will work in you. Trust absolutely in Christ—lean on Him, "stay" upon Him. A sufferer of fourteen years said, "I can bear anything, for Christ is with me." "At eventime there will be light."

A Testing Question.

By W. R. Huntington, D.D., Grace Episcopal Church, N. Y.

When Jesus then lifted up His eyes, and saw a great company come unto Him, He said unto Philip, Whence shall we buy bread that these may eat? and this He said to prove him, for He Himself knew what He would do.—John vi., 5, 6.

Jesus asked the question to put Philip to test, to try the quality of his steel. If Christ's love were all of the affectionate sort, it would not do us much more good than ordinary human tenderness. He would find out whether Philip had real faith; will he be just as hopeless and unbelieving in an apparent difficulty, as ever? It is a disappointment to find that Philip does not come up to the test. The answer should have been, Lord, Thou knowest; give them to eat. Instead it is a hard-and-fast statistical statement of the difficulty. Alas, weak-hearted Philip, how little is thy religion worth!

It was Christ, not Satan, who said to Philip, Whence shall we buy bread that these may eat? God puts the question to us; to all of us the region of the unknown must continue larger than the region of the known. We must continue forever and forever unhappy and distrusting unless we learn how to trust. There are some that say, Once within heaven's walls, there is no need for faith. I am not so sure of that. We shall know vastly more than we do now, but it does not follow that we shall know everything. How could we, unless we are to be gods? Even in heaven the horizon of the known has its reasonable limits.

God is schooling us to trust Him in the dark because through all eternity we shall have need of this quality of trust. Those friendships that have survived misunderstandings have become the strongest. No matter how dead against us the current runs, by manly fortitude and womanly cheerfulness we may do eternal good to those who will never tell us of it. Whose are the lives that help us most? The fortunate, the brilliant? No. Those whose even temper reverses many have never been able to break, whom sorrow has sobered, but never soured. He knows what He will do. Trust Him. How many may be drawing courage from your life, you do not know. Five barley loaves were all that He had, but with them He fed five thousand.

Restlessness a Forerunner of True Rest.

By W. E. Vibbert, D.D., Trinity Episcopal Church.

Arise ye, and depart; for this is not your rest. —Micah ii., 10.

The prophet calls to his people to arise and depart, to give up their homes, their present ease and comfort, for the sake of their spiritual welfare. The same call comes to us in our lives to day. In order to make true progress in holiness we must often, like the Jews of old, "arise, and depart." This is the voice that comes to us through God's Holy Spirit speaking in the soul. Our present state is not our true rest. Too often our aims have been low and so have been easily attained. Thus we fall into the habit of being perfectly satisfied with our present life. But our spiritual growth consists in being pushed away from the old, and on to the new, which is higher and better. Progress can be achieved only by a series of departures.

So we learn by degrees that this earthly state cannot be our rest. Our hopes are disappointed. The things among which we live have exhausted their power to help us. Sometimes God sees that our surroundings must be changed. Sometimes He sees that flesh and blood stand between us and His kingdom. Then comes the mystery of bereavement. There is darkness in the house, and the mourners go about the street.

God makes changes, too, in our tastes and opinions. His Spirit calls us to depart. Get out of your present condition. It is bad. But in your ease you want to be let alone. The flesh lusteth against the spirit. It is a hard struggle. It costs sacrifice to go up higher. It may involve resistance to friends. It may require one to meet sneers, and reproaches, and false charges.

But the soul sees God's hand, which men do not see, beckoning it on. It is content to leave its former soft and self-indulgent life behind. It looks forward to the perfect rest which remaineth for the children of God.

Arise, and depart! Give up the world, self-indulgence, your lower nature. Every act of obedience to God's will helps to bring us nearer to Him. We may not seem to accomplish much. But let us be faithful to Him and we shall know how

"God's greatness flows around our incompleteness—
Round our restlessness, His rest.

The Fruitless Vine.

By Rev. C. H. Spurgeon.

Son of man, What is the vine tree more than any tree? etc.—Ezek. xv., 1, 2.

The Jewish nation had arrogant ideas of themselves. They imagined they were the favorite children of Providence, and that God could by no means ever cast them away. But He checks their pride and humbles them with the parable we have here before us. It is a parable for ourselves.

I. Here is a lesson of humility for all saints. "What is the vine tree more than any tree?" etc. Looking at the vine, without regard to its fruitfulness, it has not the slightest advantage in size, form, beauty or utility. It is the most insignificant of all that bear the name of trees. And what are God's people more by nature than others? They, by God's goodness, have become fruitful. What are they without the continual influence of the

Spirit? Grace, free grace alone, has made them to differ.

II. Here is a lesson of searching for all who are professors. 1. A fruitless professor! How do we know him? Where do we find him? Everywhere, in pulpit and pew, in every church and denomination—in every position of the Church, in every part of society—in obscurity and in publicity—among those who boast and those who doubt. This fruitless professor is he who neglects prayer, cheats in trade, robs in business, who talks about sound doctrine but does not like godly living. 2. Why are these men fruitless? Because they have no roots. They have never been converted. They have been depending on their experiences and not on Christ's merits. 3. What is God's estimation of a fruitless professor? It is this, that he is the most useless thing in the world. He is no use to the Church nor to his family, as to example. He is a bundle of miserable inconsistencies. The world thinks he is an unutterable cant. He is a fruitless vine. He is making infidels—pretending to serve God when he is serving Baal. "Ye cannot serve God and Mammon."

A Man of War.

By Rev. J. H. Bradley, Presbyterian Church, Tuckerton, N. J.

The Lord is a Man of War.—Exod. xv., 3.

When we stand in need of a champion, as did Moses and Israel at the Red Sea, it is a very comfortable faith which glorifies the Almighty as "a Man of War." If less comfortable, it is equally valuable to us to heed the warning and remember that God is a Man of War *against us* when we are against Him by any participation or complicity with evil in our lives. Wherever evil asserts itself, God is present to oppose, without respect of persons. He is in every strife, and the natural temper of human society fills the world with contention, violence and war. Hence, the field of battle is broad as earth, the conflict long as time, and shall cease only with the destruction of the last enemy—death. Over all, and in all, are felt the presence and power of the divine Man of War, fighting against sin on the one side or the other, or against both sides. By this we understand the value, to every mortal man, of a full sense of this fact, lest he should find himself fighting against God: a losing battle, courting defeat and inevitable loss.

God is a Man of War from necessity. He cannot do otherwise than maintain His own rule and authority, however assailed. His enemies are the enemies of all rule. Divine pity and love plead with God to defend His dependent creatures, and the cry of human distress, the tear of bitterness, the voice of anger, the boast of the oppressor, are all so many open impeachments of God's goodness, wisdom and power. They stir up His jealousy, and compel Him to wear His armor and keep His sword in hand to vindicate His sovereign character and rule. He fights against all war to destroy war; because hating war, He denounces it; and His battle cry, like that of our own Ulysses, is, "Let us have peace!"

God is a great Man of War, an invincible Commander and the Captain of a perfect and everlasting salvation. With boundless resources, as (relatively) General Grant, when going into his "Wilderness campaign," God has entered the campaign in this wilderness of sin, with the myriads of Heaven. What can His enemies do? He is "the Lord, strong and mighty, the Lord mighty in battle." He sends forth the wind, and mountains are torn and levelled. He commands the wild lightnings, and they shake the earth. He ranks the waters in billows, and marches them in furious masses of resistless destruction. He breathes upon a multitude, and armies of men and the population of cities lie still in death. If He strikes the earth with His spear, it crumbles and pours forth torrents of fire. His north wind paralyzes continents. He dashes the mightiest of nations against each other; they fall into dust and are scattered.

These are only tokens of His physical power, and such as our weak senses can realize. Beyond this lie the mightier might of spiritual force, and the reach of

His unsearchable righteousness and truth. The symbol of this greater force was represented when in vision John beheld "a white horse; and He that sat on him was called Faithful and True, and in righteousness He doth judge and make war. His eyes were a flame of fire; on His head were many crowns; having a name (power) no man knew but Himself, and clothed in vesture dipped in blood." Before Him the devils tremble.

The Man of War is now in the midst of the battle. How and when it began we know not, not having been taken into the councils of the kingdom of heaven, nor presented with the philosophy of divine politics and statesmanship. This only we do know, by every possible evidence, that the war against all sin is raging around us, and cannot cease till a final and complete victory shall have been achieved. Every creature of God is arrayed in this fight; there are no idle spectators, no "neutrals." Every interest of all intelligent beings is involved in this battle "for the throne." It is against all which God has done and made; to pull down and destroy, to subvert His whole authority, to change the constitution of the universe. Hence every human interest is immediately concerned.

So obvious is this fact, that only spiritual imbeciles can fail to recognize it, and cry, "Peace, peace," and refrain from a deep and concentrated anxiety in the issue, and a personal participation in the battle. Indifference is not only impossible for a sane man, but is a distinct sign of opposition to the cause of righteousness and truth; it is an enlistment against God, and becomes a real factor in favor of Satan and death. Neutrality is the tissue-like pretence of an enemy of God, and the proof of moral weakness and cowardice. "He that is not for Me is against Me!" It is our house that the strong Man is seeking to enter. It is our throne that God is defending; for all our hopes are bound up in its safety.

The Man of War is a true soldier. Such have noble personal qualities and an inspiring magnetism. The marks of a consuming patriotism and readiness for any self-sacrifice, holding the espoused cause dearer than life and having an entire devotion to every call of service, are characteristics of this soldier. All this shines magnificently in our Grand Commander, God manifest, who came from the heavenly palace and throne to the earthly manger and battle-field; from the bosom of the Father to meet "the contradiction of sinners"; from the worship of angels to the conflict and contumely of a rabble; from a crown of glory to a crown of thorns; from the arms of seraphs to the cross and spear and nails of infidels. It is not a wonder that such a Leader inspires a boundless devotion in Christian hearts!

The same soldierly, divine instincts belong also to every worthy follower of the Man of War. They only can and do fight with Him who are like Him. They who receive His baptism shall eat at His table, and drink His cup of victory. By this token shall they especially be distinguished, in time and forever. A divine patriotism, a splendid loyalty, is the Christian's title to and badge of a heavenly nature and glory. It is his to possess a full and inspiring readiness for any sacrifice and a full consecration. The divine Commander and His army compose a homogeneous host—every one a man of war, with a vast, undying, spontaneous hatred of sin and defiance of Satan's power.

The great victory is assured. It will and must come. Calvary is "the strategic key" to the whole battle-field of immensity. Jesus, the Man of War, has occupied it, and secured its possession. Every work of Satan shall be destroyed. God is able to hold what He has made—to save whom He "so loved." To His enemies is only left the woe of utter defeat: "indignation and wrath, tribulation and anguish."

It becomes every man to determine with a positive assurance where he stands—on which side he is fighting—for the throne or against it. It is ours to show (*and to be sure we show*) by every thought and deed of life that we have entered into the battle beside the Man of War with our whole heart and soul.

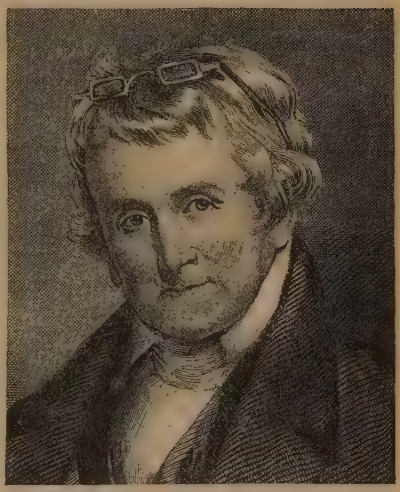
PEN-PICTURES OF EMINENT PREACHERS.*

By Rev. Theodore L. Cuyler, D.D.

Dr. Archibald Alexander.

As I have already given in these pages a portraiture of Dr. Lyman Beecher, the famous father of "all the Beechers," it is fitting that I should furnish also a brief sketch of Dr. Archibald Alexander, the equally famous father of all the Alexanders. This latter family have been as prominent in the Presbyterian Church as the former family were in the Congregationalist. When I was a student in the Princeton Theological Seminary, from 1843 to 1846, Dr. Alexander occupied the chair of Pastoral Theology. He was the master-spirit of the institution, and we students were wont playfully to call him "the Pope." In one sense the designation was a true one; for we always regarded him as about "infallible" in all matters of duty and conscience. We all went to him as a father (except when the east wind blew, for that had a peculiarly depressing effect upon him), and to him we confided all our perplexities and our plans, and his decision was to us an oracle. God never endowed a man with more sanctified common sense than Dr. Archibald Alexander.

A rap at his study-door was always answered by a cheery "Come in!" and he always made us welcome. We found a venerable man of over seventy, with a thin face, bright eye and projecting chin, seated in a chair with a wooden leaf in front of him on which lay his writing utensils. On that leaf he wrote all his books, his letters and the many religious articles for the press over the well-known signature of "A. A." I seldom called on the dear old man for counsel, but I oftener went in for a friendly chat and to listen to his vivacious and delightful reminiscences. He had seen and heard many of the most eminent Americans in both Church and State. During his early life in Virginia, he told me that he had heard Patrick Henry plead in a criminal case before a circuit court in Prince Edward



County, in 1794. He described the peerless orator of the Revolutionary era as a carelessly dressed and very democratic looking man with keen, twinkling eyes, and clad in an old camlet cloak, and a frowsy brown wig. Henry's peculiar power laid, as he said, in bursts of sarcasm or of pathos, and in consummately artful appeals to the prejudices of the jury.

Archibald Alexander was of a Scotch-Irish ancestry, and was born on the 17th of April, 1772, in the county of Rockbridge, a few miles from Lexington. He studied at an academy kept by a Rev. Dr. Graham, and afterwards pursued his studies in divinity with the same man, who was a sharp logician, and a very stiffly vertebrated Calvinist. In those days there were no theological seminaries. Young Alexander had a very remarkable experience at the time of his conversion, and this fitted him to preach and to write on questions of experimental religion with extraordinary insight and power. Since the days of President Edwards we have had no man who excelled him in that style of practical heartwork. His volume entitled "Thoughts on Religious Experi-

* Copyright by E. B. Treat, 1892.

ence," issued by the Presbyterian Board of Publication, is well worth a careful study by every young minister. I fear that in these days we do not have enough of thorough doctrinal and experimental preaching; and it ought always to be red-hot with fervid emotion. If ministers would give more time and thought to God's Word, and the study of human nature, they would convert more souls, and edify—*i.e.*, *build up*—a more thorough style of Christians.

Dr. Alexander began his ministry in missionary labors among the mountains of Central Virginia. This was a capital training for his after career as a popular extemporaneous preacher. He travelled about on horseback from place to place, and even after he became a pastor in Charlotte County he spent much of the time in his saddle. For a short time he acted as the youthful President of Hampton-Sidney College, but soon resigned it for the more congenial occupation of the pulpit. He was a born *preacher*, and even during all his long professorship in the Princeton Seminary he loved to be facing an audience. In 1801 he undertook a horseback journey to the Northern states, traversing New Jersey and much of New England, and becoming acquainted with Dr. Nathanael Emmons and the other famous ministers of those days. He wandered up as far as Hanover, New Hampshire, and attended the commencement at Dartmouth College where Daniel Webster graduated. He told me that he remembered Webster as a tall youth with big black eyes and teeth as white as a hound's; the speech he delivered that day was on "The Recent Discoveries in Chemistry." Webster also in after years had a distinct recollection of the eloquent young Virginian who had stirred the students of the college by his powerful discourses. It is a remarkable fact that both Webster and Alexander *predicted* the future eminence of the other. Daniel Webster, at the height of his fame, sent an affectionate message to Doctor Alexander and said, "Tell him that I remember well his sermons to us boys at Dartmouth."

During the subsequent year, Mr. Alexander was married to Miss Janetta Waddell, the daughter of Dr. Waddell, who was made so celebrated by William Wirt as the eloquent "Blind Preacher." This excellent lady, whom I knew very well, became the mother of that group of sons who have added such lustre to the Presbyterian pulpit. They came honestly by their great gifts on both sides of their ancestry. Soon after his marriage, Alexander left Hampton-Sidney College and accepted a call to the Pine Street Church in Philadelphia. He spent six years there in successful labors; but in 1811, the Princeton Theological Seminary was founded, and he was appointed its first professor. From July, 1812, to October, 22d, 1851, he occupied that chair which became to him a throne of far-reaching spiritual power. No teacher ever impressed his noble personality more upon his pupils than he did. Over one thousand ministers of the Lord Jesus Christ bore away to their pulpits, and many to their foreign missionary stations, the "image and the superscription" which he stamped on them. A more holy man I never knew, or a more lovable. He was simplicity itself. Many of his most extraordinary discourses were clothed in language that was not above the comprehension of a child. His best efforts were entirely *extempore;* and he used very little gesture except with his forefinger which he used to place under his chin, and sometimes against his nose in a peculiar manner. With a clear piping voice, and colloquial style, he held the most cultured audiences in fixed attention—disdaining all the pomps and parade of elaborate oratory. His most famous sermon, on "The Day of Judgment," was a marvellous piece of solemn eloquence in which sublimity and simplicity were combined to a degree that I have never seen surpassed.

Dr. Alexander used to say that the way to keep the mind from senility was to produce some piece of composition every day. He practised on his own theory, and was as vigorous intellectually at seventy-nine as most men are at fifty. The "Indian summer" of his long and holy life was bright and beautiful. His peaceful

death occurred on October 22d, 1851, while the Synod of New Jersey was in session at Princeton; and over two hundred ministers were in the long procession that followed him to his burial. A more sweetly impressive funeral I never attended. The sun of a matchless autumnal day was just going down, when the vast array of good and godly men stood in a hollow square, with the six living sons, beside the open tomb. "The dust we deposit here is precious," exclaimed Dr. Magie, in his brief and pathetic address, "it has been the temple of the Holy Spirit!" And so ended a career of four-score years, of which sixty years had been spent in the Christian ministry with unbroken power and simple grandeur. In the peaceful hour of the "gloaming," the procession moved out of a cemetery which has been well styled the "Westminster Abbey of Presbyterianism," and we left the sacred ashes of Archibald Alexander to repose beside the hallowed dust of John Witherspoon, and the prince of American philosophers, Jonathan Edwards.

INERRANCY OF THE SCRIPTURES.

By Robert F. Sample, D.D. (Presbyterian), N. Y.

Assuming that the Sacred Scriptures are inspired, by which is meant that they were written by holy men of God under the supernatural influence of the Holy Ghost, it follows, in our judgment, that the Scriptures are free from errors. We refer, of course, to the original manuscripts, not to the copies, or translations. There are some mistakes in the latter, but they are very few and do not impair the value of the Scriptures in respect to faith or doctrine. Dr. Henry Boynton Smith said: "Inspiration is the organizing principle of the whole Bible, just as the principle of life is the organizing energy in every bodily frame, extending to all its parts, even those seemingly the most insignificant. . . The Bible not only contains, but is, the Word of God. Its inspiration involves infallibility. It gives us truth without error."

The original autographs are no longer in existence. Portions of the original Pentateuch were preserved for a considerable period, but were probably lost in the destruction of the temple. Yet, copies of the entire Pentateuch remain, and the writings of the prophets were transmitted, in copies, at least, until after the time of Christ. The autographs of the Apostles continued, perhaps, until near the close of the second century, and copies of these are still extant. The preparation of the Massoretic text of the Old Testament was commenced in the fifth century, the oldest copies of which, now in existence, were made in the beginning of the tenth century. By comparison of all the copies then accessible, the greatest possible accuracy of the text was secured. The oldest manuscript copies of the New Testament probably come to us from the fourth century, and their correctness is almost universally accepted. The names of these, designated by their sources, are the Codex Alexandrinus, the Codex Vaticanus, and the Codex Bezae, given by Beza to the University of Cambridge; Codex Ephraemi, and the Codex Sinaitic, discovered by Tischendorf in the monastery at Sinai. From the Massoretic text of the Old Testament, and from the most reliable copies of the apostolic writings, we obtain our Bible, which is so far free from error that we unhesitatingly accept it as the Word of God, able to make us wise unto salvation.

There is evidently some confusion in the popular mind as to the location of Scriptural inerrancy. Some think it is confined to the original autographs, and some that it extends to our English Bible. Those who hold to errancy in the original writings are widely separated from those who admit that it is found, to a very limited extent, in the copies and translations only. It is possible and indeed probable, that in the transcription and translation of the original manuscripts, or of the copies made from them, unimportant mistakes have

occurred, especially when figures or arbitrary signs were used. Take a single example: In II. Kings we read that Jehoiachin began to reign when he was eighteen years of age, and in II. Chronicles his age is said to have been eight. In the frequent transcription of these books, copies being made from copies, the succession from the original manuscript lengthening through a long period, the change from eighteen to eight, or the reverse, might readily be made. This, at most, does not affect the fact of Jehoiachin's reign, but only raises a question as to the time it covered. Take what is another supposed error. Mark records the giving of sight on a certain day to a blind man named Bartimeus. Matthew refers to two blind men who on this occasion received their sight. There is no disagreement here, for the larger number includes the less. Matthew Henry has quaintly said, "Where there were two blind men, there must have been one." These two instances may each represent a small class of similar or seeming discrepancies. The number is small and the best scholarship will no doubt reduce it. In any event, errors in the copies in the original manuscripts do not prove errancy in the original manuscripts themselves. The interpolations also, if any exist, are few. Is the doxology joined to the Lord's Prayer the appendix of mere human devotion? It may be. Nevertheless, the doxology is in the Bible and is often repeated. Its echoes are more prolonged than those of the Baptistry Dome at Pisa. Should I. John v. 7, 8, read thus: "There are three that bear record, the Spirit, the water, and the blood; and these three agree in one," and were the intervening words, not found in the Syrian, Coptic, Arabic and other versions of the first and later centuries, interpolated by some pious commentator? The passage is probably not genuine. But the doctrine of the Trinity it enunciates is in the Old Testament and in the New, like the picture in the ancient shield. Admitting that in the transcriptions of numbers and names mistakes have been made, yet what does all this amount to? Why shake the faith of any in the inspiration and authority of the Word of God by vague charges of mistakes in the English version of the Scriptures? We believe that an ever watchful Providence has guarded the integrity of the Bible, and no higher criticism which claims the right to sit in judgment on the original manuscripts can break our confidence in the Word of God.

But the intimation that there are errors in the original autographs is quite another thing and unspeakably more serious. It smites down the doctrine of inspiration. It puts out or obscures the guiding light of revelation. It sends us out on an unknown sea, the sport of every wind of doctrine, drifting through deepening shadows without compass or polar star. If the original writings were not inerrant, then either the Holy Spirit intermitted His infallible guidance or He did not to any extent inspire the men who wrote them. If even the first were true, of what value are the Scriptures? What electrometer shall determine what is the gold of truth and what the dross of error? Is it the Church which antedated the Bible? The Pope who sits in St. Peter's chair in the Vatican Basilica? Or is it reason which is older than Moses and knows more about the "Hexateuch" than the man who wrote it? Then, Romanism on the one hand and Rationalism on the other, themselves more unreconcilable than Pilate and Herod, are exalted above the Scriptures. Of course, if I believed in the errancy of the original autographs, then I would look for the seat of authority elsewhere, or render to the Scriptures the poor compliment of an inferior place, while I summoned the Church and reason to eliminate the errors and reveal the truth. Then, if the Scriptures were not inspired by the Holy Ghost, can they be at all accepted as authoritative and credible any more than the Zend Avestas of Persia, or the Vedas of India? And if God does not speak to men through the Scriptures, and if they are not, therefore, the very words of eternal truth, how shall I find the way to Him? Must I ask Socrates and Plato, men who reached the summits of speculative philosophy, men who admitted that they needed to be taught? Or shall my appeal be made to what is far more trustworthy, the consensus of Christian consciousness?

But we are told that errors in the original manuscripts do not destroy the authority of the Scriptures. The concept is truth, and the concept has been discovered, and the essential doctrines of revelation have been formulated in the creeds of Christendom. Still to my mind the question remains, if the original Scriptures contain errors, and the inspiration of their authors is at least an uncertain and variable quantity, then how am I to determine whether the concept of any one writer is true? Shall I compare one book with another, and so arrive, through the preponderating testimony, at the mind of God? To me such an appeal is not satisfactory. I find no rest in it. I *do* find rest in the sacred canon, accepted by half a hundred generations of believers, every part of which I believe was written under the inspiration of the Holy Spirit.

Here alone is rest found. So says Christendom, and waives aside every denial of the higher criticism, and maintains that the only infallible seat of authority in religion is the Word of God. Well did Dr. Henry B. Smith say: "Its hallowed sayings are our stay when all other support fails; our rock amid the billows; the songs of our pilgrimage; the pledge of our final rest. Such implicit faith may be stigmatized as bibliolatry; but where else can we go to find the words of eternal life?"

We do not wish to be misunderstood. The Church is by no means to be discredited, and reason is not to be denied its office in religion. But it is the Church born of, and enlightened by, the inerrant Word of God, and sanctified by the Spirit, which we accept as our subordinate guide, and we accord a like place to reason when it takes the attitude of discipleship, not that of a judge, appropriating the light that falls upon it from heaven and accepting its own conclusions only when in harmony with that authority which is the sole and infallible rule of faith and obedience; the vocalized thought and will of God addressed to fallen men who, led by His Spirit, are creeping their way back to light and life.

But we are told that the higher criticism is in the field and will hold it. Must the Bible bow down to this modern Dagon? Nay, verily. Let criticism modestly investigate the foundations. "Come and see." But when it exalts itself above what "is written," and claims the right to put the original Scriptures in its crucible, with an intimation that it is about to burn up old superstitions, the dogmas of intellectual distemper, and ardently cherished but puerile faiths, though these have come down from Moses and Paul and have been tested by the ages, then we reject it as another anti-Christ, and smite it with the sword of the Spirit, which is the Word of God.

Meanwhile we believe that Genesis is actual, well authenticated history; not poetry or fiction, whispering and meandering down its current like the Ilissus. And on the authority of Christ we believe that Moses wrote the Pentateuch. We believe that David was the author of a large number of the Psalms, and Ezra and Isaiah and Daniel of the books ascribed to them; and although certainty may not be attainable there is ground for the tradition that Paul wrote the Epistle to the Hebrews. We accept the canonicity of all the books of the Bible established by internal and external evidence, by the testimony of Christ and the Apostles, in accord with which is that of those who lived nearest the times in which the several books were written, and by the affirmation of the Holy Spirit, "bearing witness by and with the Word in our hearts." All this commands our implicit credence, and will stand the test of all criticism in the future as it has survived all assaults in the past.

True Consecration.

"Take my lips, and let them be
Filled with messages from Thee.
Take my silver and my gold,
Not a mite would I withhold.
Take my intellect, and use
Every power as Thou shalt choose.
Take myself, and I will be
Ever, only, all, for Thee."

—*Miss Havergal.*

JOHN RUSKIN, PREACHER.*

By Rev. Cornelius Brett, D.D. (Bergen Reformed Church), Jersey City, N. J.

I owe more than I can tell to the friend who put John Ruskin in my library. He has been so helpful to me, that I long to introduce him to my brethren, who, through prejudice or indifference, may have neglected his acquaintance.

It is said that in early life Ruskin hesitated between the Church, for which parental consecration had designed him, and Art, towards which he felt the stronger inclination. He chose the latter, but caught himself preaching, pencil in hand: and, through criticism of painting and architecture, was drawn irresistibly toward the lay pulpit, whence the world has listened to a true Ecclesiastic. His mother was fond of telling that, as a child, still in skirts, he would improvise a pulpit, and pound a red cushion with the reiterated sermon, "People, be good."

I do not profess to be an exhaustive student of Ruskin, nor to have read all, or nearly all, that he has written (the latest American edition of his works is bound up in 34 volumes), but the few passages that have reached me have been both an education and an inspiration. In the few minutes allotted to this paper I can only hope to give you my own impressions of the man and his work, and repeat a few of his burning words.

John Ruskin was born in London, February 8th, 1819. He still lives, but in a condition, both physical and mental, which forbids further literary effort.

His father was a merchant, of no mean culture and strongly defined artistic tastes.

His mother was a women of deeply religious character. Home life was Puritanic in severity. Playthings were absolutely denied, and a flogging followed the smallest offence. A nature in full sympathy with the beautiful was left to discover the sources of beauty in nature. At the mother's knee, however, he imbibed that loving reverence for the Word of God, which has ever characterized the man. By the time he was twelve years old he had been carried through the Bible six times, and his mother's favorite chapters had been committed to memory. In his age he writes, "I count very confidently this to have been the most precious and essential part of my education."

He had hardly taken his degree at Christ Church College, Oxford, before his work began.

He had met Turner, the artist, while still a boy, at his father's house. The attacks upon that eccentric genius roused the chivalry of his young manhood, and the result was the first volume of "Modern Painters," published in 1843.

Even in the "Art Studies" which occupied the important years from 1843-1860, the text of his baby sermon, "People, be good," was ever recurring, like the *motif* of a symphony. Art was in his conception an expression of "the true, the beautiful, the good"—the theme of his essays on "Modern Painters" is "The relation between Æsthetics and Ethics."

Since 1860 the preacher has had a more direct issue with his hearers. Social Science and Political Economy have dominated his thought. Especially has he sought to reach youth and poverty with words of encouragement and instruction.

He says of himself: "I am, and my father was, a violent Tory of the Old School, Walter Scott's and Homer's"; but, if we understand this party-name as synonymous with conservatism, we smile at the clinging to a traditional war-cry so inconsistent with the radical, almost revolutionary, suggestions in social science with which his later works are filled. He raises an axe against the roots of existing evils, and the practical outcome of his life-lessons would, for its betterment, we believe, shake society to its centre.

Carlyle writes to Emerson: "No other man in England, that I meet, has in him the divine rage against iniquity, falsity, and baseness that Ruskin has, and every man ought to have."

* A paper read before the Pastors' Association, of New York and vicinity, of the Reformed Church in America, November 16th, 1891. From MSS. furnished by the author.

I. Ruskin is worthy of the position of preacher to preachers—on account of the *style* in which he discourses. His mastery of the English language is confessed by all. His earlier art-studies are beautiful specimens of the florid. His sentences are involved, alliterations frequent. Much is introduced for the musical ring of the words. Epithet is piled on epithet, and eloquence tends towards exaggeration. And yet these passages are worthy of study, not imitation, by all who would make language glow in beauty.

Take these two illustrations:

"*Birds.*—A bird is little more than a drift of the air brought into form by plumes; the air is in all its quills, it breathes through its whole frame and flesh, and glows with air in its flying like a blown flame; it rests upon the air, subdues it, surpasses it, outraces it; is the air, conscious of itself, conquering itself, ruling itself. All that in the wind is weak, wild, useless in sweetness, is knit together in the bird's song. As we may imagine the wild form of the cloud closed into the perfect form of the bird's wings, so the wild voice of the cloud into its ordered and commanded voice, unwearied, rippling through the heaven in its gladness, interpreting all intense passion through the soft spring nights, bursting into acclaim and rapture of choir at daybreak, or lisping and twittering among the boughs and hedges through heat of day, like little winds that only make the cowslip bells shake, and ruffle the petals of the wild rose."

"*Mosses and Lichens.*—The first mercy of the earth, veiling with hushed softness its dintless rocks; creatures full of pity, covering with strange and tender honor the scarred disgrace of ruin; laying quiet finger on the trembling stones, to teach them rest. They will not be gathered like the flowers for chaplet or love-token, but of these the wild bird will make its nest, and the wearied child his pillow. And, as they are the earth's first mercy, so they are its last gift to us. When all other service is vain, from plant and tree, the soft mosses and gray lichen take up their watch by the headstone. The woods, the blossoms, the gift-heaving grasses have done their part for a time, but these do service forever. Trees for the builder's yard; flowers for the bride's chamber; corn for the granary; moss for the grave."

A change in theme led naturally to a modification in style. His education is, in a sense, carried on before the public eye, and he is his own severest critic.

For instance, in the second volume of "Modern Painters," he quotes from the first as follows:

"And so the unity of earthly creatures is their power, and their peace—not like the dead cold peace of undisturbed stones, and solitary mountains, but the living power of support—of hands that hold each other and are still."

He adds, "This is a long and affected sentence." One short sentence from Ecclesiastes is the sum of it:

"How can one be warm alone?"

The clear and direct statement of truth, as the seer apprehends it, often crystallizing into apt epigrams, is both pure and forceful, worthy of the preacher's highest ambition.

Here are three selections worthy of the Book of Proverbs:

"Knowledge unused for the good of others is more vain than unused gold."

"You can no more filter your mind into purity than you can compress it into calmness; you must keep it pure if you would have it pure; and throw no stones into it if you would have it quiet."

"The absolute disdain of all lying belongs rather to Christian chivalry than to mere high breeding."

II. Again, Ruskin preaches to the preacher by a keen *analysis of words*, which is the secret of elegance and force in language. His advice to every student of literature, which he follows faithfully in his own writing, is in brief: "Nearly every word in the English language has been first a word of some other language, and many words have been all of these. Whenever you are in doubt about a word hunt it down patiently. Read Max Müller's lectures thoroughly, and never let a word escape you that looks suspicious."

III. Once more John Ruskin exhibits

the *spirit* of the true preacher. First of all, in one who is to speak for the weal of man, we count *reverence* an essential feature. Reverence for God the Creator; for His Word, revealed in nature as well as in the written testimony; and for His works, culminating in man, "made a little lower than the angels, and crowned with glory and honor."

This is to be emphasized, because to those who are accustomed to associate the fear of God with the visible and tangible so closely, as not to read between the lines of Ruskin a spiritual meaning, some of our preacher's words may give an unpleasant shock.

"We have many false ideas about reverence. We should be shocked, for instance, to see a market-woman come into church with a basket of eggs on her arm; we think it more reverent to lock her out till Sunday, and to surround the church with respectability of iron railings. I believe that it is truly reverent, when the market-woman, hot and hurried at six in the morning, her head much confused with calculations of the probable price of eggs, can nevertheless get within the church porch, lay the basket down on the very steps of the altar, and receive thereat as much of help and hope as may serve her for the day's work."

"I continually see subscriptions of ten, fifteen or twenty thousand pounds for new churches. Now a good clergyman never wants a church. He can say all his parishioners really need to hear in any of his parishioners' best parlors, or upper chambers, or, if these are not large enough, the market-place or harvest field. What does he want with altars? Was the Lord's Supper eaten on one? What with pews? unless rent for the pride of them. What with font and pulpit that the next wayside brook or mossy bank cannot give him?"

But put over against this protest, against the tendency to cling unto Jerusalem and Gerizim, these noble statements of a positive creed:

"This is the thing which I know,—and which, if you labor faithfully, you shall know also,—that in reverence is the chief joy and power of life. Reverence for what is pure and bright in your own life; reverence for what is true and tried in the lives of others; for all that is gracious among the living, great among the dead, and marvellous in the powers that cannot die."

"Anything which makes religion its second object makes religion *no* object. God will put up with a great many things in the human heart, but there is one thing He will not put up with in it,—a second place. He who offers God a second place, offers Him *no* place."

The spirit of *love* is, *still further*, our preacher's inspiration. He is characterized by womanly tenderness of nature, which, when favorably moved, is of a kindliness that measures no sacrifice. He is generous to extravagance and moved by the noblest humanitarian impulses.

"As very few men have done, he has lent his mind to the help of his fellows." In the interest of St. George's Guild of British workingmen, he has spent the greater part of his fortune, and his practical benevolence is untiring.

Of his spirit of love, let these suffice as examples:

"You know how often it is difficult to be wisely charitable; to do good without multiplying the sources of evil. You know that to give alms is nothing unless you give thought also; and that therefore it is written, not 'blessed is he that feedeth the poor,' but 'blessed is he that considereth the poor.' And you know that a little thought and a little kindness are often worth more than a great deal of money."

"There is one Priest who never passes by on the other side. The longer I live, the more clearly I see how all souls are in His hand,—the mean and the great. Fallen on the earth in their baseness, or fading as the mist of morning in their goodness; still in the hand of the potter as the clay, and in the temple of their Master as the cloud."

"So long as we make sport of slaying man and beast; so long we choose to contend rather with our fellows than with our faults, and make battle-fields of our meadows instead of pastures; so long, truly, the flaming sword will turn every way, and the gates of Eden remain barred close, till we have sheathed the sharper

flame of our own passions and broken down the closer gates of our own hearts."

IV. A scientific classification of the *ethical teachings* of John Ruskin has yet to be made. His volumes appear like the books of our Bible—as his own soul gives them birth—as the exigencies of the Slade lectureships, or invitations to other platforms, or the needs of workingmen call for them. He has never reduced his code to a system. The corruscations of his genius are flung off, star after star, until the firmament is studded with glowing parables and epigrams, in each of which we catch the glorious light of some divine truth.

"An absorbing passion for the spiritually ideal is set to the immovable pole of a most exalted morality." All uncleanliness he abhors—everything sensual is dreaded by the sensitive soul, and lying or insincerity is, in his thought, baseness itself. The basis of all conduct is the Golden Rule. His interpretation of neighbor love is almost as radical as that of Tolstoï. One of the closest students of Ruskin whom I have ever met, finds the text of all his sermons in the Scripture: "Without holiness no man shall see the Lord."

By holiness he means the sum of man's duty as inspired by the character purified at the divine touch.

One who calls himself an intimate friend says, "The drift of all Ruskin's preaching (and I use the word in its noblest sense) is a protest against materialism in ourselves, impurity in our studies and desires, and selfishness in our conduct toward our fellows."

Ruskin calls himself a pupil of Carlyle, but the two seers are so different in character, aim, and method, that we find ourselves ever contrasting rather than comparing.

Carlyle's deity is the "Everlasting yea"; his millennium an age of iron, rather than gold. With no faith in a manhood behind the shams unveiled, his only hope for the world is a return to brutal power.

Ruskin worships "the God in Christ," the Master whose first and last lesson is the Sermon on the Mount. To him the future, unfolding the purpose of love's atonement, brightens every day, until "A new heaven and a new earth, no more without form and void, but sown with fruits of righteousness," appears, through the uplift of humanity, in the liberty of love, unto Christ's likeness. Says he, "I hear men speak continually of going to a 'better world,' rather than of its coming to them; but in that prayer which they have straight from the lips of the Light of the World, there is not anything about going to another world; only of another government coming into this, which will constitute it a world indeed; new heavens and a new earth. 'Thy kingdom come; Thy will be done, on earth as it is in heaven!'"

At the opening of one of the seventies he discourses:

"Let this, and every dawn of morning, be to you as the beginning of life; and let every setting sun be to you as its close; let every one of these short lives leave its sure record of some kindly thing done for others,—some goodly strength or knowledge gained for yourselves; so, from day to day, and strength to strength, you shall build up, by act, by thought, and by just will, an Ecclesia, of which it shall not be said, 'See what manner of stones are here,' but 'See what manner of men.'"

Thus he epitomizes "the whole duty of man":

"Men's proper business in this world falls mainly into three divisions: First, to know themselves, and the existing state of the things they have to do with. Secondly, to be happy in themselves, and in the existing state of things. Thirdly, to mend themselves, and the existing state of things, so far as either are marred or mendable."

"The before-mentioned being the three plain divisions of proper human business on this earth, the following are usually substituted by human creatures: First, to be totally ignorant of themselves, and the existing state of things. Secondly, to be miserable in themselves, and the existing state of things. Thirdly, to let themselves, and the existing state of things, alone (at least in the way of correction)."

The man is not a mere collection of cells and tissues, but a spiritual essence.

"A tremulous crystal, waved as water, poured out upon the ground, is your own soul; you may defile it, despise it, pollute it, at your pleasure, and at your peril; for on the peace of those weak waves must all the heaven you shall ever gain be first seen; and through such purity as you can win for those dark waves must all the light of the risen Sun of Righteousness be bent down, by faint refraction; cleanse them and calm them, then, as you love your life."

Thus we read his protest against the false:

"Do not let us lie at all. Do not think of one falsity as slight, and another as harmless, and another as unintended. Cast them all aside; they may be light and accidental, but they are an ugly soot from the smoke of the pit; and it is better that our hearts should be kept clear of them, without overcare as to which is the largest or blackest."

"The essence of lying is in deception, not in words; a lie may be told by silence, by equivocation, by an accent on a syllable, by a glance of the eye; and all these kinds of lies are worse and baser than a lie plainly worded; so that no form of blinded conscience is so far sunk as that which comforts itself because the deception was by gesture or silence, instead of utterance; for, according to Tennyson's deep and trenchant line, 'A lie which is half the truth is ever the worst of lies.'"

Thus he sounds the rallying cry of embattled legions fighting for the Truth:

"You may buy your peace with silenced consciences, with broken vows, with lying words, with base connivances; buy it with the blood of the slain, and the cry of the captive, and the silence of lost souls over hemispheres of the earth, while you sit smiling at your serene hearths, lisping comfortable prayers evening and morning, and muttering continually, 'Peace, peace,' when there is no peace, but only captivity and death for you, as well as for those you leave unsaved; and yours darker than theirs."

"Things are either possible or impossible in any given state of human science; you can easily determine which. If the thing is impossible, you need not trouble yourselves about it; if possible, try for it It may be 'Utopian' to hope for the entire doing away with drunkenness and misery out of your city; but the Utopianism is not your business; the work is. It is Utopian to hope to give every child in our land the knowledge of God from its youth; but the Utopianism is not our business; the work is."

And yet withal the servants of the All-loving One are to use love as their best weapon.

"If, in every rebuke that we utter of men's vices, we put forth a claim upon their hearts; if, for every assertion of God's demands from them, we could substitute a display of His kindness to them; if, side by side with every warning of death, we could exhibit proofs and promises of immortality; if, in fine, instead of assuming the being of an awful Deity, we were to show them a near, visible, inevitable, but all-beneficent Deity, whose presence makes the earth a heaven,—I think there would be fewer deaf children sitting in the market-place."

In the religious life, we must not lose sight of the broad humanitarianism which underlies the Gospel of the Crucified.

"There can be no danger of any abuse of religious art as long as we remember that God inhabits cottages as well as churches, and ought to be well lodged there also."

V. Finally, "John Ruskin, Preacher," is worthy of a close study by those who are seeking more light to break forth from the Word of God. He does not pose as an *exegete* any more than he professes to be a theologian. And yet, we are often amazed at the flashes of genius which light up familiar passages of Scripture with some beautiful meaning which must ever thereafter be associated with the Word.

Thus he reads for us the parable of the Good Shepherd:

"Christ's sheep may be guessed at by certain signs. Not by their being in any definite fold, for many are lost sheep at times, but by their sheep-like behavior; and a great many are indeed sheep, which, on the far mountain-side, in their peacefulness, we take to be stones. To them-

selves the best proof of their being Christ's sheep is to find themselves on Christ's shoulders."

These three speak for themselves:

"And still, to the end of time, the clear waters of the unfailing springs, and the pasture lilies in their clothed multitude, and the abiding of the burning peaks in their nearness to the opened heaven, shall be the types and the blessings of those who have chosen the light, and of whom it is written, 'The mountains shall bring peace to the people, and the little hills righteousness.'"

"Between earth and man, in the beginning, arose the leaf. Between the heaven and man came the cloud. His life being partly as the falling leaf, and partly as the flying vapor."

"With the multitude that keep holiday, we may, perhaps, sometimes vainly have gone up to the house of the Lord, and vainly there have asked for what we fancied would be mercy; but for the few who labor as their Lord would have them, the mercy needs no asking, and their wide home no hallowing. 'Surely goodness and mercy shall follow them all the days of their life, and they shall dwell in the house of the Lord forever.'"

An indexed set of Ruskin's books with full array of texts quoted and illustrated would be of incalculable worth to those of us who are apt to close our Sabbath work without a definite idea of the next theme to be presented.

I ask your indulgence, in closing, for an eloquent tribute from the daughter of England's great novelist, Thackeray:

"We are all apt to feel at times that meat is more than life, and the raiment more than the soul. At such time let us turn to Ruskin. He sees the glorious world as we have never known it or have perhaps forgotten to look upon it. He takes the first example to hand—the stones which he makes into bread; the dust and scraps and dry sticks which are lying to his hand; he is so penetrated with the glory and beauty of it all—of the harmony into which we are set—that it signifies little to him upon what subject he preaches, and by what example he illustrates his meaning; there is a blessing upon his words, and surely the fragments which remain are worthy of the twelve baskets of the Apostles."

THE TREASURY IN THE FAMILY.

The Power of Love.

By the Rev. A. Maclaren, D.D.

Love naturally beseeches, and does not command. The harsh voice of command is simply the imposition of another's will, and it belongs to relationships in which the heart has no share; but wherever love is the bond, grace is poured into the lips, and "I order" becomes "I pray"; so that even where the outward form of authority is still kept, as in a parent to young children, there will ever be some endearing word to swathe the harsh imperative in tenderness, like a sword-blade wrapped in wool, lest it should wound. Love tends to obliterate the hard distinction of superior and inferior, which finds its expression in laconic orders and silent obedience. It seeks not for mere compliance with commands, but for oneness of will. Its entreaties are more powerful than imperatives. The lightest wish breathed by loved lips is stronger than all stern injunctions, often, alas! than all laws of duty. The heart is so tuned as only to vibrate to that one tone. The rocking stones which all the storms of winter may howl around and not move can be set swinging by a slight touch. Una leads the lion in a silken leash. Love controls the wildest nature. The demoniac, whom no chains can bind, is found sitting at the feet of incarnate gentleness; so the wish of love is all-powerful with loving hearts, and its faintest whisper louder and more imperative than all the trumpets of Sinai. There is a large lesson here for all human relationships. Fathers and mothers, husbands and wives, friends and companions, teachers and guides of all sorts should set their conduct

by this pattern, and let the law of love sit ever upon their lips. Authority is the weapon of a weak man, who is afraid of his own power, to get himself obeyed, or of a selfish one, who seeks for mechanical submission rather than for the fealty of willing hearts. Love is the weapon of a strong man who can cast aside the trappings of superiority, and is never loftier than when he descends, nor more absolute than when he abjures authority, and appeals with love to love. Men are not apt to be dragooned into goodness. If mere outward acts are sought, it may be enough to impose another's will in orders as laconic as a drill sergeant's word of command; but if the joyful inclination of the heart to the good deed is to be secured, it can only be when law melts into love, and is thereby transformed to a more imperative obligation, written not on tables of stone, but on fleshy tables of the heart. There is a glimpse here into the very heart of Christ's rule over men. He, too, does not merely impose commands, but stoops to entreat where He indeed might command. "Henceforth I call you not servants, but friends," and though He does go on to say, "Ye are My friends, if ye do whatsoever I command you," yet this commandment has so much tenderness, condescension and pleading love that it sounds far liker beseeching than enjoining. His voice is easy, for this, among other reasons, that it is, if one may say so, padded with love. His burden is light, because it is laid on His servant's shoulders by a loving hand, and so, as St. Bernard says, it is *onus quod portantem portat*, a burden which carries him who carries it.

HELPFUL HINTS FOR WORKERS

How to Mark Your Bible.

By C. H. Yatman, D.D.

Have one to mark, one of your own, one with good print, marginal references, well bound in silk, printed on rice paper that will stand ink. One with a textbook bound in the back is the best.

Might as well use other people's hats or shoes as to use other people's Bibles. I'd sell my clothes any day to buy a good one if I had none.

Mark the first page with your name and your life text, and then add your year text as the years come and go.

Make memoranda of your conversion and the dates of great spiritual blessings. If some earnest prayer gets a mighty answer, make a note of it, with a reference to the promise which brought the blessing.

Make the promises stand out by underlining them with ink. When you find a promise for gold, mark that. There are hundreds of Bible verses that centre around Haggai ii., 8. I always go to them when in need of money, then work, and it always comes. Take a promise like Matt. vii., 7, and you should mark it so you could find it almost in the dark. Take the prayer verses and mark them in red. Know just where they are to be found.

Every great event of your life ought to be marked in your Bible. That's the place to put it; for God by His promises and providences is working out your eternal welfare, all for good, if you will let Him.

Mark the books and chapters; for instance, at the beginning of Exodus write "Book of Redemption"; over Jeremiah write the "Backslider's Book"; over James write "Work"; over the eleventh chapter of Hebrews write "Faith Chapter"; and Proverbs xxxi., "Wife's Chapter"; and so on till each chapter and book is well marked. When a preacher takes a text and gives you some good thoughts, mark by its side date of sermon, and preacher, with the seed thoughts; when you return to that it will all come back as fresh as when delivered. Don't mark your Bible up with poor sermons.

Take the promises for grace and mark them. Why, Cor. ix., 8, is as powerful as an army! One promise like that is better to trust in than forty centurion bands.

You want the passages marked that will help you in dealing with inquiries of

every kind. Then, too, you want the texts that will help you to help weak and discouraged Christians.

When souls come into the light, put their names in your book; then when you see them, pray for them.

Now and then a stanza of some hymn will be so blessed to you that you will want to copy it on the blank pages.

Have some blank pages put in rubber; when full, you can take it out. Also have a place where you can make a note of good illustrations. Lastly, have your own plan, but have one. If you don't make a note of the good things they will go from you. Put your own name alongside of the best promises; mine is written many times all through my Bible; this makes them more personal to me, and thus the Bible becomes a very precious book. I'd not take a thousand dollars cash for my own Bible. It's priceless.

Don't overdo it. Some Bibles are so marked up that God's Word is second, and human thought, notes and words first. This is not right.

Mission Fields

Chili: its Ignorance and Hopefulness as a Mission Field.

By Rev. C. M. Alford, Third Presbyterian Church, Wheeling, Va.

England and Spain have colonized more territory than all other European powers combined. If the Spanish Armada, supported by a population five times that of England, had been able to accomplish its design in crushing Great Britain, not only Mexico but all of North America would have been Spanish. If a wind bearing south-westward and that flight of birds had not warded Christopher Columbus from the mainland of North America to the Bahamas in the first voyage, to the mouth of the Orinoco in the third; and if Divine Providence had not swept the fleet of America Vespucci to Brazil, our continent would have been like South America, divided into numerous petty governments, always in a state of fermentation and revolution. But the same God who permitted South America to come under Papal crowns, gave this land of ours to Protestant England for settlement. Through the lapse of time this great southern peninsular, with its fourteen countries, is open for re-discovery and evangelization.

Only a few years ago the Papal power held full sway in South America, but by revolutions and civil wars, religious intolerance is rapidly passing away and civil and religious liberty are becoming general.

As late as the 15th of November, 1890, Brazil, the greatest of all South American republics, overthrew the clerical party, gave to the land freedom of religious worship, which was the greatest impetus to evangelical religion, the fore-runner of a higher civilization.

Our missionaries going to South America find the doors opening on every hand. For lack of money and men they cannot fill the field as fast as it opens before them.

Chili is a long narrow strip of land on the extreme south west of South America and has an area of 340,000 square miles; one thousand square miles greater than Texas and Missouri combined. By conquest it was brought under Spanish dominion in 1535. The rulers were tyrannical and had no common interest with the people. They watched their opportunity to become free, and when the French troops over-ran Spain in 1810, Chili became independent. In 1833 the present constitution was ratified, and the Republic began its career. As in our country sovereignty lies with the people. There are three branches of the government: The Legislative, composed of the Chamber of Deputies and the Senate; the Executive, made up with the President

and five Cabinet officers, and the Judicial Department; but the trial by jury is not the custom in Chili. Among all the South American states, Chili takes the front rank in intelligence and enterprise, as Brazil does in area. This perhaps is due to two reasons: first, because she has been so long free from the debasing and corrupting influence of Spain; second, because of her extensive coast line, most of her inhabitants come in contact with the outward world, thus increasing their intelligence and thrift.

Chili has now a population of about 3,200,000 inhabitants. Two political parties dominate—the Liberals and Conservatives.

The Conservative party demands the enforcement of the edicts of the Catholic Church; the abolition of public schools, and opposes all methods of reform. The Liberals advocate a free inquiry and investigation of all matters, non-interference of the Church in political affairs, public education and the maintenance of reform. The Liberals have been in power for forty years.

In September of '86 the Liberals elected Manuel Balmaceda president. He had been a member of the Chamber of Deputies, a Senator and a leader of the Ministry. He was a man of liberal mind, brilliant speech and renowned for his reform movements.

His presidency began like the reign of Saul, the first king of Israel, with bright prospects. Everybody predicted a brilliant career, and no one foresaw the coming storm. At first the real object of Balmaceda's breaking with the government was a mystery. He appeared to be playing the role of Charles I., in dissolving his parliament. Then he appeared to be imitating Cromwell in claiming to be dictator.

The real cause is now discovered. He was determined to enrich himself at the expense of the government. The people of Chili could say of him, as Brutus did of Cæsar: "As Cæsar loved me, I weep for him; as he was fortunate, I rejoice at it; as he was valiant, I honor him; but as he was ambitious, I slew him." The civil war was brought upon the nation simply by the caprices of a man who, forgetting that he ought to be the greatest servant of his country, imagined that he was its master. The established religion of Chili is Roman Catholic, but a law was passed in 1875 protecting other beliefs. Roman Catholicism exists in a mild form among the educated, but with great superstition among the miners and peasants. There is but one great place of pilgrimage and that is to an image of the Virgin in the church of Andacollo. Upwards of 20,000 persons visit it annually. The yearly festival is presided over by the Bishop of the Province, when the image is carried in procession around the square.

The missions of the Presbyterian Church are very hopeful. Their progress has been somewhat retarded during the late civil war, yet we have reasons to believe that upheaval will more effectually break the fetters of superstition and open up new avenues for the disseminating of the truth. The people do not love Protestantism for its spiritual religion, but they see that it is everywhere linked with civil and religious liberty, with education, aggressive enterprise, good government and national prosperity; and as they look at their own degraded condition they naturally turn to Protestantism as a help to political and national progress.

The one thing most needed in Chili is a Christian education. Ignorance abounds on every side. Only one in every seven of the entire population can read, and only one in every eight can read and write. What they need is training in those principles which give stability of character and a true conscience. Balmaceda himself was educated in a Jesuit school, with the intention of becoming a priest. Had he been trained under Biblical influence, with the humble Nazarene as his example, his proud nature might have been curbed, and his history, and the history of Chili, decidedly different. Only one out of every twenty-five of the children of Chili attend school—thus the necessity of the Presbyterian Church pushing the school question in that land. Our Church has four schools for boys and girls in the largest cities. The grade

reaches above the "grammar" grade, and is modelled after our public school system.

A college of high rank has been established at Santiago, called the "International Institute," comprising preparatory department, college proper, normal school and theological seminary. The sons and daughters of the best people of the nation are being educated here, and the degree of B.A. is conferred upon its graduates by the University of Chili. Doctors, lawyers, teachers, public men, business men and ministers are going forth from its walls every year. I do not hesitate to say that one dollar invested in these schools, colleges and mission stations of Chili will do more for the advancement of the kingdom of Christ and the onward march of civilization than any hundred dollars spent in the three Presbyterian Churches of Wheeling. The public press is improving and increasing in power and influence all over Chili. The *Heraldo*, published by our Church in Santiago every two weeks, has a circulation of 3,500. The post-office department shows that its mails are rapidly on the increase, a good sign of growing intelligence. We are living in wonderful times, wherever the eye is turned we see the cause of Christ and civilization on the march, and that march is a quick-step. India is now a starry firmament, sparkling with missionary stations; China's walls have fallen to the earth and the missionary goes straight forward to victory; Japan is the cynosure of all eyes in her strides toward Christian civilization; Turkey is dotted with churches from Constantinople to the Euphrates, and the cross is outshining the crescent; Africa is stretching out her hands for the truth; the islands of the sea are rejoicing on every side; Papal lands of Central and South America in their upheavals are turning toward civil and religious freedom; the McAll missionaries are crowding Paris and surrounding cities with their Gospel stations; and Signor Arsighi prophesies that "the World's Evangelical Alliance will yet meet in St. Peter's Church, and lodge its delegates in the chambers of the Vatican." He might also have added—and the Pope himself will preside over its deliberations. God's promise is being verified—"All the ends of the earth" are seeing "the salvation of our God."

What are we doing to extend the Gospel—to help the world onward in its progress? As we pray "Thy kingdom come"—let us also work for its advancement.

SUNDAY SCHOOL CAUSE

LIGHT ON THE INTERNATIONAL LESSONS.

By Alfred H. Moment, D.D. (Presbyterian), Brooklyn, N. Y.

February 7, **The Gracious Call.**—Isa. lv., 1–13. **1892.**

The last lesson (Isa. liii.) presented Christ as the Atoning Saviour, working out redemption for the sinful race. In chap. liv. we have the glorious blessedness of the saved, *i.e.*, of all who are partakers of the salvation of Christ through repentance and faith. Our lesson (Isa. lv.) is a call to all mankind to accept this gracious offer of redemption. All things being ready, we are all invited and nothing remains to be done on our part but come to Christ, believe on Him, trust His infinite grace.

I. The great invitation. Vs. 1–5. (1) "Ho, every one that thirsteth." The first word, "Ho," is one of the strongest exhortatory words in the Bible. It is intended to arrest and compel attention. It is full of authority and power and love, calling people of every class to faith and repentance, to peace and joy. "Every one that thirsteth" shows the catholicity of the Gospel. (2) "Water, wine, and milk." These are the terms that set forth the things of salvation which are provided by the life and death of Jesus Christ. "If any

man thirst, let him come unto Me, and drink" (John vii., 37). As new-born babes, desire the sincere milk of the Word (I. Pet. ii., 2). By water may mean the revival and life-giving power of the Gospel. By wine the joy-imparting power of the Gospel. By milk its nourishment, its strength giving, its power to build up character, produce good conduct, impart moral life, fill the whole being with righteousness and perfect sanctification (3). "Without money and without price," shows salvation to be free, gracious, not by works. The second verse is for the purpose of setting forth this one great truth, that salvation is not a matter of toil, work, merit, or purchase on man's part: it is all of free grace. All expending of money only buys bread that cannot take away our spiritual hunger. "If of grace, then it is no more of works" (Rom. xi., 6). To be saved, the worst of sinners has only to come to Jesus—come without money, without toil, without moral worth, without any price put upon redemption. Jesus Christ has paid the price with His precious blood; and all we have to do is to "hearken diligently" unto Him, to the end that we may have the good things of His grace, may delight ourselves in the fatness or richness of all the promises of God being fulfilled in us and every desire of the heart gratified. It is impossible for any one to take in the marvellous scope of the closing part of v. 2, who is not living near to Christ. There are tens of thousands, however, who have entered into its meaning by a blessed experience, and what they are enjoying would not be exchanged for the wealth of the most famous millionaire, or the glory of earth's greatest potentate. In all this there is no mystery, except the mystery of simple child-like faith which takes fast hold of Christ and consecrates all to Him (4). "Incline your ear, and come unto Me; hear, and your soul shall live." To be saved, we must hear the Gospel and obey it. This is what is meant by the exhortation, "Incline your ear and come." How is that non-churchgoing and non-Bible-reading multitude ever to be saved?

And how is that other multitude that reads the Scriptures and hears sermons and yet never acts, never obeys, to be saved? The part man has to do in his own redemption is small, but it is of absolute importance; he *must* hear, come and accept (5). "And I will make an everlasting covenant with you, even the sure mercies of David" (v. 3). This means that all who will hear and obey the Gospel shall be saved through the infinite mercy of God, given to the world through the Lord Jesus Christ who on the human side was the Son of David (6). "Behold, I have given him for a witness to the people, a leader and commander to the people" (v. 4). King David was through the true godly life which he lived and the psalms which he wrote, a witness for God; he was also a great leader and commander. In a higher sense, Jesus Christ came into the world to be all this—to reveal God the Father to mankind and be the true King of all men and nations. The Kingship of Christ is one of the most profitable subjects of the Scriptures to clearly understand. Jesus came not only to be the world's light but also its leader (7). The fifth verse is a declaration of the success of Christ as Witness and Leader: the nations shall run after Him. His Gospel of grace and His rule of righteousness shall extend to and be received by the Gentile portions of the earth; the Christian Church shall become universal.

II. How the gracious call of the Gospel is to be accepted. Vs. 6, 7. (1) "Seek the Lord while He may be found, call ye upon Him while He is near" (v. 6). (*a*) "Seek"; (*b*) the Lord—not a creed; not a form of religion; not some moral reformation—but Christ Himself. (*c*) While He may be found—while He is on the mercy-seat; while the day of grace lasts; *to-day!* (2) To accept the call of the Gospel, we must (*a*) forsake our sins; evil ways; bad habits; (*b*) our thoughts; speculations; carnal opinions; our notions of religion and fall in with God's revealed Word; (*c*) we must return unto the Lord—go back to Him in our affections, loyalty, service. (3) The result of all this will be a fulfilment of the glorious things of vs. 1–3. God will have mercy upon us and abundantly pardon all our sins. What matchless words this seventh verse closes with: "*will abundantly pardon*"!

III. The reasons for accepting the gracious call. Vs. 8–13. The reasons are expressed in the last verses of our lesson by the frequent use of the word "*for*." (1) God's thoughts differ from ours, being thoughts of mercy, peace, long-suffering, goodness, etc. (vs. 8, 9). (2) The revealed Word of God is so powerful, so sure to produce good results (vs. 10, 11). (3) Everything of Christ's redemption is yet to have a glorious triumph. There is yet to be great joy; peace shall reign; and the world join in the victory of the Gospel—the whole creation share the liberty and glory of the children of God (vs. 12, 13; Rom. viii., 21).

February 14, The New Covenant.—JER. xxxi., 27-37. **1892.**

I. A time of God's merciful visitation. Vs. 27-30. (1) "Behold the days come" (v. 27). Great judgments had been declared by the prophet, but now comes a change in the current of his thought and the goodness of the Lord is brought into the foreground. The days here mentioned are Gospel days—the days of Jesus Christ—days when we shall believe to the saving of our souls. If we want to have any light from this lesson we must open our hearts now to the Saviour. The lesson has great meaning and a present blessing for every one that believes on the Lord. The new covenant here means the new life of Christ coming into the soul; the new mercies of God granted without measure to the faithful Christian. This is our use of this portion of the Scriptures, while Jeremiah had his immediate application of the passage to the Jews of old whose teacher he was. Our space for writing is too short and every Sabbath-school teacher's time is too brief to go over the whole scope of meaning involved in this lesson. For this reason it is only profitable to bring its great truths into a living contact with our own lives. Doing this, we find in these verses the blessings of grace granted to all that truly believe; and a picture of the whole Church of Christ in the day of her full consecration to Him. (2) In the first four verses (27–30), we have three great benefits enjoyed by God's faithful people: (*a*) a temporal prosperity; "*I will* sow the house of Israel and the house of Judah with the seed of man and with the seed of beast" (v. 27). Instead of life being barren, it will become fruitful. (*b*) God's special care of His people to do them good, to build and to plant. (*c*) He will remove from all true believers the evil consequences of their fathers' sins—the iniquity of the past will not be visited upon them. Only for our own sour grapes will our teeth be set on edge (vs. 29, 30). The scope of this blessing is not soon appreciated by people. Nevertheless it is so that grace in the heart wipes out the past.

II. The new covenant. Vs. 31-34. (1) The word covenant here means promise; and signifies what the infinitely merciful God will do for us on condition of faith, and obedience. Through Jesus Christ this new covenant, or new promise of God, is sure to all that believe. As every covenant is a bargain involving faithfulness on the part of the contracting parties, so it is in the case before us. To all that accept the gracious call of the Gospel of which we heard in our last lesson, the glorious things of this lesson are freely given. (2) We are reminded, in v. 32, of what God did for Israel at Sinai, and are told that the present promise of God in Christ is not one involving observance, bloody sacrifices, and a material inheritance, but things altogether more spiritual, pertaining more to the inner life and the building up of character. (3) What God actually promises to do for the Christian is stated in vs. 33, 34. (*a*) "I will put My law into the inward parts and will write it in their hearts." Here is the doctrine of regeneration; the new birth; the heart completely changed; the great law of holiness brought into the inner life of the true believer; the Spirit at work in the soul building up character out of the materials of righteousness. This is the beginning of the true Christian life. Nothing is done till God's law comes into the inward parts. Man's religion always deals with externals, with the environments or circumstances of life; God's with the life itself—He writes His law not upon the surroundings of a man, but upon his heart. Ye must be born again, is the largest human responsibility found in the Bible. (*b*) "And I will be their God and they shall be My people." When? At the time of this law being written in the heart, not before. It is the new birth that brings God and man together in the relation of father and child. It is absurd to talk about God being the Father of all men, when the Scriptures declare that He is the Father of all that believe. Here is one of the fundamental errors of our popular theology, the confounding of God as a Creator and God as a Father. He is the Creator of all men, but only the Father of those who have experienced the new birth. The evil that is being done now-a-days by our so-called new theology is the getting rid of regeneration. Why preach such a doctrine if God is in every man and if every man, no matter what his pride and iniquity may be, can say: "God is my heavenly Father"? The Fatherhood of God is the grandest doctrine of the Bible, being the central fact of Christianity. It is this that makes the abuse of this truth so ruinous. To the Jews of old, Jesus said: "Ye are of your father the devil" (John viii., 44). And why were they? This is the answer: they were full of pride and felt no need for a change of heart, for having

the holy law of God put into their inward parts by the regenerating power of the Holy Spirit. So are all unconverted people in the same condition. Satan is their father, not God. (*c*) This v. 33 is the most important in our lesson, setting forth (1) the necessity; (2) the nature; and (3) the consequence of regeneration. The necessity lies in the fact of this covenant being made; the nature in the clause: "I will put My law into their inward parts; and write it in their hearts," and the consequence is stated in the closing part: "And I will be their God, and they shall be My people." (*d*) There is nothing especially new in v. 34, except a fuller statement of the glorious consequences of conversion, with a declaration that God will fully forgive the sins of all in whose hearts His law of holiness is written.

III. The assurance of this new promise being fulfilled. Vs. 35–37. The material creation, and all the mighty acts of God, stand as a testimony to the fidelity of God the Father to His believing people.

February 21, Jehoiakim's Wickedness.—JER. xxxvi., 19–31. **1892.**

I. Golden text: "To-day if ye will hear His voice, harden not your hearts" (Heb. iii., 15). (1) The preaching of the Holy Scriptures is here spoken of as God's voice. (2) Religion has to do with the heart. The purpose of all preaching and all hearing is to overcome the hard heart. It makes no difference how intelligent the mind is, if the heart is closed. (3) The opening of the heart must come through the hearing of the ear. (4) Now is the time to hear and to believe: *To-day!*

In view of all the facts in our lesson, this golden text is excellent. The King of Judah, hearing the Word of God, hardened his heart. The consequence was that he sinned away his day of grace. His sun went down while yet it was day. He had not another opportunity.

II. Jehoiakim's Wickedness. Vs. 19–26. The story before us is that the Word of the Lord had come to Jeremiah the prophet concerning the divine judgment upon Jehoiakim the king except he would repent of his sins. This revealed purpose of the Most High was written down and the roll containing the statement was read to the king. When he heard it, Jehoiakim took his penknife and cut out all the parts that displeased him, throwing them into the fire.

From this we learn: (1) The judgments of God are unpleasant things for the wicked to hear. (2) They will devise some means of getting rid of them. The king used his penknife and the fire on the hearth. In these days of ours these hard doctrines of the Bible are taken away by the theory that the Book contains errors; that God is the Father of all men and hence will condemn none; orby some other device of human ingenuity. (3) The hidden secret of all this is the hard heart, *i.e.*, the pride of man which will not allow the truth that God must be true though every man be a liar. (4) There is as clear evidence that the Bible is the Word of God, and the whole Word of God, as that Jeremiah was the true prophet of Jehovah. Yet men will cut it to pieces, as the king did the roll!

III. The consequences of Jehoiakim's wicked act. Vs. 27–31. These verses show that though he had burned the Word of God, yet (1) he had not destroyed it (vs. 27–28). (2) That, in consequence of his hardness of heart, the severe judgments of God came upon him. Taking the matter into his own hands only made matters worse. (3) Others suffered through his wickedness (v. 31).

At the present time the inspired Word of God is under fire, passing through a severe ordeal; some rejecting this portion and some that. But how foolish! For all these centuries the Bible has proved itself to be the voice of God on earth; if men will not hear it so much the worse for them!

February 28, Jeremiah Persecuted.—JER. xxxvii. 11–21. **1892.**

I. Golden text: "I am with thee, saith the Lord, to deliver thee" (Jer. i., 19). (1) "Saith the Lord." It makes all the difference in the world who it is that promises us protection—God or man. If the former He cannot fail. (2) This is a specimen of all the promises of the Bible; the Lord is the speaker, and hence they must come to pass. (3) It is a promise of the divine presence for the purpose of safety. Do we realize this? (4) It was given to Jeremiah in his youth to be fulfilled in after days. We may forget our engagements, but God never. (5) The promise was not to protect Jeremiah from persecution, but to deliver him out of it. We are

sure to have tribulation, but our God will sustain us in the time of trouble, and bring us out more than conquerors.

II. Jeremiah cast into prison. Vs. 11–21. (1) Here is one of the best and purest of men falsified in motives and cast into prison as a rebel. It was the very goodness of the man that got him into trouble; being hated by the wicked they persecuted him. Let no one think that because he is a Christian therefore he should escape the trials of this life. The best of men have suffered the most at the hands of the wicked. Remember Jesus Himself. (2) Borne in patience and with dependence upon God, who has promised His help, the trials of life become means of grace to ourselves and of usefulness to others. (3) What a grand example Jeremiah sets us of his faithfulness in the hour of persecution. This we see in verse 17, where Jeremiah tells the king boldly of the doom that is awaiting him. Had the prophet been weak in heart, he would have refrained from such bold words at such a time. But no, what he had declared, he will declare still, though death should be the consequence. When a man has God in his heart and God before his eyes as his supreme glory, then the wrath of man will not deter him from speaking the truth. True courage is a fruit of the Spirit and is inseparable from the true Christian life. (4) In vs. 18, 19 we see more of Jeremiah's fortitude; and in v. 20 an earnest request to the king for kinder treatment, which was granted. Perhaps it was the boldness and sincerity of the prophet that influenced the king. "He that rebuketh a man afterwards shall find more favor than he that flattereth with the tongue" (Prov. xxviii., 23). We must, however, bear in mind that the Lord had Jeremiah in charge and that in His own way He secured his safety.

Helps in Pastoral Work

How to Succeed as a Minister.

By Emory J. Haynes, D.D. (Baptist).

Granted in one's soul the deep and abiding conviction that one is called of God, the New Testament has the sure example and rule of success. One must preach in the way in which Jesus preached. No one of the Apostles is the example. A preacher may pass by all other models and fashion his work on the pattern of the greatest of preachers.

Jesus mingled much with the people. He spoke to the people, and through illustrations of what the people were and did in their daily life. His sermons were not "masterpieces of argument," not "wonders of eloquence," in a sense in which we often hear these phrases used. He preached with a hen and chickens, a woman's broom and loaf, a banker's deposits. He spoke of debt, work and wages, how to be brave and merciful. He used a flower, yet the flower did not use Him; the flower was for its lesson, not the lesson for the flower. The love of children and home had great place in His message. Pathos and irony mingled in the same discourse. Men both wept and smiled, no doubt, as He spoke.

To succeed in the ministry, a preacher must help men. It is easy to preach and hinder; but it is not so simple to know how to send every auditor from a service with the reflection, "That sermon lifted me up." Most of us are more or less cast down. People will go to hear a man who helps.

Some months ago I had occasion to attempt a partial list of questions that needed to be answered for the popular mind. I venture to repeat some of them. Men in multitudes are asking, Is God a kind heavenly Father? Does God really interfere in human affairs? Does God bless a basket? Does He ever empty one? Does He note when we suffer, and when we are industrious, careful, and frugal? Is prayer answered? Is hardship mere bad luck or schooling? Will the luxurious rich have to account for their idle selfishness? Is grief the cause of suffering, and how far? Will virtue atone for grief, or not? The cross, yes; but must

we not pay our own debts? How does the cross save from debt? Tell me how I may be sure I have a soul. Death—one may forget it or prepare for it; which is the best way?

Vital "news" is what is wanted. The journals that give us the news succeed. The Gospel was called the good news. News is largely of to-day. Tell men what Jesus has to say of each man's to-day. If we learn to-day and hallow it, to-morrow will take care of itself. We may not say too much about heaven, but we may say too little about earth. What the people want is a rule of life. Getting ready to live is being ready to die. Jesus was a physician. Physicians operate as such only in this world. You may cut, but you must also cure. Mere cutting is the hacking of the butcher's shop; surgery is intended kindness and cure.

The preacher who succeeds must be liked by the outside world. While he is of uncompromising integrity and sound in the faith, he must yet have a welcome with publicans and sinners. A minister makes a mistake who has his eye only on the Church or denomination, to please or stand well with them. This ought to be a matter of course. He must have access to the publicans. Jesus went to be guest with such. This offended the Church of His time, I am sorry to say. One must "left dress," as they say in military drill, not to organization or ecclesiasticism, but to Jesus. Do as He did. He won the world's heart, and is holding it. A minister must be approachable. Sanctity does not repel. It is the odor of sanctity that keeps men off. Everyone likes a good man; no one likes a man who talks cant. Be a man among men. The servant is not above his Lord. Put your own family first in your love, young brother. That makes you a true man. Rear your children with care. Let it be known to everyone that you are a brave, patient, tender, and efficient guardian of that greatest thing on earth—a home. Almost the last thought of Jesus before His death on the cross was of His mother, a throb of that great heart as it broke for us all. Preach with all your might. Study, till you die, the art of persuading some. Say, "I will never preach what I do not believe. I will preach what I do believe."—*Golden Rule.*

The Love of Man.

By J. H. Barrows, D.D.

I believe the Church to-day is on the verge of better things. It is like the disciples on the evening before the resurrection, not without love and loyalty but lacking in enthusiasm and faith. For many, Christ is still dead and entombed; but the resurrection morn is breaking. We have no business to live in a world where Christ lived with any different spirit and object than His. Men once believed the theory of Ptolemy, that the sun and all the stars revolved around the earth. We now believe the theory of Copernicus, that the earth and all visible systems revolve about some unknown, some divinier centre. The law of the flesh is Ptolemaic, the law of the Spirit of Christ is Copernican. The natural man regards himself as the centre around which all things revolve and to which all contribute. The Christ Man has been seized by the heavenly ideal. He belongs to every man. Conversion is not a tiny spasm of emotion. It is the greatest thing in God's universe. It is a soul swinging into harmony with God. That, and that only, is salvation. We are discovering that to be a Christian means more than we have imagined.

We sometimes ask how we may grow more in grace. Only by growing more self-forgetful, more brotherly, more resplendent with that light which is the sweetest which human hearts were ever gladdened by—the light of the cross. Let us taste and see that the Lord is good, that Christliness is good, that benevolence, generosity, humility, meekness, self-sacrifice, are good. There are two passions which should fire us: first, the passion for Christianizing Christendom, and, secondly, the passion for saving souls, and both of these are kindled in human hearts by Him who loved us and gave Himself for us, sinners.—*Congregationalist.*

Beautiful Thoughts

Character is the diamond that scratches every other stone.—*Bristol.*

One hour with a soul alone is worth fifty hours in a public assembly.—*Rev. T. L. Cuyler.*

If thou art wise, thou knowest thine own ignorance; and thou art ignorant if thou knowest not thyself.—*Luther.*

The greatest difficulty before conversion is to yield the heart *to* God, and after conversion to keep the heart *with* God.—*Flavel.*

Blessed is he who has found his work; let him ask no other blessedness. He has a work, a life purpose. Labor is life.—*Carlyle.*

There is no sorrow I have thought more about than this: to love what is great, and try to reach it, and yet to fail.—*George Eliot.*

The true aim of the highest education is to give character rather than knowledge, to train men *to be* rather than *to know.*—*Mark Hopkins.*

Scholars now teach thoughts, but Christ taught souls; theologians develop theologies, but Jesus developed personalities.—*Rev. J. H. W. Stuckenberg, D.D.*

When outward life moves wholly against one's wishes, he is truly great whose soul becomes a sanctuary in which patience dwells with hope.—*H. W. Beecher.*

There never did, and there never will, exist anything permanently noble and excellent in a character which is a stranger to the exercise of resolute self-denial.—*Scott.*

A good name is a great treasure. It will be yours if you keep straight forward in the path of duty and usefulness. But remember that a good name is easily forfeited, and hard to win back when once lost.

To be always intending to live a new life, but never to find time to set about it—this is as if a man should put off eating and drinking and sleeping from one night to another, till he is starved and destroyed.—*Tillotson.*

An enlightened conscience is the true vicar of Christ in the soul; a prophet in its information, a monarch in its peremptoriness, and a priest in its blessings or anathemas according as we obey or disobey it.—*J. Newman.*

Let us do what we ought and what we can for our own souls at once. For the judgment is coming not only at the last day, but all the time. Every day the power that we will not use is falling from us.—*Phillips Brooks.*

The Gospel is the fulfilment of all hopes, the perfection of all philosophy, the interpretation of all revelations, the key to all the seeming contradictions and mysteries of the physical and moral world.—*Max Muller.*

Let us remember that each day is ordered by Almighty Love, and brings with it that measure of the bitter and the sweet which, according to the judgment of infinite wisdom, is most conducive to our true peace and welfare.—*Krummacher.*

It needs no sharp ordeal, no costly passport, no painful expiation, to bring you to the mercy-seat; or rather, it needs the costliest of all; but the blood of atonement, the Saviour's merit, the name of Jesus, priceless as they are, cost the sinner nothing.—*Hamilton.*

The tree will not only lie as it falls, but it will fall as it leans. And the great question every one should bring home to himself is, "What is the inclination of my soul? Does it with all its affections and powers lean toward God, or away from Him?"—*Gurney.*

It took me forty years, said an old man, to learn three simple things: *first*, that I could not do anything to save myself; *second*, that God did not expect me to; and *third*, that Christ had done it all, and all I had to do was to accept the salvation He offers and to live for Him.

The majority of men who have succeeded in life have been unable to point to unusual opportunities. They have made the best of the passing time and prevalent surroundings. To the one man who finds the large weighty nugget of gold, at which the world wonders, there are hundreds who sift the precious metal out of the sand in tiny particles. But they who thus obtain it by care and perseverance may accumulate as much of wealth as the more fortunate seekers.—*Dr. Hitchins.*

There is much preaching by modern "evangelists" which is remarkable for its slight reference to the doctrine of repentance. Not so preached John. Not so Christ preached. Nay, "the Great Commission," as Luke records it, was "that *repentance* and remission of sins should be preached in His name among all nations." To these evangelists and those that hear them we commend the following sentiment, quoted by one of the papers from Philip Henry: "Some people do not like to hear much of repentance; but I think it is so necessary that, if I should die in the pulpit, I wish to die preaching repentance, and, if out of it, practising it." Christ did not spend His life in trying not to do wrong. He was too full of the earnest love and longing to do right; to do His Father's will.—*Phillips Brooks.*

49. The Best Present.—PROV. xxiii., 26.

The three sons of an eastern lady were invited to furnish her with an expression of their love before she went a long journey. One brought a marble tablet, with the inscription of her name; another presented her with a rich garland of fragrant flowers; the third entered her presence, and thus accosted her: "Mother, I have neither marble tablet nor fragrant nosegay, but I have a heart; here your name is engraved, here your memory is precious, and this heart full of affection will follow you wherever you travel, and remain with you wherever you repose."

50. Goodness and Severity.—ROM. xi., 22.

In the sunny south of Europe the eye surveys regions "where brighter skies dispense serener light"; curving bay, smiling town with villa and palace nestling amid luxuriant foliage, the hilly background crested by ancient castle, and in the distance the mountain with its jagged peak—these are the features of a landscape which compel the exclamation, "A lovely world after all!" Yet is it not in these regions that the desolating earthquake and the consuming volcano perform their dreadful task? Equally distinct is the testimony of life. The same twofoldness in the divine manifestation is declared in the facts which belong to the affections of our being. These are the source and occasion of the purest gladness; are they not also the source and occasion of the most crushing sadness? Oh the blights of many kinds! Oh the broken hearts! Oh the mystery of pain! Oh the tragedy of sorrow! Oh the confusions of wasted lives! Behold the goodness, behold also the severity of God!—*J. Marshall Lang, D.D.*

Command — Arbitrary

51. Don't Ask God For Reasons.—JOB xxxiii., 13.

In the absence of the principal of a grammar school, his pupils formed two societies for mutual improvement. Their meetings were held in the only vacant commodious house in the village. A letter informing the teacher what had been done, he immediately wrote, positively forbidding any further meetings. His order was strictly though painfully obeyed. It required all his good standing among his devoted young friends to restrain them from believing this act tyrannical. So painful was the state of their minds, that on his return they all preferred a respectful explanation of this mysterious conduct. Reminding them of his former and known kindness he inquired if that, united with his declaration that he had good reasons was not sufficient. They promptly expressed their confidence both in his kindness and veracity, but said it would relieve their minds to know his reasons. "Then," said he, "I have several. One is, that a few days before I left you, three men, having been secretly lodged in the house where your meetings were held, died with the small-pox. Are you satisfied?" All assented.

52. Missionary Prospects.—REV. xi., 15.

It is related of Hannibal that, when he had led his men to one of the higher ridges of the Alps, they began to murmur, and requested that they should be reconducted to their native country. Standing on an eminence and waving his hand the intrepid Carthaginian general directed their attention to the plains of Piedmont below. "Behold," said he, "these fruitful vineyards and luxuriant fields. A few more struggles and they are all your own." These were inspiring words, and they had the desired effect. May they not be applied to the subject of missions, and say, Behold, from the mount of promise, the nations of the earth at the feet of the Church's exalted Head? A few more struggles on the part of His followers, and voices shall be heard, not in heaven only, but from the innumerable and widely-scattered tongues of earth, giving utterance to the joyous announcement, "The kingdoms of this world are become the kingdoms of our Lord and of His Christ."

Government

53. The Greatness of Human Love.—JOHN xv., 13.

If you read the book of Frederick S. Arnot, the African explorer, and pioneer of the missionary cause, you will be surprised at first at the readiness with which the savages listened to his story of God the Father, and Jesus Christ our Saviour. But I think you will find the secret in one of his lion stories. In passing one day with his black "lads" through a clump of reedy grass, a great lion sprang at the hindermost lad, who was carrying the mat and blanket. With lightning quickness Arnot threw himself so as to cover the boy's body, and the brute, confused by the movement, sprang several feet short of his victim, too close to Arnot for him to use his gun. The natives fled like deer, and the traveller's fate seemed sealed. But "Daniel's God is still the same to us," he writes in his diary. The lion himself became "rattled," and made off. "I'd go anywhere with a white man who throws his own body between a lion and a black lad of no account," said the tribe's chief. There it is! You can wield almost miraculous power over men, when you can prove that you count not your own life dear, if only you render high service to God and your fellows.

Monthly Survey

China reports 32,000 native Christians, who gave, year before last, $38,000 for missionary work.—*Home Missionary.*

There are 92 Christian Churches in the city of Tokio. The first one was erected only twenty-five years ago.

The British and Foreign Bible Society circulated last year 4,000,000 copies of the Scriptures, in whole or part.

The Church of England has a membership of 15,000,000, and its gifts for foreign missions approximate $3,000,000 annually.

There are 500 missionaries in Africa, and the professed converts number more than 25,000 a year. Two hundred, white and colored, martyrs have lost their lives.

In the city of Rome are 30 cardinals, 35 bishops, 1,469 priests, 2,832 monks, and 2,215 nuns; and yet, with all this teaching power, 190,000 of the inhabitants can neither read nor write.

The London "Society for Promoting Christianity among the Jews" has 130 agents, of whom 78 are Christian Israelites. In the United Kingdom there are about 5,000 Christian Israelites.

The Livingstonia Mission of the Scottish Free Church, the first one founded in Central Africa, dates from 1875, and now, at the end of fifteen years, has 44 stations, 121 missionaries, and 1,800 adult converts.

There are about 3,200,000 Presbyterians in Scotland. There are 1,650 places of worship in connection with the Church of Scotland, and 1,575 in connection with the Free and United Presbyterian Churches—in all 3,225, or more than one church for each 1,000 of the population.

General Booth announces that he has already received $50,000 more than the $500,000 asked for, and besides has a pledge for $50,000 additional, and so is at liberty to begin the execution of his colossal social reform scheme in behalf of the poor of the cities of England.

The Protestants of France are reported as follows: Reformed Church, 540,000; Lutheran Church, 75,000; Free Church, 6,000; various small sects, 4,000. This shows that the Reformed Church is as strong as ever in France. Under the free government Protestantism will likely flourish as never before.

In the Fan Country in Africa, at the present time, human flesh is exposed for sale in the markets openly; in Fiji, noted for its cannibalism formerly, though the Christian natives have given it up, yet the "Devils," as the mountain tribes still unsubdued are called, it is practised, and even among the Christian natives.

Human sacrifices are awfully common all over the interior of Africa, and Ashantee and Dahomey. Intercourse with European races is gradually, but slowly, putting an end to cannibalism and human sacrifices, but both are very far from being yet extinct. The New Zealanders of the Hau-Hau religion practise cannibalism occasionally also.

The population of the Fiji Islands is estimated at 123,000. Of these 103,775 attend the services of the Wesleyan churches, and about 10,000 are Catholics. There are 40,000 children in the schools, under the care of 1,095 teachers; and there are ten European missionaries, seventy-two native ministers, forty-nine catechists, 1,838 local preachers.

Canon Scott estimates that there are in the United Kingdom no fewer than seventy thousand girls employed in public houses and drinking-bars. The moral mischief of this is that the girls attract customers to the house, and to drink when there, whilst they themselves only too frequently fall victims to various temptations incidental to such a position.

The different branches of the Presbyterian Church in Japan co-operate under the name of the "United Church of Christian Japan," which has 94 stations, 68 churches, 8,954 communicants, 40 Japanese ministers, 40 Japanese licentiates, 31 schools, 34 theological students, 438 young men and boys in schools, 2,080 young women and girls in schools, total Christians in schools, 704, contributions last year, $13,500.

One of the addresses delivered at the recent Ecumenical Conference of Methodism gave the following statistics of Methodism in Great Britain: Wesleyans, 486,950; The Primitives, 192,652; The Free Church, 77,854; Bible Christians and New Connection, each about 31,000; Reform, 8,000; Independent, 6,000, giving a total of 748,738 members. They have 14,475 chapels, 4,018 ministers; 39,599 local preachers. Another speaker gave the following facts and figures regarding Methodism in the United States. In 1784 there was 1 Conference with 83 preachers and 14,938 members. Now there are 300 Conferences, 31,765 ministers, 30,000 local preachers, 5,000,000 members, 55,000 churches, and church property worth $200,000,000. Canada has 1,784 ministers and 233,865 members.

Book Department, Etc.

THE ADVERSARY; HIS PERSON, POWER AND PURPOSE. A Study in Satanology. By William A. Matson, D.D. New York: Wilbur B. Ketcham, 2 Cooper Union. Price, $1.25.

There is perhaps no work in the English language in which there is a more thorough and comprehensive discussion of all that relates to his "Satanic Majesty" than this book by Dr. Matson. It is timely, strong in argument, full of good common sense, and should not only put to shame, but silence the Sadducean blatant voicings of the present day, and nullify the absurd notions of "Spiritualists."

THE BIBLE VERIFIED. By the Rev. Andrew W. Archibald, with an introductory note by Prof. Ransom B. Welch, D.D., LL.D. Philadelphia: Presbyterian Board of Publication, 1334 Chestnut Street.

The author of this excellent volume of 250 pages has placed the reading public under a debt of gratitude for this clear, comprehensive compend of facts, gathered from every field—critical, historical and archæological, etc., which go to prove the truthfulness of the Biblical record, and to furnish arguments for the defence of the faith once for all delivered to the saints. It is an unpretentious, honest, stimulating, valuable popular production and deserves the widest circulation.

DRUMMOND'S ADDRESSES: Consisting of "The Greatest Thing in the World"; "Pax Vobiscum"; "The Changed Life"; "First, A Talk with Boys"; "How to learn How." Baltimore, Md.: R. H. Woodward & Co. Vellum. Paper cover, 25 cents.

Professor Drummond has caught the popular ear and while there are many excellent things in his writings, they must be read with discrimination and tested by the Gospel of Jesus Christ.

HYMNS NEW AND OLD. Revised, for use in all Religious Services. By D. B. Towner, T. T. Eaton, D.D., LL.D., George H. Simmons. Fleming H. Revell Company, New York, 33 Union Square, East. Price, 35 cents.

As the title of this book states, it is a selection of the best old hymns with new ones of merit, and is a valuable addition to the many hymn books that have been and are still claimants for public favor. The hymns are both Scriptural and experimental.

HELPFUL LITERATURE IN OUR EXCHANGES.

[Space will permit us to only name the articles in the various magazines on our table which will be of special interest to our readers.]

ATLANTIC MONTHLY, JANUARY, 1892. Boston, *Ralph Waldo Emerson.* James Russell Lowell, *Henry James.* The Creed of the Old South, *B. L. Gildersleeve.* The Greatest Need of College Girls, *A. P. Call.*

THE NEW ENGLAND MAGAZINE, JANUARY, 1892. Frontispiece, Phillips Brooks. Phillips Brooks, *Julius H. Ward.* The City of St. Louis, *Prof. C. M. Woodward.* Beaconsfield Terrace, *John Waterman.* Stories of Salem Witchcraft, *W. S. Nevins.* Abraham Lincoln, *Phillips Brooks.*

THE CENTURY MAGAZINE, JANUARY, 1892. Frontispiece, Charles François Gounod. The Jews in New York, *Richard Wheatley.* Custer's Last Battle, *Capt. E. S. Godfrey.* Witchcraft, *J. M. Buckley.* Characteristics, III., *S. Weir Mitchell, M.D.* The Discontent of the Farmer, *J. R. Dodge.*

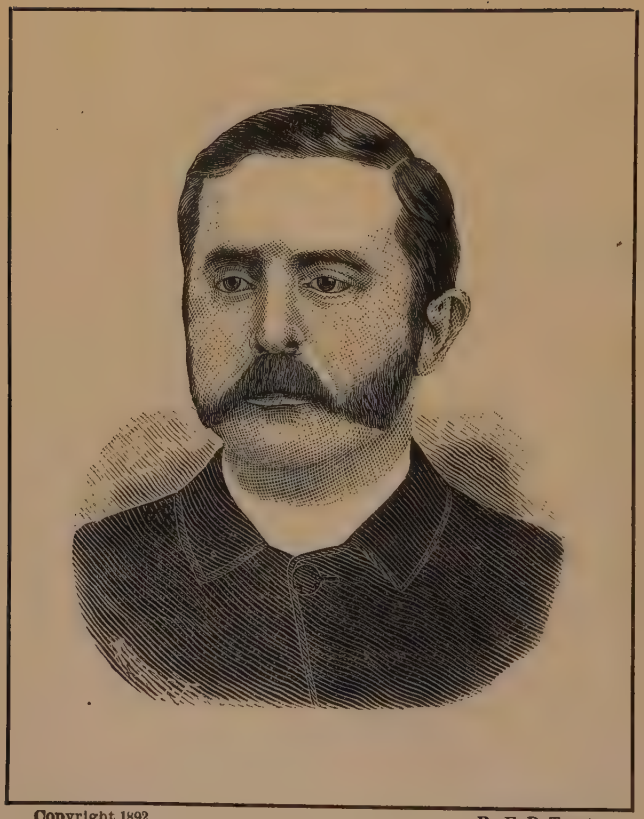
HARPER'S MAGAZINE, JANUARY, 1892. Canada's El Dorado, *Julian Ralph.* Aaron Burr's Conspiracy and Trial, *W. S. Drysdale.* Our Exposition in Chicago, *Julian Ralph.* Popular Life in the Austro-Hungarian Capitals, *Wilhelm Singer.* A Letter of Introduction, *William Dean Howells:* London of Charles II., *W. Besant.*

QUARTERLY REVIEW OF THE UNITED BRETHREN IN CHRIST, JANUARY, 1892. The Christo-Centric Idea in Theology, *Prof. J. W. Etter, D.D.* The Higher Criticism, *Rev. J. E. Kleffma.* A Minister's Library, *Rev. S. B. Elvin.* Essentials to Church Success, *W. P. Shrom.*

METHODIST REVIEW, BI-MONTHLY, JANUARY, FEBRUARY, 1892. The Virgin-Birth: Its Expectation and Publication, *Prof. W. F. Steele, Ph.D.* The Genesis of the New Testament, *Prof. L. T. Townsend, S.T.D.* The Problem of Education in the Southern States, *J. C. Hatzell.* Wesley as a Scientist, *W. C. Cahal, M.D.*

THE BAPTIST QUARTERLY REVIEW, JANUARY, 1892. Aristotle's Conception of God, *James Ten Broeke, Ph.D.* Some Elements of Pulpit Power, *B. D. Thomas, D.D.* Christianity and the Saxons, *John Hart, Sr.* The Apostles' Creed, *Prof. J. C. Long, LL.D.* The Divine Estimate of the Pastoral Office, *Rev. M. MacGregor.*

THE A. M. E. CHURCH REVIEW, QUARTERLY, JANUARY, 1892. Frontispiece, Rev. J. A. Johnson Bermuda. Christmas Joys—Man's Greatest Blessing, *A. W. Upshaw.* The Value of a Classical Education, *Rev. W. L. Brown.* The Model Teacher in our County Schools, *C. L. Moore.* Ideal Culture Essential to Exalted Character, *Mrs. J. P. Sampson.*



Copyright 1892.

By E. B. Treat.

Horace M. Du Bose

Engraved from a photograph for THE TREASURY MAGAZINE.

THE

TREASURY

AN EVANGELICAL MONTHLY

FOR PASTOR AND PEOPLE.

VOL. IX. NEW YORK, MARCH, 1892. NO. 11.

SERMONS

THE VISION OF GRACE.

BY REV. HORACE MILLARD DU BOSE, D.D., EDITOR PACIFIC METHODIST ADVOCATE, SAN FRANCISCO.

And he said, I beseech Thee, shew me Thy glory.—EXODUS xxxiii., 18.

THE high points of earth are the low points of heaven; when man goes up God comes down; the soul above moves responsively to the soul below. The apocalypse of heavenly glory meets the life that walks in the hermitage of prayer. Truth and beauty are forever, and the heart is older than sin. Humanity has not quite forfeited its power to see, and God has not withdrawn Himself from His ancient nearness to His people. Indeed, He builds the towers of His house within the sight of the humblest and invades the secrecy of every soul. The history of faith has been a continual showing of God to the world, each revelation more fully uncovering His glory.

The crises of histories and the extremities of nations and men have been chosen of God to declare His will and speak His purposes. The times of war have shown Him marching on; the stars, hurled from His hand, have fought against Sisera. In seasons of pestilence He moves, in the souls of men and women, through the lazar houses and shambles of the cities, ministering and to minister, and the poor see Him. In days of great sins and the falling away of nations, He awaits the faithful in mountains and retreats apart, that they may behold His glory. The prophecies came in the deep night of Israel's undoing; the Psalms were wrung, for the most part, from the agony

of an old king's heart, broken by the perfidy of a son. Darkness brings out the constellations, and clouds set a periphery of prismatic light about the sun. The prayer and vision of Moses went and came through a nation's night of bitter despair. The going carried a pent-up delirium of doubt and fear; the coming brought lucid powers and the linking out of faith. The prayer ran the gamut of passion; the vision swept the pageant of grace from the mount of the law to the mount of the ascension, and trailed through the centuries of Messiah. The purposes of God never flow back on themselves, yet He suffers His law to be broken and His judgments to be altered that He may astonish and instruct His servants.

A third time the law-giver of Israel had climbed to the summits of Sinai, called thither by Jehovah's voice. This last ascent he undertook, not to receive a law, but to hear the judgment of angered Heaven against the rebellious house of Jacob. Below the mount, the camp of Israel gleamed in the base of the ever-changing Pillar. He might have looked at what time the Angel of protection should be changed into a minister of wrath; but he stood looking heavenward instead, seeking to know the secret of the Highest. It was a familiar place, that floor of granite far up the mount. There he had tented and dined with an unseen Host; there forty days and nights he had waited, hearing words unlawful to be uttered. There Israel's nobles had seen "the God of Israel, and under His feet as it were a paved work of sapphire stone"; there the tables of the law and the mysteries of the covenant had been committed to Hebrew hands. Then heavenly pride swelled the Hebrew soul of the law-giver and shone with the light of an angel's joy out of his face. Now he returned dejected and weary and shamed by the idolatries of a people whom to save he had hazarded all. Anger became pity and pity became the impotence of despair. But the soul, in its efforts to rise, tramples the flesh and its impotent fears into the dust—what wonder that it should so soon fail the uses of life and be cast aside! The leader had come to hear the fate of his people. He knew the enormity of all they had done:—"Oh, this people have sinned a great sin, and have made them gods of gold." Can that abide God's look? "Yet now, if Thou wilt forgive their sin—and if not, blot me, I pray Thee, out of Thy book which Thou hast written." Heroism echoes to heroism from century to century, from millennium to millennium. Hear Moses: "If not, blot me out of Thy book." Hear Paul: "For I could wish that myself were accursed . . . for my brethren, my kinsmen, according to the flesh." On Sinai God and Amram's son were met to settle the destinies of mankind. The one knew what He should do; the other knew not. And Moses sat and held the feet of God and fixed his faith immovably on the face that "no man hath seen at any time," and kissed with lips of prayer the hands that burn with inextinguishable fire; and the Lord God was moved, and He repented of the evil that He intended to bring on His people. What mystery of speech is this? The suns must abide in their courses; the seas must flow and ebb in their stages; seed-time and harvest, winter and summer, must not fail, but a mortal man may sit

down in the path of the Almighty and turn Him from His course! Who can know the Infinite? Who can measure the depths of his own desires or the might of his own prayers? Prayer has a voice only less eloquent than that of the heavenly Logos and a hand only less strong than omnipotence itself. Whenever prayer has gone up the order of time has changed.

A vision follows every answer to prayer. It was so of old, and the sequence cannot fail in latter times, since God is always true. "The secret of the Lord is with them that fear Him." "I beseech Thee, shew me Thy glory"—the wisdom of Thy way. Not Thyself face to face—for that no mortal may see and live—nor yet approaching, but veiled, distant and going hence. "I beseech Thee, shew me now Thy way"—whither Thou leadest this people and to what end. It is Jehovah speaks: "I will put thee in a clift of the rock, and will cover thee with My hand while I pass by." Prophecy of the riven side and broken heart of the Sacrifice—

> "Rock of ages, cleft for me,
> Let me hide myself in Thee."

The "clift in the rock" was the crater of an ancient volcano or the long silent lips of an earthquake, now thymy within and rimmed with fragrant brambles. In it, while the glory passed in fire and whirlwind by, Moses waited, covered by Jehovah's hand. The hand lifted, his eyes saw, far away, the "burning bush" grow into the retreating shape of God, with sunset flaming about Him. The two-fold meaning of the vision—God in history, and going on to the fulfilment of His design—thus appears. What with the voice proclaiming the unutterable Name, the mercy of mercies and the grace most gracious, it was not too much to be written, "And the Lord God spake to Moses, face to face, as a man speaketh unto his friend."

After it is admitted that the radiance of the divine covering was the immediate and spectacular form of this vision, we may safely suppose it to have related to the events antedating, and leading up to, Messiah's day. Who will doubt that in that moment of triumph, when the seer saw the glory fading over the distant fords of Jordan or paling above the more distant mountain tops of the sacred land, he also saw, in the prospects of the years, theocratic, imperial, and Messianic Israel? In that picture the land would grow great and put on her crown of corn blades and pour forth her libation of wine and honey, and the people worship God in that place to which He led them. The natural vision sees earth and sky and sea and their fixed and moving forms; but the mind sees years and spirits and qualities of good and evil and fate—and God. So Moses saw what wonders Heaven should cause to arise in the history of his people. Perhaps he discerned not fully all, but felt and saw. Samson, Samuel, and David stood out large and enduring in the light of his dream; then Solomon, the magnificent, came to the seat of kingship, and lo! the temple rose on Mount Moriah. The tents of rams' skins in the wilderness grew into the proportions and wealth of the "House of God."

> "Like a mount of snow,
> Fretted with golden pinnacles,"

it stood against the sapphire background of the sky where the glory of God

lingered long. To this holiest shrine outside of heaven the happy tribes went up to worship in the seasons of the new moon and the harvest and the more solemn days of the Passover. He smelt the fragrance of bruised terebinth, wrought into booths on housetop and wall; he inhaled the savor of incense and burnt offerings; he heard the songs of praise. It is God who hath "set eternity in the heart." It was easy for John to see the holy city, New Jerusalem, coming down from God out of heaven, since heaven and New Jerusalem were both within. It was easy for him to hear the songs of the revelation, since they were part of the fulness of his own soul. Why should not Moses have seen the coming years of Israel, since all their antetypes and beginnings had passed through his hands?

While he looked, the "Star in the East" would rise and the manger-birth of the King be announced by angels carolling in their native heaven. Before the Magi the law-giver knelt and worshipped the Incarnate God. Seeing thus much, he needs must have seen the form move on to ministries of grace and to miracles of power. Antedating his fellowship with Elijah, he saw the transfigured Christ stand on the mount. Amazed, appalled, he beheld the tragedy of the crucifixion enacted in the "Place of a skull" outside the city walls—the city then unbuilt; and always the glory clothed the form. That God whose "back parts" Moses saw on Sinai was the same Incarnate Word of whom St. John wrote in his old age: "Our eyes have seen; we have looked upon and our hands have handled." Can it be that what is miracle and marvel in one age is the necessity and order of life in another? Such is the widening of vision and the drawing nigh of truth that this has come to pass. Thus it was that the sight of Messiah's form, the progress of His life and ministry and the spectacle of His atoning death awed and rejoiced the soul of Moses. To these we look no more forward, as to a revelation, but backward and about us to history and present fulfilment. Moses looked on the "back parts" of the King, for His day of showing was not come; we look on His glorious front, for we are present with Him in the years of His triumph.

Whatever men may receive of truth in committal for their kind, it will first have come as a response to their own inner cravings and as a direct personal blessing. Such was the vision of divine glory on Sinai. It was, primarily, to settle and confirm the soul of God's servant that it was granted. Every truth of the mighty system of grace first lived in the heart of some believing, prayerful one. Laws and psalms and canticles and prophecies and evangels gathered life and passion in human bosoms before their giving to the world. The Gospel of salvation did not become the power of God until the Son had lived it and sealed it with the devotion of death. In that He said, "This is My body, and this is My blood," He signified its completeness. It was not enough that Moses should have had the law of commandments given him in trust; a vision the soul of the servant must have for himself. "Show *me* Thy glory." This must be the true view, else a record more definite, more particular, had been left. Every soul must have a revelation

for itself; the particularity of the pastorals of St. Paul establishes this truth. Convertion, justification and sanctification are only stages and methods of this revelation. It is not enough that the world has known God through His Word; I must know and prove Him for myself. In pardon; in providence; in fellowship with Him through His Spirit; in answered prayers; in tentings with Him on the heights of joy and knowledge; in talking with Him face to face, I must prove anew that His glory and power are not a dream of ancient men frenzied through long heredity of fear.

As his age recedes from ours, this Moses becomes, more and more, the figure of the universal soul lifting up hands of prayers for a vision, and, more and more, he illustrates this truth: Those who have not God in their hearts can no more see Him, though He be nigh, than they can add one cubit to their stature. Also, is not his lesson to the effect that only those who go forth with hunger and thirsting for the glory of God's face shall see Him, or even come "unto His holy hill"? No man ever met the Lord in a journey set about with listless haste. They who sit with Him and look on His glory have first cried: "O that I knew where I might find Him; that I might come to His very seat." O, my hearers, have you sought Him so? Have you prayed for a vision of His face and a knowledge of His way? Angels before the gates of heaven, ay, and before the throne, seek to behold Him always, and shall we, redeemed of His love, turn away? From the full octave of beatitudes the Son of Man evoked no loftier harmony than this: "Blessed are the pure in heart, for they shall see God!" May He who only can, help us to see His glory in the face of the only-begotten Son! Amen.

THE ANTI-BIBLICAL PHASE OF HIGHER CRITICISM.*

By Professor William Henry Green, D.D., LL.D., Theological Seminary, Princeton, N. J.

For had ye believed Moses, ye would have believed Me; for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?—John v., 46, 47.

No graver crisis has ever confronted the evangelical churches of Christendom than that which they are called to face at present; none which affects matters so fundamental, or the issues of which are so serious and so far-reaching. Heretofore the contests within the Church have concerned questions of doctrine or of policy more or less momentous; but all parties recognized are supreme authority. The Word of God was the admitted standard by which all controversies were to be ultimately decided. But now the Word of God is itself brought into question. And the issue which is forced upon us is, Is the Bible what the Church has always believed it to be, and what we have always been taught to regard it? Or must the old view of the Bible be

Delivered in the Collegiate Reformed Church, 5th Ave. and 29th Street, N. Y., January 24th, 1892, and printed from the author's manuscript.

given up and a new view be substituted for it, by which its authority and trustworthiness will be seriously impaired?

Attacks upon the genuineness and the truth of the books of the Bible made by the enemies of the Bible are no new thing. Nor is there anything novel in such attacks made in the name of Biblical Criticism by scholars who have no faith in the supernatural. They cannot consistently do otherwise than discredit the books of Moses, with the marvellous miracles which they record and the accurately fulfilled prophecies which they contain. The only thing that is novel in the present situation is the acceptance of these critical conclusions by Christian scholars, who claim to be evangelical in their creed and to be reverent students of the Word of God.

These have come to admit the allegation that several of the books of the Bible were not written by the persons to whom they have heretofore been attributed. But this, they affirm, need occasion no concern. It is really no damage to the Christian faith. Human authorship matters little in the books of Scripture. The only thing of consequence is divine authorship. Let the critics establish what they may, the heart of the matter is beyond their reach. The divine origin and authority of Scripture are not dependent upon their human authors, but upon God, whose Word it is.

Now we wish it distinctly understood at the outset that we do not object to the application of the most searching tests to the books of Scripture, and the most thorough scrutiny as to their real origin. Turn on the light from every possible quarter and ascertain the exact truth. If all antiquity has been in error, and the Jewish people and the Christian Church through all the ages have been in error in believing that the Pentateuch was the production of Moses, let the truth be told, though the heavens fall.

We think it capable of demonstration that Moses did write the Pentateuch, and that the objections by which the attempt has been made to set aside the faith of all past ages and to contravene the explicit testimony of our Lord in this matter can be shown to be invalid. This, however, is not the point to which I ask your attention at this time. My object at present is to set before you the gravity of the question at issue. It is not so indifferent a matter as it has been represented to be, whether or no Moses wrote the Pentateuch. It is said that the contents of the first five books of the Bible remain the same, whoever wrote them, and whenever they were written. It may still be the Word of God, and equally command our faith, whether it was all written in the Mosaic age and by Moses himself, or was written by other inspired men in later ages.

But this reasoning leaves out of view the intimate connection between the genuineness of a production and its truth and authority. It is not accounted a matter of indifference in the affairs of ordinary life, whether a legal instrument claiming to be authoritative, or commercial paper purporting to represent a given value has proceeded from the proper authority, and whether the signature that it bears is genuine. If it is not from the source that it claims to be, and the signature attached to it is false, it is not worth the paper that it is written on.

Moses was a commissioned messenger of the Most High. His inspiration is attested by indubitable proofs. Our Lord and the inspired writers of the New Testament abundantly confirm the claim of the Pentateuch to be regarded as the Word of God, but in so doing they uniformly attach to it the name of Moses ; Moses says, Moses wrote, Moses taught, the law of Moses, etc., etc. It is as God's Word through Moses that they commend it to our faith. If you detach these books from Moses as their author, you thereby detach them likewise from the endorsement of our Lord and His Apostles. They bid us accept what Moses taught and what Moses commanded. If these are not the teachings of Moses, and these commands are not his, their sanction is withdrawn.

Much has been said of late about the absolute inerrancy of the original autographs of Scripture, as though the question at issue at present was one of minute accuracy in trivial and unessential matters ; and this related only to hypothetical originals no longer in existence, and was a mere inference from a particular theory of the mode of inspiration. This is an utter misunderstanding of the real gravity of the case. The actual issue, which is now before the evangelical churches of Christendom, is much more serious and far-reaching than this. It is vital and fundamental. It is a question of the historical truth and the divine authority of the Old Testament from beginning to end. Are its statements trustworthy? Can they be depended upon, not in minor and unessential matters, but in the great body of its contents? And has it any just claim to be regarded as really the Word of God? Its historical truth and its divine authority are closely linked, and must stand or fall together; not only because that which is untrue is thereby evidenced not to be from God, but because the Old Testament is professedly a record of God's revelation to His chosen people through a long series of ages. If the facts as therein set forth are true and real, it is beyond question an immediate divine revelation. If the alleged facts are fictitious, the revelation itself is unreal.

The particular point to which I wish to direct your attention this evening is the bearing of the critical hypotheses respecting the Pentateuch upon its historical truth, and consequently upon its divine origin and authority.

If, according to the common and well-attested belief upon this subject, Moses is the author of the books which bear his name, their historic truth is placed beyond controversy. If Moses is the author of the narrative of those fearful plagues which broke the obstinacy of Pharaoh, and of the miraculous passage of the Red Sea, and of the majestic scenes attending the delivery of the law at Sinai, and of the journeyings of Israel through the wilderness, attended by so many manifestations of divine grace and power; and if he placed on record the legislation attributed to him, and which he is said to have received directly from God Himself, then we have in this fact the highest possible voucher of the truth and certainty of the whole. It is the testimony of an eye-witness and of a principal actor in the scenes recorded, of unimpeachable veracity; his record was made at a time when the events

were fresh in the minds of the whole people; and his word is moreover confirmed by the mighty signs and wonders wrought by him, which are God's own attestation to its truth.

But we are told that we lose nothing by accepting the critical hypothesis, which denies the Mosaic authorship of the Pentateuch, and affirms it to be of composite origin; that this hypothesis is not discredited because unbelieving critics such as Kuenen and Wellhausen have used it to destroy the authority of the Pentateuch. In the hands of evangelical critics it is harmless. What evil can result from admitting that the Pentateuch is a compilation from four different inspired documents? Then instead of only one witness we have four separate witnesses to the history of the Mosaic period. These have been compared to the four Gospels, which supplement and corroborate each other, and give a more complete and better attested life of Christ than could have been afforded by one alone. And it has even been alleged that we have in the Pentateuch a singular advantage beyond that which we possess in the Gospels. Uninspired men have undertaken to harmonize the Gospels, and to combine them into one continuous narrative. But there is much in even the best of these efforts which is open to question. Of different possible arrangements of the materials, we cannot be certain in every case that the right one has been reached; whereas the Pentateuchal history is already compacted for us into one continuous narrative by an inspired redactor.

Such is the representation that has been made. Now let us look at the actual operation of this critical hypothesis, and that not in the hands of Kuenen and Wellhausen, but of those who call themselves evangelical critics. We shall leave out of view the more destructive speculations and inferences of the former, and confine ourselves to those consequences which are inseparable from the hypothesis, however inclined its advocates may be to present it in the most favorable aspect possible.

The authors of the four Pentateuchal documents which the critics profess to have discovered are altogether unknown. The age in which they lived is uncertain and can only be approximately ascertained. For convenience in referring to them they are commonly designated by the letters of the alphabet, J, E, D and P. J, the Jehovist, speaks of God uniformly as Jehovah. E prefers instead to call him Elohim, the Hebrew for God. D is the writer of Deuteronomy. P is the priestly writer to whom we owe the great body of the ceremonial law, as well as certain portions of the Pentateuchal history which are supposed to be linked with it. J and E are conceived to have been the oldest of these documents. Rev. Dr. Driver, of Oxford, England, whose Introduction to the Literature of the Old Testament has recently been published under the editorial supervision of Dr. Briggs, of New York City, and Dr. Salmond, of Aberdeen, Scotland, tells us that J and E were not later than 750 B.C., and they may belong to the early centuries of the monarchy. If we understand him to mean by this vague expression the earliest date to which it can possibly apply, they may perhaps be coeval with the age of David and Solomon. At the very least, therefore, they are at a remove of 400

years from the time of the exodus, a distance of time equal to that which separates us from the discovery of this continent by Columbus, or from the birth of Martin Luther. Or if the larger limit be allowed, they may be more than 300 years later still. Dr. Driver assigns D to the reign of the ungodly king Manasseh, eight centuries after the exodus, and P after the Babylonish exile, nearly or quite ten centuries from the exodus. For our knowledge, consequently of the whole Mosaic period, we are dependent upon records which are from 400 to 1,000 years subsequent to the events which they relate, and which are based upon the popular traditions of the time when they were prepared. And let it be remembered that the age of Moses was the foundation period of the Old Testament religion, when its institutions were ordained by God Himself amid signal attestations of the divinity of their origin; a period, therefore, respecting which it is of the utmost consequence that we should possess positive certainty of the truth and reality of the events recorded.

What credit would be attached to the Gospels if, instead of being written by contemporaries and eye-witnesses, or based upon the testimony of those who were, they were composed four centuries, eight centuries and ten centuries after the time of Christ, and reported simply the stories that were circulating respecting Him at these several dates? And further, if instead of being written by well-known apostles and evangelists, their authors were entirely unknown and their origin purely conjectural, what foundation would we have for our belief in anything that is related of Jesus Christ, or in the truth and reality of His miracles and His death for our redemption, if all rested upon such a basis as this?

But it is said that other histories of the Old Testament are compilations and are anonymous and were written long after the events which they record. Thus the books of Kings contain the history of 450 years, from Solomon to the exile, and could not, of course, have been written until after the latest event which they record. But it is to be observed that the contents of these books are throughout drawn from public and contemporary records, to which appeal is made at the close of every reign; and thus an adequate guarantee is given of the accuracy of the history. It is also the case that Moses records the lives of the patriarchs, though he was born 560 years after the call of Abraham. But here again it is to be observed that the inspiration of Moses, of which we have the most abundant proofs in the notable miracles wrought through his instrumentality, is God's own attestation of the truth of all that he has delivered to us in the book of Genesis, not only respecting Abraham, Isaac and Jacob, but of the earliest ages, extending back to the creation of the world.

Here, however, we are met by the question, if the inspiration of Moses accredits the narratives of Genesis respecting events long prior to his time and even the primæval ages, why may not the inspiration of J, E, D and P in like manner accredit the contents of the Pentateuch?

The reason is obvious. In the first place, we have abundant and decisive

evidence of the inspiration of Moses; of J, E, D and P we know nothing whatever, and of their inspiration we have no proof.

In the second place, the hypothesis of the critics in relation to these assumed documents is absolutely inconsistent with the idea of their inspiration in any such sense as affords any guarantee whatever of their historical truth. That this is so will appear from a statement of the grounds upon which the critics base their hypothesis for the partition of the Pentateuch. There are two principal criteria by which they undertake to distinguish the several documents and which they regard as affording the clearest evidence of their existence. We must devote a few moments to the examination of these criteria, and shall then indicate the bearing which they have upon the historical truth of these documents and upon their inspiration in any proper sense of that term.

The first of these criteria is an alleged diversity of style and diction. Certain words and forms of speech are, it is said, peculiar to P in distinction from J and E; and wherever these characteristic expressions occur, this is an indication that the paragraph, sentence or clause, in which they are found, has been extracted from the document P. It is apparent how easy it is to make a division on this basis which is altogether factitious. The critic assumes that certain words and phrases are characteristic of one document, and certain other words and phrases are characteristic of another document. He accordingly goes through the Pentateuch with this criterion in view. Every paragraph, sentence and clause, in which any of the one class of expressions chance to be found, is regularly assigned to the one document; and with like regularity every paragraph, sentence or clause, in which any of the other class of expressions appear, is assigned to the other document. And when the partition is completed, it is found that all of the one set of expressions is in one document and all of the other set in the other document. But the reason of this is, because the critic has put them there. The partition corresponds with the hypothesis, for the simple reason that it was made by the hypothesis.

There is another significant fact connected with this matter. The critics tell us that while P is readily distinguishable in style and diction from J and E, it is not possible to establish any clear distinction of this sort between J and E themselves. And the reason of this is obvious to one who examines the subject with any care. To P are assigned the ceremonial law, genealogies, statistics and such grand, world-wide events as the creation and the main portion of the flood, but almost nothing that pertains to the ordinary current of events and the experience of individual lives. What can properly be called the narrative portion of the Pentateuch is almost entirely divided between J and E. The natural and necessary consequence of this partition is that each document has those words and phrases which are appropriate to the subject matter assigned to it. P has not the words of ordinary narrative for the simple reason that such narrative is regularly given not to P, but to J and E. And for the same reason P has not the style which belongs to narrative. It

is said that there is a marked difference between these documents in point of style; that the style of P is rigid, formal, stereotyped and repetitious, and that of J and E is easy, flowing and picturesque. The difference is just that between genealogies, statistics and ritual legislation on the one hand, and historical narrative on the other. The differences of style are obvious enough; but they indicate not a diversity of writers, but a diversity of theme. And unless it be maintained that one and the same writer must always limit himself to the same class of subjects, with what propriety can it be insisted upon that he must invariably adhere to one uniform style? Why may not a historian, while he deals principally in narrative, insert likewise genealogies and ritual laws in their proper place? And if the genealogy has not the easy flowing style of the narrative, is that any proof that it is from a different hand?

The impossibility acknowledged by the critics themselves of discriminating between the diction and style of J and E arises from the fact that the narrative parts of the Pentateuch are partitioned between them. Where there is diversity of matter, there is diversity of style. Where the matter is of the same description, so is the style. There is nothing surely in all this to indicate that the Pentateuch is a composite production, made up by the blending of different documents. And thus we dispose of the first criterion proposed by the critics, on the basis of which they undertake to parcel the Pentateuch among the documents which they imagine that they have discovered. We are obliged, of course, to deal with this matter here only in the most general fashion. It is impossible now to go into details.

The second criterion, upon which the critics base their partition of the Pentateuch, is the one with which we are more particularly concerned at present, since it rests upon the assumption of the untrustworthiness of these alleged documents, and is fundamentally inconsistent with their inspiration, provided the term inspiration be used in its proper and universally accepted sense, as such a divine control over the writers of Scripture as secured their infallibility and guarded them from error. Here is where the allegation has its root, that Biblical Criticism requires a modification of the common doctrine of inspiration, as this is claimed by the sacred penmen and has been the uniform belief of the Christian Church. This doctrine is opposed to one of the primary assumptions of that school of criticism which rends the Pentateuch into tatters. I say "assumptions" advisedly. It is not a conclusion established by this divisive criticism, but is assumed as the basis on which the divisive criticism is itself built. I refer to their assumption of the existence of duplicate and discrepant statements as a pervading feature of the Pentateuchal narratives. This is, in fact, the main reliance of the critics. They affect to find duplicate and discrepant statements everywhere, and they point to them as clearly evidencing duplicate authorship.

The way in which these are made out is simple enough. Two distinct events have certain features in common. These are compared and are held to prove these events are not two, but in reality one and the same, and this in defiance of the explicit statements of the record. The critic unhesitatingly

sets the direct and unequivocal testimony of the sacred historian aside and assumes on the ground of a superficial resemblance in a few particulars that what is represented to be two separate occurrences was in fact but a single transaction. This assertion is made by the critic from no independent testimony tending to identify the two events or to show that the historian was in error. It is his own arbitrary judgment that the historian is not to be credited. Having thus converted the two events into one on the ground of a certain measure of correspondence, as though history never repeated itself, the critic next displays their points of difference, not to show what they really do evidence, that the events are, in fact, distinct as they appear on the face of the record, but that these are two variant accounts of the same thing. And as the same writer could not have given such diverse representations of the matter, it is argued that they must be attributed to distinct writers.

Thus, for example, Abraham on two separate occasions, through fear for his own safety, prevaricated respecting Sarah, saying that she is not his wife, but his sister. She is brought into peril in consequence, but is providentially released. The critics tell us that these must be regarded as variant accounts of the same transaction which, according to J, occurred in Egypt at the Court of Pharaoh, but according to E took place in Gerar at the palace of Abimelech.

Again, Abraham made a covenent with Abimelech in relation to wells of water which were an occasion of strife between their respective servants, and he called the name of the well, where their bargain was made, Beersheba, the well of the oath. At a later time Isaac was in the same region and had a like difficulty about wells. The name of the Philistine king was again Abimelech, which was a permanent appellation of the monarch like Pharaoh in Egypt or Cæsar at Rome. Isaac had to dig over again the wells of his father which the Philistines had meanwhile stopped. So it came to pass that he, too, made a covenant with Abimelech respecting wells at Beersheba, thus furnishing a fresh reason for the name which it bore ever afterwards. Here, again, the critics can see nothing but variant accounts of the same transaction, which one document connected with Abraham and another with Isaac.

The critics still further multiply what they consider variant traditions of the same occurrence by setting one part of a transaction over against another part of it, as though they were conflicting statements. Thus, two reasons are given in the sacred record why Jacob left his father's house to go to Padan-aram. One was to escape the fury of Esau, whom he had overreached by fraudulently obtaining his father's blessing; the other, that his father charged him to go and obtain a wife from among his kindred. The two are entirely consistent; but the critics create a discrepancy by saying that J and E give a reason of which P knows nothing, but assigns as the reason something altogether different.

Again, they tell us that J and E have quite different versions of what happened to Jacob at Bethel. According to E he had a dream, in which he saw

a ladder reaching from earth to heaven and the angels of God ascending and descending upon it, but heard no voice and received no verbal promise. J, on the other hand, knows nothing of any dream, or ladder, or angels, but says that Jehovah there appeared to Jacob while he slept and made certain promises to him.

Thus, by identifying distinct transactions, or distinct parts of the same transaction, they find material for what they consider separate documents, each of which tells a story diverse from the others and at variance with them. The necessary effect of such treatment is, of course, to produce the appearance of discrepancies and divergencies everywhere. And the entire history from first to last is converted from a consistent, continuous and thoroughly reliable record into a medley of jarring and contradictory stories, such as were floating about at the time when these several documents were written. It is obvious what becomes of the historical character of a record so dealt with. And need it create surprise that critics, who have formed this conception of the Pentateuch, clamor for a modification of the doctrine of inspiration?

And it is not merely the patriarchal history which is thus resolved into a mass of discordant materials. The Mosaic period fares in the same way. The same methods are applied to it and with a like result; and this not in its subordinate details, but in matters of the greatest consequence. God reveals Himself to Moses in Exodus, chap. iii., and again in chap. vi. Both times He announces His purpose to deliver Israel from the bondage of Egypt and bring them to Canaan by the instrumentality of Moses. Stress is laid upon His Name Jehovah as pledging this result, and upon Moses' shrinking from the task his brother Aaron is associated with him as a spokesman, and the miraculous sign is given of a rod changed into a serpent.

Here, again, the critics tell us these are but different narratives of the same thing, and there are numerous contradictions between them. The locality is different, and the whole situation is different. E locates it in the wilderness of Horeb while Moses was keeping the flocks of his father-in-law in Midian; the Lord there appeared to him in a flame of fire in the bush. P knows nothing of Moses ever having been in Midian or having seen the marvellous spectacle of a bush burning with fire, yet unconsumed; he reports the revelation as having occurred in Egypt. According to E, the people believed Moses when he taught them his message; but according to P they refused to hearken to him. In E Aaron was to speak for Moses to the people; in P he was appointed to speak for him to the king. In E the signs were done before the people; in P they were done before the king. In E a rod possessing miraculous virtue was given to Moses as the instrument by which his wonders were to be wrought; in J the rod was not the effective agent, but the material of the miracle, it was itself converted into a serpent. Thus the different documents vary materially in their representation of the affair. And it is inferred that they must have followed diverse traditions of it. What the exact truth in the matter was, and how much of what is recorded really took place,

and how much is to be placed to the account of legendary accretions which had gathered in the lapse of from four to ten centuries, intervening before the record was made, is left to be inferred.

In like manner there are discrepancies between the different documents as to the plagues sent upon Egypt to compel Pharaoh to let Israel go. These concern the number of the plagues, what the plagues were, the design with which they were sent, and the manner in which they were wrought. According to P, the plagues were simply exhibitions of power with which the magicians of Egypt vie with partial success at first, but are finally discomfited. J and E make no mention of any magicians. In P Aaron with his rod works the miracles; in E it is Moses with his rod; in J no rod was used at all. There is only one plague that the three narrators, P, J and E, have in common. From all this it has been inferred that the several traditions represented by these documents agreed that certain extraordinary events preceded and facilitated the exodus; but there was no agreement as to what these events were.

The same sort of discrepancy is alleged of the passage of the Red Sea, the transactions at Sinai, and the wanderings in the wilderness.

According to the critical hypothesis, even in the most moderate hands, the situation, then, is this: The Pentateuch, instead of being one continuous and self-consistent history from the pen of Moses, is made up of four distinct documents, which have been woven together, but which the critics claim that they are able to separate and restore, as far as the surviving remnants of each permit, to their original condition. These severally represent the traditions of the Mosaic age, as they existed four, eight and ten centuries after the exodus. When these are compared, they are found to be in perpetual conflict. Events wear an entirely different complexion in one from that which they have in another; the characters of those who appear in them, the motives by which they are actuated, and the whole impression of the period in which they live is entirely different.

It is very evident, from all this, why the critics tell us that the doctrine of inspiration must be modified. If these Pentateuchal documents, as they describe them, were inspired, it must have been in a very peculiar sense. It is not a question of inerrancy, but of wholesale mutual contradiction, which quite destroys their credit as truthful histories. And these contradictions, be it observed, are not in the Pentateuch itself, but result from the mangling and the malinterpretation to which it has been subjected by the critics.

On the critical hypothesis the real facts are not what they appear to be to the ordinary reader. They can only be elicited by an elaborate process. The several documents must first be disentangled and carefully compared; the points in which they agree and those in which they differ must be noted, and from this conflicting mass of testimony the critic must ascertain, as best he may, how much can be relied upon as true, how much has a certain measure of probability and how much must be rejected altogether.

Another element of precariousness enters into the critical attempts to distinguish what is reliable from what is not in the Pentateuchal narratives. By

the confession of the critics themselves and by the necessity of their hypothesis, the documents, which they fancy that they have discovered, are by no means complete. By singling out the paragraphs and clauses which are regarded as belonging to each of the documents severally, and putting them together, they undertake the reconstruction of the original documents, which are supposed in the first instance to have circulated separately as distinct and independent publications, but to have been subsequently fused together into the Pentateuch, as we now possess it, by a series of compilers, or as they are technically called, redactors.

First, the two oldest documents, J and E, were combined. And the combination was effected, it is supposed, by the following methods: Sections or paragraphs, larger or shorter, were taken alternately from J and from E and pieced together so as to form one continuous narrative. It was the purpose of the redactor to make the best use that he possibly could of these two sources at his command in preparing a history of the period of which they treat. In some cases he made full extracts from both his sources of all that they contained and preserved the language of each unaltered, making no additions or modifications of his own. Frequently, however, it was necessary to adjust what was thus taken from different works in order to make it read smoothly or to render it harmonious. Hence upon occasion he introduced explanatory remarks, or made such changes as seemed to be required in what he borrowed, whether from J or from E. Sometimes his sources were so nearly parallel that it would lead to needless repetition to use them both. In such cases he confined himself to the account given in one of the documents, either omitting the corresponding statements of the other altogether or weaving in a clause or a sentence here and there, when it seemed to him distinctive and important. Again cases occur in which the narratives of J and E were in real or apparent conflict. Here he does the best that he can. He either undertakes to harmonize their accounts, where this is possible, by inserting some statement which seems to reconcile them, by so changing the order of the narrative as to relieve the difficulty, or by converting inconsistent accounts of the same event into two different transactions. Where none of these methods is practicable and reconciliation is out of the question, the redactor adheres to one of his sources and disregards the other.

D, which was composed some centuries after this union of J and E, existed for some time as an independent work and was then combined with J, E, by a new redactor, who besides attaching D to this previously existing work retouched J, E in several places and introduced a number of passages from his own point of view, which was different from that of the older historians.

Finally the document P was prepared, at first as a separate publication, but at length it was interwoven by a third redactor with the pre-existing triplicate treatise, D, J, E, the process being substantially the same as that already described in the case of J, E.

This is, in general, the method by which the critics suppose that the Pentateuch was gradually brought to its present form. It will be seen at a glance

how the complexity of the critical problem is increased by the successive editorial labors which are thought to have been engaged in the construction of the Pentateuch. The several documents must not only be distinguished from each other, but also from the various redactional additions and insertions which have at any time been made.

Let us suppose that this delicate and difficult analysis has been effected with unfailing accuracy, notwithstanding the liabilities to error vitiating the result, which increase at every step. But waiving this, what is the situation when the analysis has been accomplished? And what is its bearing upon the historical character of the Pentateuch?

The critics have undertaken to reproduce for us the documents J, E, D, and P, which are our primary sources for both the Mosaic and the patriarchal history, and which date respectively from eight and ten centuries after the exodus. These documents are not only at variance with each other in their statements respecting numerous particulars, thus invalidating each other's testimony and showing that the traditions which they have severally followed are mutually inconsistent; but they are besides very incomplete. Numerous gaps and omissions occur in each. Matter which they once contained, as is evident from allusions still found in them, is now missing; how much it is impossible to tell.

But what is more serious, the parts that yet remain have been manipulated by the various redactors. The order of events has been disturbed; events really distinct have been confused together and mistaken for one and the same; and narratives of the same event have been mistaken for events altogether distinct; statements, which are misleading, have been inserted with the view of harmonizing what cannot in fact be reconciled; when traditions vary, instead of their being recorded in their integrity to afford some opportunity of ascertaining the truth by comparison, they have either been mingled together, thus distorting both, or one only has been preserved, thus leaving no check upon its inaccuracies. All this and more, the critics tell us, the several redactors have done with their materials. No charge is made of dishonest intentions. But surely it is most unfortunate for the historical value of their work. There is no way of ascertaining how far these materials have been warped from their proper original intent by the well-meant but mistaken efforts of the redactors to correct or to harmonize them. That their meaning has been seriously altered in repeated instances, which are pointed out by the critics, created a very natural presumption, that like changes have been freely made elsewhere, which can now no longer be detected.

It is difficult to understand in what sense the redactors, whose work has been described, can be said to have been inspired. They certainly had no inspiration which preserved them from error, or even from making the gravest historical mistakes. They had no such inspiration as gives any divine attestation to their work. The Pentateuchal history gathers no confirmation from having passed through their hands.

Upon the theory of the most conservative of the divisive critics, for it is

this with which we have been dealing, what dependence can be placed upon the historical statements of the Pentateuch? These are, as they allege, inaccurate and inconsistent with themselves, not in the patriarchal period merely, but throughout the lifetime of Moses, when the foundation was laid of the Old Testament religion and those signal miracles were wrought which gave it undeniable divine sanction. The real facts are not those which appear upon the surface. They can only be elicited by an elaborate critical process which shall detect and remove the mistaken additions and attempted emendations of each of the redactors and shall then restore the four documents to their pristine condition, so far as what remains of each will allow. This will put the critic in possession of a mutilated record of four variant traditions of the Mosaic age, as these existed four, eight and ten centuries after that date. And now it is by the help of such materials in the way of comparison, correction and elimination that he must sift out and ascertain the real facts. Must we not say that the history of the Mosaic age, if this be the only way of arriving at it, rests upon a quicksand? and that nothing of any consequence can be certainly known regarding it?

We have been able in the discussion of this evening to look in a hurried way at but one feature of the disintegrating work which is done in the name of Biblical Criticism. I do not speak of the destructive inferences drawn by critics who are avowedly antagonistic to supernatural religion. I have confined myself to the conclusions accepted by that class of critics who claim to be evangelical and who occupy positions of honor and influence in evangelical churches, such as the British scholars and divines, Drs. Driver and Cheyne, and American scholars who affiliate with them. We have looked at but one phase of their work, even as respects the Pentateuch. Had we been able in addition to consider their treatment of the Mosaic laws, our conclusion would have been yet more abundantly confirmed.

Here is no question merely of the strict inerrancy of Scripture, of absolute accuracy in unimportant minutiæ, of precision in matters of science. This is not the question raised by the theorizing with which we have been dealing. And it is no mere question of the mode of inspiration. But it is the question whether any dependence can be placed upon the historical truth of the Bible: whether our confidence in the facts recorded in the Pentateuch rests upon any really trustworthy basis: facts, be it observed, not of mere scientific or antiquarian interest, but which mark the course of God's revelations to the patriarchs and to Moses. It is the certainty of facts which are vital to the religion of the Old Testament, and the denial of whose truth weakens the foundations on which the New Testament itself is built. The critical theory which we have been examining is destructive of all rational certainty of the reality of these truths, and thus tends to overturn the historical basis of the religion of the Bible. Our holy religion is a historical religion, based on a series of redemptive facts, in which God revealed Himself to men and unfolded His will and gracious purposes. And to weaken the evidence of those facts, to cast doubt upon the reality of their historical occurrence, is to cast doubt upon the reality of that revelation which they embodied.

Those who hold these critical views which we have been considering may tell us that they believe in the truth of the Pentateuch—that they believe it to be inspired of God—that they believe it to be infallible in all matters of faith and duty. Of course, we do not question these declarations of their personal faith. But this does not make their critical theories harmless. It is well that men are sometimes inconsistent; that they who have adopted wrong principles or dangerous theories do not always follow them to their legitimate conclusions. What we are concerned to know is not the personal faith of those who still cling to the creed in which they have been brought up, in spite of their acceptance of a critical hypothesis, which is antagonistic to it. What we are concerned to know is the legitimate tendency of the critical hypothesis itself. However some of its adherents may retain their faith in the historical truth of the Pentateuch and its divine inspiration and authority, this hypothesis, as has been shown, undermines them all. Its acceptance by those not already well grounded in these doctrines must tend to unsettle their faith. Its general acceptance must lead ultimately to the denial of the inspiration of the Pentateuch, even in that qualified sense in which these critics profess to accept it now, as well as to the denial of its historical truth. This is as certain as that the tree will bear fruit after its own kind.

This subject suggests the explanation of two notable and significant incidents, which might otherwise seem quite unaccountable. In the revision of the Confession of Faith of the Presbyterian Church, which is now in progress, the proposition was made by the committee appointed for that purpose, to insert among the characteristics of Holy Scripture "the truthfulness of the history." And it may be remembered that this natural and appropriate emendation met with determined opposition in certain quarters. The second circumstance referred to is that in a recent address at the opening of the session in one of our Theological Seminaries upon the subject of Biblical History the distinguished professor, by whom it was delivered, took occasion to say that he had purposely avoided attributing inspiration to the historical books of the Bible. Now am I not right in saying that it is not Biblical Criticism in any proper sense, which thus antagonizes the truth of the history recorded in the Bible and the inspiration of its books, but that it ought rather to be denominated anti-Biblical Criticism, since even in the hands of those who wish to be regarded as evangelical it unsettles the verity of the sacred oracles and annuls their claim to be the very Word of God?

Pardon a single word more in a discussion already too protracted. What must be the state of mind engendered toward the Scriptures by these critical speculations? Everything is unsettled. Doubt and uncertainty pervade the whole unless we are content to take the *ipse dixit* of some particular critic. Where all rests upon uncertain conjecture, who can forbid fresh conjectures and additional speculations? In regard to every passage in the Pentateuch the question must be raised, Is this by J, or E, or D, or P, or is it an insertion by one or other of the redactors, or is it from some other source different from any of these? To which of the centuries from 4 to 10 after Moses

does it belong? Is its statement to be credited as a fact or to be set aside as a misconception? Will this encourage faith in Scripture and a reverent submission to its authority on the part of those who are taught to deal with it in this manner? Everyone can answer this question for himself.

PREACHING TO GREAT CITIES.*

By Rev. J. R. Day, D.D., Calvary Methodist Episcopal Church, N. Y.

Arise, and go into Nineveh, that great city, and preach unto it the preaching that I bid thee.—Jonah iii., 2.

In these words the Lord seems to say to Jonah, "Jonah, mind Me. Begin where you were when you started out to have your own way. Come back to the very point at which we were and start over again. Perhaps you though the account was settled and squared when you went overboard. It was not; it will not be until you obey. You were saved to obey. Now go."

But it seems to me that the Lord distrusted him a little now, notwithstanding the discipline to which he had been subjected. Because, you remember, that in the first instance He told him to go to Nineveh and cry against the city, and there was a large scope in the commission. There seemed to be considerable discretion left to the man. But in this case it is not so. "Jonah, now you go and preach the preaching which I bid thee." And He tells him what it is, so that he will make no mistake. There must be no dodging or evasion.

It is possible for a man to disobey God in two ways in a commission like that He gave to Jonah; first, he may not go, may plead excuses, and refuse to try to do the work. Second, if he goes he may not do what God tells him to do, may do something somewhat like it, but not it. It is against this second kind of disobedience that God guards His servant.

It is not difficult to obtain men, in this age, who are quite ready to go to great cities. Sometimes there is a man upon whom the spirit comes and to whom the opportunity is offered who refuses to go, who shrinks from the mighty task. Once in a great while we find a case like that; they are not many. Usually there is no lack when the appointments are being made up, of men who are willing to go to the great cities, though later on in life both those who succeed and those who fail wonder at the temerity with which they consented to go into such responsibilities. But there are considerable numbers who, when they go, do not do what God tells them to do. I speak now of not one church or sect, but of all the ministry sent into a great city.

There is preaching enough, but when you come to take out of it the theological dialectics, and the wranglings, and the discussions of the secular phases of life, and the material interests of the Church, and the meddling with current events, you find that the bulk of God's preaching is comparatively small and

* Delivered before the Methodist Preachers' Meeting, New York City, Feb. 2d, 1892, and stenographically reported expressly for The Treasury.

often of weak portent. Too many men when they arrive at Nineveh begin to consider their own interests—what they call their adaptations to the situation, and look out over the years before them with an anxious inquiry as to the elements that are to be brought into the case to secure to themselves permanencies and a continuance of that kind of service, and find themselves often flinching from preaching the plain, square Gospel of God that hurts sinners and that hurts saints sometimes, instead of fearlessly considering the souls of men, and by entreaty and by warning, and by exhortation endeavoring if possible to win some. They forget that they are there on God's account and on no other, and yield to the suggestion of the spirit of ambition for smooth, permanent, long-continued stay in the city, and shape their work and tone their utterances to that end.

The great question which lays itself down at the door of our hearts is, Are we doing our whole duty to the city—not to one's self simply, but to the city? We are here upon God's errand. We are here; we do not propose to run away unless it be to some other city. It does not require a whale to bring us to Nineveh. We have consented to come by easier methods. But the question is, having come, are we wholly about God's business? Do we feel that that is the only thing that concerns us, to get into the city and save the city? Or are we half doing that thing, the whole of which we might as easily do if we did not mix so much of ourselves into it, our littleness, our lack of faith, our conceit, our fear, our ambition, our personal outcome?

It is God's lost city, and God undertakes the method and the preaching by which it is to be saved and the only preaching which has ever saved any city or any body upon the earth.

And the question comes with serious weight to us who are entrusted with the mighty responsibility, is the city being saved? Is it being saved as we might save it? As God expects us to save it? Is it true that taking His Gospel and doing with it all that can be done with it, preaching it just as plainly and honestly and tenderly and spiritually and with as much faith as is warranted in the Gospel and the commission of the man who preaches it, preaching to everybody whom we might reach, the city is being saved? Or is it true that the churches are becoming like the city instead of the city becoming like the churches, and the Jonahs becoming like the people instead of the people becoming like the Jonahs? This is the question.

If it be true that we have done all that we can, and preached all that we were bidden, and it all fails, then the fault is with God. But if we look out upon our work and discover that the results somehow do not seem to measure up to and do not seem to justify the method that God appoints, is it irrational, is it immodest, is it un-Christian, is it obtrusive for a man to ask himself and his brethren, "May not there be some trouble in the preaching? Are we preaching the preaching which Christ Himself preached and gave us to preach?"

And within the scope of this question comes the place, the method, the preacher, the people, the word preached, all of those things that enter into

the declaration of the Gospel of Jesus Christ. Possibly the trouble is with some or all of these elements of preaching.

The task is stupendous. It is enough to stagger the boldest man. We see here sin multiplied, we see it reinforced, we see it in forms of which we had no knowledge, when we preached in the little village or in the country town. We see sin, which because of its poverty of resources, and because of its singleness of endeavor, seemed to hardly disturb the mind or the heart there, now reinforced from every source, now coupling up with every other form of sin, now invading every form of human life, getting into society, into government and into business, and causing deference and patronage which it has created in the churches upon the part of those who should naturally abhor it and flee from it; mixing up alliances, vices, virtue, business, social life, parties, churches, intemperance, fraud, excesses, dishonesty, making them somehow patrons of each other, and helpful to one another until your heart is filled with terror and you draw back and say, Who, then, can be saved? And at that point you think you must have some comfort, and so you point to the amenities of the Gospel, and to the missions, and to the sums that we send to foreign parts to convert the heathen in Canton that we cannot save in New York and to educational processes, etc., etc.

It is a mighty problem, but, at the same time, when you look at the good God who sends us, it appears brighter. When you and I come to take our positions as ministers of God and not of Bishops, ambassadors of the Most High and not of Conferences, men sent of the Almighty and not of the churches, and when we remember that when God goes with a man and a man goes with God, it is God who goes and not the man—God going in man form; and when we remember that the great God can go with you and me into this business, and that where He goes a lamp can rout an army, and the sound of a ram's horn will strike a city wall with the force of a thousand-ton blow with every blast blown from it by the breath of obedient faith, we have no defense for not preaching the preaching He bids us or for hiding ourselves under flimsy excuses and charging the failure up to the Almighty, the difficulties and peculiar embarrassments of the case.

I. What are the methods with which we are to go into this great city as appointed by the Almighty? I believe that if there is anything made plain in this world, some of the things which I now want to say have been proven beyond a doubt. And the first thing that occurs to me is, that when God sends you and me into a great city, He sends us into it with a definite commission, that somehow there is to be a decisiveness of action upon our part. He sends us into it to transact a business for Him, just as thoroughly on business principles and with definite results in view as those upon which this great book concern are established, or that great dry-goods house is carried on, or any other business in this city is managed, and He expects that we shall look just as carefully to these results and see whether they justify the business as does the management of this house look to the receipts to see whether running it is justified. The language of the Bible is definite, ur-

gent—"Yet forty days." Here you are before this immense great city, "The Kingdom of Heaven is at hand." That is the commission of the Almighty, as I understand it. But is it not true that we are altogether too indefinite? Is it not true that there is too great indifference to all this business? There is not much expected within our horizon, and we say to ourselves: "Well, after all, is it not for us to simply work on as best we can and let God take care of the results?"

And so we talk about the millennium, and we expect things to be taken care of by the millennium that is coming some time. Intemperance will be done away with in the millennium. We put it far out of our personal responsibilities. Infidelity shall be driven out and expelled in the millennium. The unsaved will be saved in the millennium, and the millennium is made the convenient dumping ground for our unfaithfulness and sloth and temporizings. God expects us to work with definiteness, that where sin abounds conquering grace may much more abound. I sometimes wonder if we do not answer the description of that Christian to whom Carlyle refers. He says that there was a certain man who was a Christian—he believed in a devil. That includes the whole creed of some people. Are we not quite prone to believe in a devil? We believe in him in all forms, and praise the efficiency of his works. We talk about him more than we do about Jesus Christ, and I believe we have faith enough in the devil to-day to save the city in a decade were we only to put it in Christ instead of in the devil. We do not want to go to our work like experimenting rain-makers, but rather like that founder of our policy, who, by the definiteness of his faith and burning zeal, revolutionized England with the revolution from Heaven, instead of leaving it to such a revolution as came to France by the bloody hand of a Robespierre.

I ask you, my brethren, what hope there is if we are not able to preach a Gospel that will make saints faster than the devil can make sinners? When are we going to get the city saved? If it is true that we have a Gospel that cannot compete with sin; that, while sin destroys its tens of thousands, saves only a few hundred each year; that stands helpless while this terrible black sin is rushing on, sweeping multitudes and multitudes into darkness and into ruin. When do we expect the great city to be saved? I ask the question whether or no that by just simply holding a membership that amounts to a dozen thousand against removal and death, we are exercising a faith in God which will justify us when we stand at the bar?

We sing a hymn—"Hold the fort!" I wish the miserable thing had never been composed. As though it were victory for a few Christians to hold the city churches, and keep up their current expenses and support their minister and their choir, and keep their number about the same as it was when founded ten or twenty years ago, as though that were conquest when the devil is raging unobstructed all round us. No; the commission is not to hold the fort, but "Go ye." There is to be activity, there is to be earnestness. We are to impress upon these sinners around us that we can die for them,

but we can never leave them unsaved. Now Jonah could have objected to that forty-day clause. He might have put it off so that the reputation of the prophet wouldn't be in peril, so that those to whom it came would be dead and know not whether the prophecies were fulfilled or not. But God said, "Forty days," not a day over the forty days. "Preach the preaching which I bid thee."

Now this indefiniteness, this far-off century, this millennium dawning out of small faith, is not of the Gospel. That is for the prophets of evolution, that is for the prophets of æsthetics and social culture, that is for the false prophets. But to the prophets of the living God is given, "Now is the accepted time, now is the day of salvation." This millennium business—do you think that is to come down out of the heavens altogether? Why, if I understand my Bible, it is to come up from below as well, and to be a kind of meeting in mid-air between the descending Christ and the ascending Church. But some of us think it is coming to cover up our failure and help us run away from the slums and wretched and perishing. No; God expects to find you and me in mid-air; having brought this world up and put it into fellowship with His Son, and inspired it with hope. If the angels beat us on the way downwards to mid-air it will be laid to our charge. We ought to be covering grand distances up toward heaven while they are covering grand distances down toward earth. I understand that Heaven looks down and the saints are to look up and lift up. Within the Church are the leverages and forces to bring the millennium to this sinking world.

II. But what about the place; what about the exact methods; what about the appliances of the Gospel? If we are to preach to people the preaching God bids us to preach them, how are we to reach them? If I understand it, Jonah was to preach street preaching. Jesus Christ preached in the streets. Does that mean that we should all always preach on the street and in the fields? No; I think not. But I think it means this, that the preaching of the Gospel of Jesus Christ shall be just as accessible to men as when it is preached in the streets and in the fields; that He expects men and women to be able to come to the preaching of the Gospel with as much freedom as they go along the highways, and that no man has any right to take the public Christ, the preached Christ, and carry Him away from men and women and put Him into any place or any surroundings or into any methods which shall render it difficult for them to find Him in their neighborhood. Neither shall there be anything in His churches or in the preaching of His Gospel that shall embarrass to the slightest degree any poor man or plainly-clad man who may want to find Jesus Christ. For the Church of our Lord Jesus must meet the poorly-clad and neglected men and women on the plane on which they are walking, weary and footsore. We must meet them there and help them up. Just as the intimates chosen by Him met the lame and the blind and the halt and the wretched. He wouldn't leave them in the olden time for anybody's company.

Do you know what the reason is that we are not bringing in the multi-

tudes as we ought? It is simply because our brothers and sisters who are blessed of God with stronger temporalities and can afford to do it, sit down at the table and throw the crumbs underneath the table for the poor. They eat off the table—the poor may crawl under it. The poor may sit in the galleries, they may go into the side streets where are half starved missions, and they may have by the professed Gospel of Jesus Christ their mystery intensified as they are made to feel poor and wretched and neglected and despised,—their burdens being increased by the very Gospel which was calculated to save them.

I tell you it is not the black sinner that is our obstruction, it is the proud saint. It is not the rum shop, it is the temple. And we have gone on until the Gospel to the common people is not preached to the common people. And you have been talking for weeks in this very room and in every church in every city of the Union about the sad fact that we cannot reach the people. Why? That question may well be asked when you remember that in the days that Jesus Christ preached in person the common people were His natural hearers. They were the men that would hear Him whether anybody else would or not.

They were the men and women who ever wanted to hear Him, ever loved Him, ever sought Him, ever followed Him. They want Him now. Read the "Cotter's Saturday Night." And up out of these common people this Methodism, when it was new, lifted men who became rich and mighty and consecrated—out of the poor people we have made our money princes of today, and we are forgetting the hole of the pit out of which they were lifted, and the numbers in these same pits who might be lifted up by the same Gospel to become princes of our Israel.

We have built our churches away from the people and built them elegant for the few who can afford them, and in our styles of architecture we have thought more about making them Romanesque, picturesque, imposing, than we have about making them large and commodious for the multitudes. We have put gorgons, grinning, hideous things, up on the outside walls and with the chill of a conventional propriety, invented by the devil to put a lie upon the face of Christianity, we have frozen the smiles of welcome off the inside.

We have imitated a useless, liturgical style of architecture. The Lord Jesus was our first architect. He gave us points about church building. The curve of the sea shore, the recess of the mountain bases and of the little valleys, where He could get the people around Him. But we go and put them off behind immense pillars in darkened corners suited for bats to fly in.

And the worst part of it is that we who stand as the representatives of a free Gospel in this world, and commissioned to bring everybody, high and low, to Jesus Christ, we have assumed to take the sitting spaces into which these people would gladly come to meet the great Christ and parcel them out to the highest bidder. And so by our high rent, our lease-hold and our warranty deed or our quit claim deed we have just simply notified the sinner squarely to his face, "If you can afford to come, come; if you can't, God pity

you. Go to a mission and remember you are poor." I ask you if that is not sin. I impeach Christianity to-day as untrue, and in square contradiction of the Sermon on the Mount and the mission and the spirit of the Lord Jesus Christ that sent us to preach to all men. And I say to you, and I honestly believe, that the greatest blight that rests upon the Christian Church to-day in the great cities is the pew-rent system. Our churches should be as accessible as the public highway, and it should be possible for all men to come to these altars and feel that the very atmosphere around the church, the very style of the architecture, the very smile of the congregation as the people go in and come out, the whole atmosphere inside and outside, says to the poorest man, "If nowhere else in the world, here you have a city of refuge where you can come in and where you are welcome."

We purpose in a little while from now, they say, to build below the park in this city a new St. Paul's Church. If the persons who have the responsibility of the construction of that new edifice build it of a capacity of less than three thousand people they will dishonor God and belittle their faith. They should build it upon a plan which shall be so ample and so generous and so practicable that the shop girl shall come with her dime and place it down there each Sunday and receive as hearty a welcome into as delightful a part of that church as the richest member, so that the young man who can give but twenty-five cents on Sunday shall walk with head erect and self-respect down those aisles; so that the young man whose business is not yet sure, whose small family is expensive, shall be able to walk down the broad aisle with the millionaire who rides there in his glittering carriage.

"Oh, but," you say, "such a vast church as that cannot be managed." I have passed all through that difficulty and those criticisms. I have got out on the other side of them. If one man cannot manage the institution, put three in, if three cannot do it, send five. But is it better that you shall exclude two thousand so that they shall not be able to even hear the Gospel preached in order that you may gather in one thousand and send your minister up and down the streets from door to door, up inconsequentials? It would be better that you preach to the mass, to the multitude; and let me tell you that when you come to that multitude and they see you want to help them they will do their own pastoral calling largely.

When men come to the altars of God and it is their home, oh, how they then throng about the minister; they don't hide away from him. They feel that he is their friend; that he is willing to help them; and they will press about him, an eager, anxious throng, from week to week, and he will teach them with the word and with a smile and with a hand-shake, helping to straighten up their bent backs and inspire their fainting hearts with hope.

You talk about the magnitude, brethren. In what age do we live? Look about us; see what age it is and what we are. See what it is doing and what we are doing. Ask yourselves the question, Are we at all commensurate in our thought; in our endeavor; in our preaching; with the great endeavors that are in activity about us? We are not discouraged by those mammoth

massings of capital and agencies in commerce and manufacture, invention and discovery. The whole world seems to be massing its forces. These things seem to us worthy of the age: we expect it in secular affairs. But there are some persons who accept all of that who just the minute the Church begins to take upon herself gigantic endeavors, begin at once to say: "Ah, but look out; be careful; there will be a day when the thing will be empty. Be careful." They seem to think that money invested to return in dividends of dollars is worth investment, because dollars mean dollars in dividends to them. When church dollars mean souls, and souls are worth as much as dollars, men will put in money for those dividends. Our littleness is due largely to the fact that we have not come to measure souls, the salvation of souls, as we do money. Our churches should work upon the same great plan. What do we give in exchange for souls?

When you and I start out to try to compete with this world and to bring men to Christ with the little agencies of half-hearted, worldly, church endeavor, even the devil does not respect us. He looks upon us with contempt; he spits upon us and laughs, and says: "I can afford to let that be: it will never trouble me or my kingdom." But when you turn round and mass against him as you mass in your commerce; when you come with gigantic forces; when you gather in your scattered forces and concentrate them upon him you agitate his kingdom from centre to circumference. People bring people. Success brings success; and I say to you that if you have a church below the Park at Forty-Ninth Street of three thousand people, and another one in the Bowery of three thousand people, and another one up in the neighborhood of Sixtieth Street of three thousand, and St. James's Church enlarged to two thousand people, and these were supplied with the best brain and assisted with the best tact and the greatest spiritual consecration of a sufficient number of associate ministers, these churches, filled with the divine Spirit and working with a passion that would not rest day or night, these few churches, in each one of which the people would shake the windows of every house for five blocks every time they sang the doxology, would be worth one hundred of your little starvelings, that have neither vitality to live nor courage to die.

Oh that we would catch something of the spirit of the age, if we will not catch the Spirit of God, for the spirit of the age is better than the spirit of the littleness that paralyzes us now.

III. But what shall we preach? The Gospel? Nothing but the Gospel? Yes; nothing but the Gospel! Who sent you? God. What did He send with you? The Gospel. Has He made any revision? No. Dare you? No.

The Gospel. Just simply the plain old Gospel of the old time. That is what we are to carry into this world. Far would I be from setting up as a model. I know some of this has seemed to you like it; but be charitable. I say to you that I would not set myself as an example; but I will say this, that in a ministry of more than twenty years I have never spent a moment in the pulpit answering a blaspheming Ingersoll, who does much of his mischief by

pulpit advertising. I have never preached upon evolution, or materialism, or agnosticism, or any of those isms that we have so abundant about us in this day, and I might have done so, for I know just as little about them as some who do. But I ask God to help me preach the Gospel, and when friends say, "Why don't you advertise it?" I say, "It is advertised always." The church standing on the corner advertises it. And I would let the people understand that it is not the peculiar way of doing things, or the eccentricity of the thing, or the sensationalism of the thing, but it is the Gospel that is to save them. Don't discount the Gospel.

There is a temptation that assails us when we come first to a great city. We look into the great daily papers on Saturday morning and we see what the great men are going to talk about to-morrow—the great men in the great cities. They are going to talk about great current events. They are going to discuss some new phase of theology or of philosophy, some social or political question. And we have come in our simplicity from the country village with nothing but the old-fashioned Gospel. With what power you used to preach it up among the hills, and it saved the farmer and the mechanic and the tradesman and the common, plain people. You think it won't do here now. You remember that you made once an educational talk at a country seminary. You remember that you delivered a discussion at one time before the Bible Society. That will now go for higher criticism, and so the true old plain Gospel is laid aside and you begin to talk about the labor question and the author of the Pentateuch and materialism, and many other things, and then after a time, when your church is empty, you stand up and tell all the people "How to reach the masses."

But, my brethren, I believe that this grand old Gospel, that extracted tears out of the eyes of the plain people of the hills and the villages, is the Gospel that Jesus wants us to preach in this great community and in these modern times. And we shall make no mistake with it. "Preach the preaching which I bid thee." That old, plain preaching which saved thousands before you were born, and which will be saving men after you are gone. "Preach the preaching which I bid thee." "Don't dare substitute anything for it." "Don't dare to lay it aside and take anything in its place." If anybody is going to give a substitute God has that right. With our little knowledge shall we pretend to substitute a new form of truth for that which took the ages of the eternities to determine and the death of the Son of God to publish? "You preach what I bid you preach and I will see to it that it is made the power of God to the salvation of men and the pulling down of the strongholds of Satan."

And so I believe that you and I are to preach that very same Jesus who went into Rome and into Athens and into Asia Minor, and whom our fathers preached and whom our fathers revered.

Human nature needs it as much as it ever did. Human nature has not changed an ounce in its weight of guilt or a single element in the composition of its depravity or the quality of its degradation. We must not imperil

it with the nostrums of this world. Preach to it the Crucified One, not a petty little philosophy of salvation, or a poetic story of a perfect man Christ. But preach a God Christ, a divine Christ, who was torn, lacerated by a devil-world; a risen Christ, risen by His own power, which He will exert in due time for all who die in Him. Preach a Gospel of conviction of sin, of repentance, of regeneration, of the witness of the Spirit, by which human hearts are made new, human character is transformed, human faces are transfigured and dying mortals are translated into that glory where all are always like Him.

LIVING ISSUES DISCUSSED BY EMINENT COLLEGE PROFESSORS.

THE MORAL AND RELIGIOUS VALUE OF HIGHER EDUCATION.*

By President E. Benjamin Andrews, LL.D., Brown University, Providence, R. I.

Learning for its own sake, in the strict sense of this phrase, meaning that we learn without any reference whatever to any good, either to ourselves or to others to be had thereby, is a contradiction. If such a course were conceivable or possible, it would still be irrational. But let us be convinced that we are vital members of human society; that our mental cultivation will count in furtherance of human progress, that our fellow-men are to be made happier and better through the training which we are giving and receiving; we then see it to be reasonable and good to exert ourselves to the utmost. Only under the stimulus of such a view, I believe, can a thoughtful man permanently do his best. Now, I profoundly believe that such an intimate relation between the higher learning and the weal of all actually exists.

We see it, first, on the ordinary level of material welfare. Civilization as to its material basis, as to those aspects of it that fill men's minds, alas, mostly to the exclusion of the higher phases—civilization in its practical efficiency, is in the last analysis totally dependent on the work done at the centres of learning. Nearly all the great advances in industry which make goods cheaper and life happier involve principles which have been carefully wrought out in the study or the laboratory. Edison could do little but for the science of physics, which less practical men elaborated and made ready for his use. Physics, in turn, depends at every step upon the higher mathematics. Bichloride of mercury, which has given to recent surgery its glorious successes and which, in medicine, has taken its main terrors from that once awful disease, diphtheria, is a chemical invention. And the power of research in these high realms pays. Witness the case of Germany, which manufactures 83 per cent. of the chemicals used on the continent of Europe, because of the chemical discoveries made and the knowledge of chemistry diffused among her people through the agency of her universities. It is for lack of chemical knowledge of clays that America as yet makes no such porcelain as Germany

* Address delivered before College Alumni, Brooklyn, N. Y., Dec. 29th, 1891.

or Austria, and the same lack wastes for us every year millions of dollars' worth of materials and labor in such third or fourth class pottery as we do make. In the effort of America to compete industrially with European nations, no one thing is more important than the promotion among us of scientific training in its higher forms.

No tongue can tell the debt which the practical, every-day science on which the world now lives owes to the great masters and law-givers of science in the departments of mathematics and physics, and every one of them was the offspring of some institution for high learning. Nearest to an exception is Descartes, whose pupilage ended early, and who is distinguished among historic thinkers for having wrought out some of the most recondite philosophical and mathematical truths known to man in a soldier's hut and by a soldier's camp fire. But Descartes could certainly never have done this had it not been for his eight years at the excellent school of La Fleche, founded by Henry of Navarre.

The same, if not a closer, relation exists between good schools and practical science in the department of sociology. One section in the broad field of social science, people nearly always forget when speaking of human progress, though it is most closely related thereto, I refer to law. In discussions upon the rise and evolution of culture among the Romans, we always make great note of Roman law, but it seems to be taken for granted that elsewhere culture has been built up nearly or quite independently of legal institutions and reforms. So far is this from being the case that one may well doubt whether the tie between legal systems and the progress of civilization was ever so close as in modern times. Few men in the last hundred years have done more for human advancement than Savigny, Bentham, John Austin and Sir Henry Maine. All of these were lawyers, and all were also university graduates, whose influence, but for their special training, the world would, in all probability, never have felt. If possible, even more than theology, law derives its progress and power from professional study and teaching. Of course, learned institutions cannot claim all the credit for the beneficial influence exerted by those whom they educate. Schools cannot create genius, but they do what is quite as important, they call it out and train it.

The same high utility attaches to learning in the domain of culture. This is in fact an aspect of the good of education which peculiarly exalts it. It is more vitally important than aught else, save character, to the perfection of civilization. Mere material resources do not constitute or create fine civilization. Wealth, unaccompanied by what is higher, breeds Philistinism, which can be naught but degrading to a nation's character. Things can never take the place of men. Trade, commerce, business, industry—these are important factors in human culture, but by themselves they have in no case yet made a nation great. The exaltation of a nation's rank has never come alone or mainly through the operation of commercial motives. It requires a certain elevation of spirit, a devotion to ideals, a philosophic composure, to which the atmosphere of the market is a deadly foe. Now, while it cannot

be said that the school of learning is the sole nursery of the sublime temper necessary to splendor of civilization, it is certainly a most important, even an indispensable, one. Very much of this higher life of the spirit connects itself with literature and religion, and every observer of men or reader of history knows that both these are almost absolutely dependent on schools. Very few literary celebrities are there who are not children of the schools, and the rest are, at least, grand-children.

There is a still more important field where it can be seen that learning enriches the higher life of humanity not out of its intellectual funds alone. Ethical principle and practice are stiffened by influences from the same source. Instance the love of right for right's sake, the idea of simple truth, irrespective of consequences, which has come into being almost solely from the inculcation of exact science. This is a result for which those who love righteousness should be grateful to the Positive Philosophy. In this respect, the positivists have, without thinking of it, become powerful ethical teachers. They have insisted, as had never been done before, upon the importance of laying aside prejudice and interest, and getting at simple, unalloyed fact. There has been called into existence thus a new, distinct and most beautiful form of the love for truth. This noble phase of virtue is emphasized and nourished to-day in every scientific laboratory and class-room throughout the world. It has come to possess even theology and will yet revolutionize that science. It has gone over into the study of the past and founded the science of historical investigation. Many false but time-honored judgments touching the men and things of former times are changing in consequence of the truer historical apprehension engendered from this cause. It results that national and ecclesiastical animosities are becoming less intense, opening the way for larger peace and good-will among men.

To this ascription of a positive ethical value to training in science some demur. Moral character, they rightly say, ultimately depends upon religious belief, and this, they further declare, science undermines and dispels. There is an idea, as prevalent as it is baseless and mischievous, that the doctrine of evolution, in particular, so far as it is accepted, renders all theistic or properly religious belief unnecessary and stupid. Nothing could be more untrue. The logical necessity of theistic belief evolution does not so much as touch. One may admit all that Darwin himself ever asserted and yet remain orthodox as Athanasius. Logicians never had clumsier fallacies to laugh at than those by which sciolists have inferred a Godless cosmology entire from a scientist's proof—itself far from irrefragable—of one single point, the origin of species. Darwin made no pretense of having explained the beginning of life. And further, as has been said, the survival of the fittest does nothing to explain the arrival of the fittest. In other words, those peculiarities from those variations of type that occur "ever and anon," as novelists say, and play so famous a part in zoölogical evolution by getting themselves transmitted, these are as deep a mystery as life itself. Darwin knew enough to know that he did not know enough to explain them.

One important thing the great man did suppose that he had made clear, viz.: the rise of our moral consciousness. But he was mistaken. This is the sovereign mystery of all, and it is a commonplace of ethical study to-day that, deftly as Darwin and Herbert Spencer have shown something else to be derivative, Kant was correct in taking man's sense of right as an immediate, underived piece of human nature.

Not only does the great generalization by Darwin offer no necessary offense to faith, but it opens the way for an apprehension of the Divine Being, and His modes of procedure, far more rational, helpful and uplifting than the old view. Natural theology will have to be recast, but its new form will add indefinitely to its impressiveness. We shall find it no loss to have relinquished the untenable distributive teleology of Paley, when in its stead is installed that grander thought of a perfect cosmic unity reached through the clash of forces energizing apparently without aim. Science is destined to prove at this point an immense missionary power.

Nor here alone. There is another realm where theological propositions stand up much more boldly in consequence of what science has done. The central citadel of all conviction and assurance, which ancient philosophy evacuated as hopelessly breached and forever untenable, modern science has put in repair and rendered impregnable. Radical skepticism, which is the bane of Greek philosophy, can never come back. One who reads in the Theætetus the logic whereby Plato pulverizes Protagoras and his doctrine of the subjectivity of knowledge, wonders how that pestilential error could ever have reappeared. Yet it did. It flourished, even, and by what a skeptic, could he have done so consistently with his theory, would have called a just retribution, it became the distinguishing characteristic of the new academy, of the very thinkers who hailed Plato as their philosophic head.

The skeptic's mind, like a weak stomach, could keep nothing down. Pyrrho could not admit that anything is true or certain. "Say not," he bade, "This is so," but only, "This seems to me to be so," "It is possible," "It may be," and the like. The new academy, with a keener insight than Pyrrho's, seeing that this very suspension of judgment was a sort of affirmation, laid it down that a man can know nothing save that he knows nothing, and that this is not proper knowledge, but feeling. The utter impossibility of knowledge, and the fatuity of all pretense thereto—these were the invariable tenets of skepticism as it flourished of old.

Well, science has made these tenets impossible now. Thinkers of all stripes read of them to-day with a smile. The ten "tropoi," for instance, of which ancient skepticism made so much, meant to provide that we cannot know, are rendered ludicrous by the demonstrated data of physics and psychology. They all reduce to a few logical puzzles and certain errors in sense-perception. In the merely logical part of this triumph metaphysics has had some share, but its physical and psychological part is purely and distinctly the work of that modern science which has been so reviled as the foe of faith.

If asked, then, why I love academic life and work, I reply: Because in it we have the privilege of delightfully exercising our minds in the pursuit of truth, a joy doubly rich in that the work can be carried on by many of us in common; that our activity is useful as well as agreeable, not only aiding the race to live, but refining and carrying forward civilization, widening the skirts of light and forwarding all the high interests of humankind, being vital to the advance of the material and of the social sciences alike; and, lastly, that it is a pronounced and positive force in a strictly moral and religious way, establishing, not weakening, rectitude in conduct, promoting, not withstanding, faith in a spiritual world and a living God.

A NEW EVANGELICAL MONTHLY.

The Treasury
PASTOR & PEOPLE

Conducted by a corps of eminent Clergymen.
J. SANDERSON, D.D., MANAGING EDITOR.
E. B. TREAT, Publisher,
5 COOPER UNION, NEW YORK.

Vol. IX. MARCH, 1892. No. 11.

Yearly, in advance,	$2.50
Clergymen,	2.00
Single Copies,	.25

FREE, to Clergymen as follows: For a club of three new subscribers (Clergymen, $2.00, Others, $2.50), we will forward THE TREASURY one year FREE.

These rates include postage in the U. S. and Canada.

We are responsible for remittances when made by any of the following methods: Express Money Order, Draft, Post Office Order, or Registered Letter.

The Cedar Has Fallen.—Spurgeon is no more; no more on earth. His work is finished here, but the good he accomplished lives after him. His big, loving heart has ceased to pulsate in the flesh, but the love he manifested in his work, for his fellow-men and for God is immortal. His apparently strong frame—strong as cedar wood—has succumbed to the inroads of disease, but his fragrant name and fame, like the fragrance of cedar wood within its circle, will permeate society and keep his memory sweet and pleasant and enduring for many generations. He was content to preach the strictly orthodox Gospel in plain, unmistakable language with earnest and persuasive tones, and backed by a personality that finally won the respect and admiration of all, for his manifest honesty, for his devotion to God and to what he considered His truth; and for his consuming zeal in the work of his Master. His success, as a preacher on these lines, teaches a lesson that should be engraven on the heart and memory of the occupant of every pulpit and of every pew, this lesson: to cling to the "faith once for all delivered to the saints," to honor God by its faithful presentation in word and life, and to exalt the name of Jesus above every name; so that when "cedar and fir-tree" shall both fall, they may fall covered with the benedictions of souls and haloed with the glory of God.

The series of articles on "Living Issues," will be continued during 1892, also Dr. Cuyler's "Pen Pictures."

See advertising page for form of Certificate, benefits, and conditions of membership of "The Treasury Purchasing Agency."

Be Sure of the Facts.—There is no more important advice both for scientists and theologians than that contained in these words. Those who pose as advanced thinkers in both departments of study are men who have arrived at their "advanced" stage by theories and rash and hasty conclusions; many of which have been found to be based on foundations more uncertain than quicksands, or on no foundations at all. It would seem to be the part of true wisdom and of common prudence to slowly and reverently investigate, to wait patiently for the unfoldings of Providence, to exercise a large amount of modesty in pronunciamentos, and to give due credit to other minds as acute, as analytical and as well furnished with all the qualities for arriving at a just conclusion in any particular case, as they can fairly claim for themselves. In this age when the very "earth is helping the woman" in a most unprecedented way, and when no one knows what the next spadeful of uplifted earth may uncover, it is surely becoming in

both scientists and theologians to "be sure of the facts" before any one of them records his dogmatic *ipse dixit.*

Back bound volumes of "The Treasury": a limited supply can still be had in uniform binding fully indexed, $3 each. To current subscribers, $2. Postage 25 cents. Contents of the eight yearly volumes mailed on application.

"The name 'Treasury' does not do the Magazine justice. It is better than any Treasury conceivable. It is a casket of the choicest jewels."

Rev. E. S. Smith.

"Hoist With Their Own Petard."—This is the prediction which one of the anti-biblical higher critics has the temerity to make respecting the fate of those who defend the Bible as the Word of God. We presume his gift of prophecy is about as genuine as the gift of inspiration with which he would have his imaginary redactors of pentateuchal writings endowed; which amounts to no more than the "baseless fabric of a vision." It has not fared very well hitherto with those who have attempted to belittle either God or His Word; and doubtless God is as jealous of His own honor and glory in this age as He ever was, and will not hold them guiltless who in any way would detract from the perfection of His ways. No one is averse to honest criticism, but the true critic is the man who searches for the good that he can praise, and sees the faults and mentions them with regret; but the higher critics seem to be searching only for the "errant" things, whether real, as those that have crept in by the agency of transcribers, or imaginary, as those that have been devised by the ingenuity of these "present day" critics. What fate may befall them, we shall leave it to the future to unfold, but the time will assuredly come, when, under the fiercest light of criticism, the truth of God's inspired Word, in its every part, shall shine out more brightly than ever, and continue to shine, when the name and notoriety of its present detractors shall have perished from the earth

---

Manageable Groups.—It is very suggestive that before the Saviour commenced feeding the multitude that had gathered around Him, He ordered His disciples to "make the men sit down by fifties in a company." They were thus broken up into manageable groups and were more readily and efficiently served by His disciples. They were like flowers planted and arranged in garden beds, each and all within easy reach of the gardener's hand, for sustentation, watering, or gathering. So would it appear, following this model of the Master, should His followers arrange their work, systematically, and in manageable portions. The inhabitants of a whole neighborhood cannot be attacked *en masse*, but in small groups, each one of which is allotted to a worker who can readily superintend it, visit it thoroughly, meet its moral and spiritual necessities and give it all the watch and Christian care that its several inhabitants may require. God never demands from His children an unreasonable service, nor work done confusedly; but as "order is Heaven's first law," He expects that work done for Him shall be done "decently and in order," for in that way lessons of order shall be taught, distribution of meat shall be more equable and regular, and every one shall have his portion in due season.

The demand for the enlargement of "The Treasury" for the treatment of subjects to which space hitherto could only be occasionally given, has induced its publishers to add twenty-five per cent. to its number of pages in the tenth volume, commencing with the May number. The Magazine will also appear in a new dress with a larger page, its price remaining unchanged.

TRINITY METHODIST EPISCOPAL CHURCH, SOUTH, LOS ANGELES, CAL.

Church organized, 1869; Present church edifice erected, 1884; Size of lots, 80 x 168 feet; Size of church building, 72 x 110 feet; Cost of lots and building, $48,000; Seating capacity, 1,000; Materials, brick and California redwood in exterior construction; Interior materials, grained oak, native pine and redwood; Several memorial windows of cathedral glass, pipe organ, one of the handsomest and largest on the Pacific coast.

REV. W. B. STUDLEY, D.D., Present Pastor.

Noted Preachers.

Rev. Horace Mellard DuBose, D.D.

By Rev. Sam. M. Chase.

The Rev. Horace Mellard DuBose was born on a cotton plantation, in Alabama, November 7th, 1858. The family is a branch of the old Huguenot stock that settled in the Carolinas in Colonial times. His father is a local minister in the Methodist Episcopal Church, South, of which church Mr. DuBose has been a devoted member from his childhood. He was educated chiefly under a tutor, after a custom that formerly prevailed at the South. Since entering the ministry, he has, however, taken a comprehensive course, under eminent instructors, in classic literature and the languages. The foundation of his theological training was embraced in the "Conference course of study," prescribed by the College of Bishops of his Church. In 1877 he was admitted to the pastorate in the Mississippi Conference. He has served with splendid efficiency the churches in Galveston, Houston, and Tyler, Texas, and in Los Angeles, California. His last charge, Trinity Church, in Los Angeles, is the largest congregation of his communion west of the Rocky Mountains. In connection with his pastorate in this latter city, he very ably edited for two years the Los Angeles *Christian Advocate*, the organ of the Los Angeles Conference of the Methodist Episcopal Church, South. In 1890 he was called by the general voice of his Church to the editorship of the *Pacific Methodist Advocate*, the organ of the General Conference of the Methodist Episcopal Church, South on the Pacific Coast, and published at San Francisco. Mr. DuBose is a literary genius. He is the author of a book entitled "Rupert Wise," a poetic romance, which has received the highest commendation of the more eminent critics of the age. As an editor, he is to the manner born, and, as was expected, is making his paper one of the very best within connectional Methodism. As a ready platform speaker, he has few equals, holding his congregations as with magnetic charm, and swaying them at his will, and has been justly called the "Western Tallmage." His pulpit manner is graceful and pleasing and indicates "I have a message . . . a message of truth, and am divinely commissioned to deliver it."

Mr. DuBose is the originator and president of the San Marcos, Texas, Chautauqua Assembly, where he lectures and preaches each year to the delight and edification of the vast multitudes who assemble to hear "Our DuBose," as he is familiarly known in that section. Although now out of the regular pastorate, his Sabbaths, as well as every season that can be borrowed from exacting editorial duties, are employed in preaching and lecturing in the pulpits of his own and other denominations in the Golden State. Mr. DuBose spent the year 1888 in New York city, where he was given a most hearty welcome to all the leading pulpits of the metropolis.

His record as a true man, and a brave soldier of the cross, is a bright one, and as a winner of souls, he is wise. Many in "that day" will "rise up to call him blessed."

LEADING THOUGHTS OF SERMONS

Various Estimates of Man.

By Henry Van Dyke, D.D. (Presbyterian), N. Y.

How much then is a man better than a sheep?—Matt. xii., 12.

These noble words were spoken by our Lord as an exclamation, but they often seem to us as a question, and the answer must depend upon the view we take of life.

If we take a materialistic view of life, the answer to the question will be, He is a little better, but not much. He lives longer, and has more power of action and capacities of pleasure. He is more clever and has subjected the sheep to his domi-

nation, but the sheep has fewer pains and less toil. He grows his own natural wool clothing, and is not troubled with thoughts of moral responsibility and a future life.

If we take a commercial view of life, then our question must be answered by the money value. A sheep of rare breed has been sold for five or six thousand dollars, and a man has been sold in Central Africa for a rusty musket or a piece of cotton cloth. But if wealth is really the measure of value, then humanity must take its place in the sliding scale of commodities. We must learn to look upon ourselves and others from a business point of view—What can this man make? How much has he made, etc., etc. Sometimes, then, the man is better, and sometimes the sheep is better—it all depends upon the supply and demand.

But what are the teachings of Jesus Christ in regard to the dignity and worth of man?

I. That man is the offspring of Deity and made in the likeness of God. This is clearly taught in the book of Genesis. Human consciousness is this testimony and answers to it. Man may be but a seed, but he is a seed that thinks. So Christ spoke to man, not as the product of nature, but as the child of God. He was always appealing to reason, to conscience, to the power of choice between good and evil, to the noble and Godlike faculties in man.

II. Christ spoke to man as capable of holding communion with God and reflecting the divine holiness in his heart and life. He may be lost, but he is capable of being found again. He may be a prodigal, but there is a place for him in his Father's house. There is no human being in whom that treasure is not hidden and from whose stained and dusty soul Christ cannot bring out that reflection of God's face.

III. Christ's teachings regarding man involve the doctrine of immortality. Man is a being so lofty that he must project himself into eternity. The truth of man's immortality runs through everything that Jesus said to him and did for him. "I will forewarn ye," said He, "whom ye shall fear," etc. He does not look upon men as herds of dumb, driven cattle, but as living souls moving onward to eternity—capable of endless sorrow, and of joys forevermore.

We must learn from this subject the real meaning and guilt and danger and hatefulness of sin, and God hates sin because it ruins men; therefore we must hate it, fear it, and abhor it always and everywhere.

We must learn from this subject what will help us to love our fellow-men. Christ will teach us to do good unto all men as we have opportunity, and this doctrine of Christ will tend to lead us to God and a higher life. Come, then, to Christ, that you may have fellowship on earth with the Son of God, dwell with Him forever, and behold His glory.

Truthfulness.

By D. H. Greer, D.D., St. Bartholomew's Church, N. Y.

Let your yea be yea, and your nay, nay, lest ye fall into condemnation.—James v., 12.

Some very religious people, especially when discussing one whose views upon religion are at variance with their own, are not always as careful as religious people ought to be to ascertain and speak the exact truth about them. They are zealous for the truth, they say, but their zeal goes too far: it destroys their moral balance, makes them bitter and angry, and a wise man has told us that when once we feel angry in a controversy we have already ceased striving for truth, and begin striving for ourselves; and so in condemning what we believe to be intellectual heresy in others we ourselves fall into that moral heresy which is incomparably worse. We also need it in the business world. I do not wish to be understood that it is conspicuously absent there. I believe, on the contrary, that there is no department of human activity to-day where it is so rigorously insisted upon. The instances to the contrary are exceptional, and notable because exceptional. Yet so great is the struggle, so fierce the rivalry and competition, that men in business to-day are often tempted by the exigency of an immediate situa-

tion or by the hope of some personal enrichment to practise, not openly and in a way that the law can take hold of, but secretly, some deceit, to take some wrong advantage, and to connive at some fraudulent thing by which they will be for the moment pecuniarily benefited. The men who are most honored now are those who have resisted such temptations, but the temptations are there, and it is well for the young men whose fortunes are yet to be made, who have gone forth into that fierce struggle, to remember that they will have to meet them and that they cannot successfully overcome them except as day by day they cultivate and acquire, not a mere superficial truthfulness, but that deep genuineness of character which has no subtle sophistry in it and always goes straight forward and hits the mark, no matter what else or whom else it hits.

Faithfulness.

By Rev. A. G. Brown (Baptist), London.

Christ Jesus who was faithful to Him that appointed Him, as also Moses was faithful in all his house.—Heb. iii., 2.

The glory of Moses was in his fidelity. Faithfulness is the crown and flower of all character. God puts it before all the rest. He was "faithful in all his house," true to his God, and true to man; so faithful to God, and with such an overpowering sense of his responsibility, that he sometimes seemed severe to man. To Moses there was only one trouble, and that to know what God had said; and then he became possessed of one idea, to do as God had told him; every little detail was to be "as the Lord commanded." But the Man, Christ Jesus, is counted worthy of more glory than Moses. Moses was a servant faithful in all his house; Christ as Son over all His own house. Moses was a confidential house-steward, but Jesus Christ is founder, owner, heir of the household. Yet He took upon Him the form of a servant, and was made in the likeness of men, and became obedient unto death. "Wherefore," God highly exalted Him, and made Him head over all things to His Church. The fidelity of Jesus Christ is to be a matter for our consideration. Glorious Moses, but all-glorious Christ! And if Jesus Christ is thus faithful in His own house, and I a part of it, then He is faithful to us, such a faithful friend and advocate; true to His God and true to us. He will never dupe or deceive, and so should His household be faithful unto Him.

Prayer for Revival.

By Rev. William Carson, (Presbyterian), Harrison, Ohio.

Wilt Thou not revive us again; that Thy people may rejoice in Thee?—Ps. lxxxv., 6.

This Psalm seems to have been written to celebrate the return of the Jews from Babylon. Their sanctuary had been neglected, its sacred courts defiled, the daily sacrifice had ceased, and their ordinances, banished, broken down, destroyed. A revival of religion was absolutely necessary. It is necessary in many a church and community now. Religion is a living, abiding principle. It is not as a Sabbath garment, which can be put on and off at pleasure. It does not go by fits or starts. An even pulse-beat means health. An irregular pulse-beat means "fever intermittent," sickness, weakness and approaching dissolution. No man can make headway for heaven who travels one day in that direction and the other six spreads full sail toward the world, the flesh and the devil. We must be content to toil on day by day through storm and shine, up rugged mountains, over broad prairies, across dark valleys and rolling streams, with our eye ever fixed upon the hills of light, "crowned with the castles of the blest." It is a dangerous experiment to separate right thinking from right doing; a danger in this refined, cultivated and exciting age to which we are constantly exposed. Religion is action, not sentiment or imagination. It is right, it is imperative, then, to attend divine service. It is also equally important that we see to it that those lessons learned and those feelings aroused are carried into practice in our daily life before the world, else hearing and feeling are all in vain. "Be ye doers of the word, and not hearers only, deceiving your own selves."

Again, there are those who obstinately

cling to the fatal error of trusting in displays of power of some kind or other for success, who look to the eloquent sermon, to the scholarly minister, master of the arts and tricks of oratory, to the well trained choir able to entertain with enrapturing anthem and song. But peradventure God does not choose this form of power, "lest our faith should stand in the wisdom of man's words." All the learning of the schools without Christ is but a bottle of smoke, and all the eloquence of the age is of itself but thunder and lightning without rain. "It is not by might or by power, but by My Spirit, saith the Lord."

Again, there are others who are led into the fatal delusion of trusting in ordinances, of staking the interest and destiny of their soul on a cold and dead form—who elevate an external rite into a position, and invest it with a power that belongs only to a living, personal Redeemer. An ordinance is but a symbol giving us clearer and more definite conceptions of divine truth, higher and grander ideas of our relations to God. No ordinance, no service, nothing but a view of God, of a veritable person of infinite love, incarnate, can satisfy the human soul. That alone can bring light and peace and happiness and heaven.

THE ATTITUDE OF THE CHURCH TOWARD AMUSEMENTS.

By Bishop Cyrus D. Foss, D.D.

The attitude of the Church toward amusements must cover the practice of its members, the teaching of its pulpit and press, and the discipline it administers. All these, I think, should be determined under the regulative influence of the following general principles and precepts:

1. Candid recognition of the need of amusements.

2. Cordial approvement of all amusements (within due limits) which are in themselves innocent, and which experience proves to have no injurious associations or tendencies.

3. Firm, clear, bold condemnation of manifestly demoralizing amusements.

4. The utilization of the home as the world's great pleasure-garden.

5. Such employment of all Christian and moral people in beneficent activities as shall pre-occupy their minds and polarize their hearts into instinctive repulsion of debasing amusements, thus illustrating what Chalmers termed "the expulsive power of a new affection."

6. A standard based on the ethics of the New Testament, which allows large personal liberty, and yet enjoins in some things the surrender of personal liberty for the general good.

(*a*) At the outset, then, we must frankly recognize the need of amusement. Asceticism was one of the most grievous blunders religion ever made. Its day had passed away forever with that of the rack and the thumb-screw. God meant this for a happy world—I had almost said a jolly world. Birds chant, lambs frisk, kittens gambol, brooks sing, and now and then "mountains skip like rams," and "all the trees of the fields clap their hands." Play is the great business of young children and the urgent need of many a tired man. Zechariah predicted of Jerusalem restored that "the streets of the city shall be full of boys and girls playing in the streets thereof." Man is the only laughing animal. At the best those supposed ancestors, assigned us by such as trace our origin, not to the Garden of Eden, but to a zoological garden, can only grin. We have no proof that any other animal but man can "take in a joke," with or without a "surgical operation." Mirth and wit are faculties of man, just as truly as reason and conscience, and are faculties to be used and richly enjoyed. At least, let such as have only the faintest rudiments of these faculties, be modest enough to pass charitable judgment on such as luxuriate in them. Robert Hall's question to a criticising, tomb-stone, clerical brother was profoundly philosophical: "Brother, suppose it had pleased the Al-

mighty to endow you with wit, what would you have done with it?"

(*b*) Next, we must give cordial approval to all harmless amusements—"approval," not wry-faced sufferance. You cannot keep your hold on young people in that attitude. Encourage them to seek and help them to contrive such amusements as are easily kept within due limits, and so have no injurious associations or tendencies. You will then be in a position to show them that these qualifying considerations apply to amusements because they adhere in the fundamental conception of all human actions, and determine their character. What concrete act is there that is wrong *per se?* Not pulling a trigger, not taking a purse, nor writing another man's name. These may or may not be murder, theft, or forgery; their associations determine that question.

These rules furnish ample ground for the unsparing condemnation of some popular amusements; that is, of such as break over all due limits of time, or lead to gambling, lewdness, moral degeneracy, and perdition. They rule out the theatre and the promiscuous dance; and have brought these under the ban of the highest councils of almost every branch of the Christian Church, and also of the foremost philosophic moralists of every age.

They are also full of suggestion as to some forms of college athletics. All honor to wise physical culture; the body is the temple of the Holy Ghost, and should be made and kept as strong and alert and healthy and enduring as possible; but honor also to the plain farmer who wrote to a president of Yale College when boat-racing was the rage: "I am thinkin' of sendin' my boy to your schule, and I want to know if you will charge anything extra if you teach him readin', and writin', as well as rowin'." Let every college encourage gymnastics and all forms of open-air athletic sports (the jollier the better), if they are harmless. But if base-ball and foot-ball must require such over-training as shall make a young man merely a splendid brute, developing his muscle at the expense of his brains and his health, and if they must be so played as to encourage betting, then every college should frown them down and, if need be, put them out.

The standard set up by the Church in relation to amusements should be the Christian standard; that is, a standard based on the principle of Christian liberty and Christian motive. Turn men over from Moses to Christ. Not "Thou shalt not," but "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself."

The Puritans—*clarum et venerabile nomen*—had far more charged to them than they deserved. Men think of them as a grim race of ascetics, who busied themselves with

> "Hanging cats of a Monday
> For chasing mice of a Sunday."

It has long been known that the notorious "Blue Laws" were a pure fiction of a later age. Yet the Puritans did make Sunday a hard day for children, and the world a difficult place to live in. Let us profit by their follies as well as their virtues. Let us teach the young that Christianity forbids nothing that will not harm ourselves or others. Let us appeal to our Christian youth to press forward into a personal experience of perfect consecration and joyful union with Christ, and to hate as worse than death anything that dulls the zest of a rich spiritual experience, or tarnishes the lustre of a positive Christian profession. Fill the measure with wheat, and thus keep out the tares.

As to the question of the discipline to be exercised by the Church for the violation of the Christian law concerning amusements, I have two things to say:

First, I would have no long black-list of forbidden amusements. No such list can possibly be complete for every time and place. Any such list is quite likely to be unwise, being made by persons at the furthest remove from those for whose guidance it is designed; and, moreover, the safest standard is the collective conscience and godly judgment of the Church by which discipline must be administered.

Secondly, I conceive of a pastor not as a lynx-eyed critic, or a stern police justice, with an iron rod in his hand, waiting to strike down the first offender for the first

offence, but as a watchful shepherd, hard on wolves but gentle to sheep; full of yearning tenderness for the flock, and, most of all, for the wandering sheep; going after that one with loving and untiring assiduity, and calling on earth and heaven to rejoice with him when he brings home the torn and bleeding wanderer.

Until he has done his utmost on this line, let him never ask, What next? With him, as with the Great Shepherd, no sterner step can be taken except at the dictate of exhausted and hopeless love. O for more of "the beauty of holiness" in Christian living and in pastoral oversight!—*Northwestern Presbyterian.*

THE DEVIL'S CREED.

By John H. Barrows, D.D. (Presbyterian), Chicago, Ill.

We wonder sometimes at the audacity of the prince of evil in suggesting to the Man of Nazareth in the wilderness any unworthy methods of establishing His kingdom. It seems the climax of satanic impudence. But Satan has had long experience with human nature. He knew that what was in the form of man was liable to temptation and to fall. His creed with regard to man, and surely there was much to justify it, was about this: "He belongs to the earth by his animal nature, and to the realm of perdition by his moral nature. His strongest tendencies, his constitutional inclinations are all in the line of my thought and purpose. He does not belong by right to God and Heaven, he has no affiliations with holiness; he is mine, and I will have him for time and eternity."

The satanic creed is not all comprised in these words. The devil's convictions are far more orthodox in some other particulars. He is no fool, and therefore has no doubts about the Being of God and the divine sovereignty, and if we may judge from the words attributed to the evil spirits in the Gospel narratives, he has no doubt of Christ's divinity, sonship, holiness and power. But where the satanic creed is most false, and yet most powerful for evil, is in this domain of human nature. His confidence in the thorough selfishness of man was so complete that when God showed him the uprightness of Job, Satan turned sneeringly and inquired, "Does Job serve God for naught?" His piety is only equivalent to his prosperity; destroy these camels, these sheep and asses, these children and oxen, smite the four corners of his prosperity, and he'll curse Thee to Thy face. In other words, Satan has come to believe that selfishness covers the whole extent of life, even that of religion; that man is incapable of disinterested love and pure devotion. And, fortunately for the welfare of the race, the profoundest students of human nature have always associated this creed in regard to man with the devilish spirit. It crops out in Shakespeare's Iago, and is fully revealed in Goethe's Mephistopheles.

It is utterly impossible to exaggerate the benumbing and degrading effects of the satanic creed in regard to human nature. He who adopts it, or approximates toward it, has put himself in the devil's hands. If you find a man who believes in universal dishonesty, you may surely know that he is dishonest. The English statesman who said, "Every man has his price," was doubtless a man who knew at what figure he himself could be sold. Once in a while we come in contact with things calling themselves men—crawling, sneaking reptiles and brazen-browed hyenas that deserve the lash or the shotgun, who pollute the air and blast their own lives by boastfully denying that there is any such thing as virtue in man, and especially in women. Such loathsome creatures, slandering the mothers who bore them and the sisters who may still pity them, lowering all that has been deemed best in humanity to their own slimy level, sometimes get into what is called good society, and, what is even worse, become popular writers of fictitious literature, and they need to be branded with the mark of hell,

which belongs to all of the devil's cattle.

What a large impression the satanic creed has made on modern literature, especially in the modern novel! We are rarely introduced to any character who rises above moral mediocrity. It is almost taken for granted that men and women are scarcely capable of the heroic, the unselfish, the disinterested; that high devotion to principle, that self-denial, in the Christian sense, that the spirit of forgiveness, that true toleration and charity, that zeal for God and humanity, that soul-struggles to become like God, that these things do not belong to the men and women of our age. And so there passes before us a procession of scheming, selfish, earthly, grasping, superficial, if outwardly refined, creatures, decked with more or less of loveliness or deformity, having an interest which would fully belong to them if the creed of atheism were true, if there were no God and heaven and immortality, if there were no Christ, if the Gospels had been unwritten, if men had never striven for holiness.

There has been in literature recently a transient passion for Tolstoï's and Zola's realism, and for a school of fiction which claims to show us men and women as they actually are. What are the highest motives which propel these characters? Is there anything better than the love which draws the sexes together, by no means the highest form of love, and capable of being very strong, if not enduring, in men and women who belong to an age of moral chaos and barbarism? I would gladly celebrate, if possible, with the fervor of Shakespeare and Milton, the glory of wedded love when informed by the love of God, when permeated by the spirit of tenderness and self-sacrifice. But much of modern fiction introduces to us a herd of civilized animals, among which we hear the howl of the monkey, the growl of the tiger, the screech of the peacock, the grunt of the swine, and the bray of the wild ass. And then the loves of these animals and their struggles for and against each other are depicted with the grossest realism, and all this is labelled art! Heaven save us from such art! If Tolstoï and his company give us realism, which I deny, then what we need is idealism. We have realism enough in the daily papers; there you may get the crude materials for fiction from columns of debasing scandal, the average daily murder, the account of a fashionable ball, and the records of the divorce courts.

I verily believe that the natural virtue of patriotism, the love of country, which belongs to all classes of people, good and bad, is something infinitely higher than the motives of the average man and woman who are made to pass before the eyes of the modern reader of novels and frequenter of the most popular theatres. It was said of Daniel Webster that in his boyhood he had a passion for only great things, great books, great poems, great thoughts, great speeches, great men, and it is not surprising that he reached such an altitude and magnitude in his intellectual being. If by any moral authority we could feed the boys and girls, the young men and women of this generation, on wholesome, ennobling, large-minded Christian literature, embodied in the great books, the great poets, the great historians, and especially in God's Word, I should expect such a race as sages never dreamed of, men and women endued with large utterance and noble aspirations, and gifted with the sublime powers which poets and prophets have enshrined in their ideal characters. God save us from debasing ourselves by fattening on the devil's forage when Heaven gives us the food of angels!

Unconsciously and gradually multitudes are sinking into Satan's thought of human nature. At times we rise up against it in indignant protest, and doubtless each one of us, after falling into sin, has exclaimed, "I am not that *thing*, which has done so and so. I refuse to identify myself with this iniquity for which I know I am responsible; I belong to a higher round of being; I am capable of diviner things; I have affiliations with a nobler life," and thus we break in pieces the rotten platform on which stand the leering disciples of Satan. Confront the devil's creed with any of the noblest facts of modern history, like the sublime missionary movement, born of prayer in the heart of the

American churches, carried forward with self-denial and world-wide philanthropy to results more imperial and majestic than ever filled the mind of Alexander, and this creed is split into a thousand fragments. Or confront it with any great character of the century, like Livingstone, or Bishop Patteson, who lived and died amid the Melanesian idolaters of the Pacific. Let us spurn all debasing views of the possibilities of human nature. To disprove the infamous devil's creed we have only to ponder the fact that men do reverence the utterly unselfish love of Jesus Christ, that in their lowest degradation they are touched by the sense that He is the manliest and truest Man that ever breathed the air of earth. And there is an ideal manhood for each one of us there is a heavenly character toward which we at times aspire, and many a soul now dispirited, many a man who has been cast down by temptation, many a woman whose ideals have soared an eagle's flight beyond her attainment, at last will stand within heaven's gates, robed and crowned, the light of eternal joy on the face and the certainty of immortal holiness filling the heart with a great calm.—*National Presbyterian.*

QUESTIONS OF THE DAY

One of the Apocalyptic Plagues.

Some of the startling events of the times can only be accounted for by intimations given us in that mysterious book of Revelation in which there is so much that has had corroboration of experience and so much that is still hard to be understood. The "seven plagues" therein described and their effects as recorded in history, prompt us to investigate the parallelisms to be found in conditions now existing, which look as if they also might be the effects of these mysterious causes. The last vial of wrath on the nations was poured out upon the air by the seventh angel, as if man's disorders of body and mind were in some way to be connected with the disturbances of the air. And the facts point in this direction, or to the phenomena out of which they are formed. The diseases of our times are more mental than history ever shows them to have been before. Nervousness, sleeplessness, a morbid and abnormal condition of life, a high state of mental excitement, as if the air were full of malaria, and this is probably more a mental than a physical disturbance. Such are the conditions of life that there is no more childhood. The natural processes of development of children through quietude are gone, children are born into the world excited—even babyhood is wild and has the appearance of chronic disquietude. The baby cannot be trotted to sleep over a mother's knee any more, it must have anodynes or stimulants for its infantile disorders.

These are the environments into which men and women come into the world through the gates of being and the results are visible. Men, women and children are crazed after artificial sensations from which they seem to expect to get poise, quiet and force. Out of such conditions the modern crank is born. He is defined in the last and best dictionary, "The Century," as a person whose mind "is ill-balanced, or awry; one who lacks mental poise; one who is subject to crotchets, whims, caprices, or absurd or impracticable notions, especially a person of this sort who takes up one impracticable notion or project and urges it in season and out of season—a monomaniac." He is not merely unbalanced, or insane, or a lunatic, though he may in greater or less degree be all of these. He is more the reproduction of character of the Lord's time, known as demoniacs, or those possessed of devils. A man may unconsciously cross the invisible line in this condition.

There are but few who really disbelieve

the personality of evil, or of the Evil One. All know that a constant antagonism goes on within, between good and evil, which cannot be regarded as a mere fight between abstractions. It is a warfare of personalities, and even in man's best estate it requires but little to throw him over into the preponderance of evil. This is tangent also to the tremendous question of heredity. Many become cranks because they could be nothing else; they were mortgaged to the demon in their conception, or through anti-natal conditions. But if this were all, criminals and assassins would be only unfortunates. Here the question of non-resistance to evil seductions comes to the fore. There is no responsibility without ability. Heredity becomes personality only by the will and its evil co-operation. How did men in the Saviour's time become demoniacs? By physical and mental excesses in early life.

Dean Trench, in an exceedingly able article, fortified by the best of authority, showed that demoniacy was brought about largely by animal excesses. The whole nervous system may be shattered, and the balance of the mind lost, and at the point when the will is made powerless over the body, the evil spirits take possession and the man is ever dominated by a wicked personality, and will continue in this state until the body is restored.

According to experience, assassination cranks have been mostly of this kind. Wilkes Booth and Guiteau are believed to have lost mental and moral poise in the excesses of youth. Thus malignant devils enter sometimes through that abnormal condition which is called "nervous prostration," or "softening of the brain" in other cases, when they are the outcome of excessive physical indulgence.

There is no stimulant in use that does not intensify this possession and bring it to a fatal issue. But there is none so bad in this respect as the use of malt liquors. A cross between a demon and the brute may be seen in a habitual beer-drinker, especially those who drive beer wagons or work in malt houses. Beer destroys the finer feelings and paralyzes the moral sense. This, together with atheism, creates so many brutal murderers among the Germans. No barrier stands between them and assassination, or self-destruction, or both. Germans are the worst, for they know most and have most of good to overcome, because they are naturally well disposed—have leanings toward religion, love home, wife and children, music and the beautiful. But they fall lowest who fall from the pinnacles. Anarchists are the most desperate among German-speaking peoples. They deal with the elements of destruction in the abstract, and are unconquerable in their hate. Their doctrines are most dangerous, because they are the lop-sided doctrines of men who often have the highest scholarship and are forceful in speech and daring in their treason.

They are good teachers, theoretically, of morals. By nature they are propagandists from a mistaken view of liberty, which is in their idea entire independence of all law or restraint. So they emerge from a condition of legal repression in their own land into the utmost lawlessness in other lands. Our Federal governments, state and municipal, take no notice of this. Americans worship their institutions; but we must have the self-conceit taken out of us, and especially the idea that human nature is made better by more liberty, when in reality it is made worse. To take restraint off is always dangerous. As well say that a man-eating tiger would be improved by having the bars pulled out of his cage. The laws for the punishment of crimes are severe enough—but where is the repression of the sowing of the teeth of the dragon? Let the laws stop this sowing and we will not have a harvest of trained assassins. Another cause of prevailing crime is that there is no moral standard by which the conscience can be educated. What standard of morals is there outside the Bible? But this is practically driven from the public schools only to please Romanists and this class of people in their several degrees of malignant development.

Nihilism is preached without protest, while the Bible, which teaches that he that hateth his brother man is a murderer, is closed. Education is no longer re-

pressive; there is no effort to overcome disproportionate tendencies. That doctrine of the dark and bloody ages, that the end justifies the means, which cut off human heads in the name and by the command of the Church, is the doctrine of Anarchists, Socialists and Nihilists. It is policy, and they absorbed it from the Romish Church. Novels of the malignant sort are also fruitful in criminal making, books in which heroes succeed through deception, falsehood and murder, in which there is no sacredness attributed to human life, and no punishment in the sure order of cause and effect for the crime. The craze is for meteors instead of suns, for genius rather than talent, for sensations instead of steady progress, for dash rather than an even, forward march.

The introduction of chance as an element of success leads to desperate enterprises without the slightest references to honesty. The hatred of this class of men is always directed toward moral restrictions, and shining exponents of goodness consequently stand in the way, and are the mark of assassins. It is all imagination, of course, but these people live outside the limits of reason or equity. Revenge for imaginary wrongs may produce the greatest mischief possible.—*Presbyterian Observer.*

THE TREASURY IN THE FAMILY.

Christian Training in Childhood.

By E. A. Bradley, D.D. (Episcopalian), Brooklyn.

The child grew and waxed strong in spirit, filled with wisdom; and the grace of God was upon Him. The Christian Church is still meditating upon the childhood of Christ. A few golden sketches outline the pictures in the gospels. Every sketch is a volume of suggestions. All questions of making this world a better place to live in are running back to the training of the children. Christ's childhood is the model for our children's lives. As a human child Jesus should come into our homes and transfigure our children. They need this. As He grew He waxed strong in spirit, grew in wisdom as well as in stature, and the grace of God was upon Him. If there had been no process of growth He would have been wondered at as a faultless automaton, and never made one other child better. His perfect manhood was built up step by step. He developed by toil of brain and heart, climbing up hill all the way, for Jesus the carpenter's son, as the world looks at life, had no wonderful chances for success. His growth was natural, never forced by artificial methods or means. He was treated to no false flattery, and knew nothing of showing off in society. His growth, I say, was natural. The world would gain immensely if men would only see that the natural is always best, and rises naturally into the supernatural. There was no halo shining around the Christ Child's head when He was subject to His parents, working daily at the mechanic's bench. The world did not know Him while He was growing in strength, wisdom and grace. He grew gradually to a consciousness of Himself and life. Doubtless very early the lily of the field taught Him obedience and purity, and the birds of the air lessons of Providence and His Father's business. He took up duties quietly as they came to Him, as son, as citizen, and as Master. In the wilderness He grappled Satan with the strength of a slowly-matured manhood, and was prepared to conquer when the temptations of life came. He left His footprints in the hard rock of experience, and in them we can place our children's feet, if we will. This is the need of the hour. Our fast age fails to catch the thought. Our express-train fashion of life whirls us past the quiet stations of the fireside and the temple of God. We give too little time to the setting of our roots. We are growing all tops, like the running shoots of potatoes sprouting in the cellar. We drive for results. Quick effects are demanded. We would build the New York Cathedral this year, if we could. Quiet living, high thinking, and

slow growing are rated as old-fogyish. No wonder manhood among us lacks root, strength, wisdom, spirituality, and divine grace. Hence we have boy men, little women, exhausted men at twenty-five and old men at forty. Hearts are hardening and brains are softening. Self-control, instead of more steam and rush is what, we want. It was successive masteries of self that made Christ grow, and it is the only law of any child's healthy development of character. The Indian believes that the spirit of every enemy he kills enters his own spirit and strengthens him for his next battle. Teach the children the parable. Tell them that every passion controlled, as they grow up, is transformed into moral strength. Teach them to do right, for right's sake. Teach them God's ideas of duty and God's purpose and will for them in this world. Excite them by Christ's example to do as God's Spirit moves their spirits, and let self suffer as it must. Manly strength will certainly grow by this training, and only so. The thing is "wisdom." Cramming the child's brains with facts, mere information, will never fill him with wisdom. Of course there must be education, and as much information given as possible. The mind must be trained by contact with other minds, as Christ doubtless was trained by talking with the doctors of the temple and other educated men. Yet wisdom is the combination of mind-strength and heart-strength. It is information vivified, directed and illuminated by the central highest powers of our nature. A dictionary outside or inside of a boy's head is not wisdom. The facts from all the books are dead until they have been applied and tested in the thoughtful experience of life, and the resultant living realities assimilated. This is wisdom. Then must come the fructifying influences of the grace of God to bring forth the full fruits of true manhood. The God of whom the child has learned as Father, whose Book and business he has been taught, and whose will he has taken as life's compass, he sees and knows at last. The human life is made one with the divine life by the grace imparted by God; and the developed man, like Christ, lives for God's work on earth and God's life in the world to come. God's house is this strong man's home, God's work this wise man's business, until he is made perfect like Christ above. If this be not the training and issue of a human life it is but an eternal failure. The growing from childhood to Christlike manhood in this way is the soul's great need, its eternal salvation, for the man thus comes forth with purity and a simple faith, deeper than childhood's faith, strong in spirit, filled with wisdom, living a life of reverent wonder and worship, implicit obedience and love. He enters in this life the bright porch of life's eternal temple. Shall we not resolve as we linger by the cradle of Christ that we will so order our lives and our homes that our children shall grow as Christ grew? The necessity for this exhortation is founded on the prevailing fashion of our American life. Neglect and folly too often spoil the children of our day. I asked a lady quite prominent in the church: "Is this your son?" She replied, with a light laugh, "Yes, that is the young man we live with." The boy was not ten years old. I felt as though a knife had cut my heart. Every true principle of growth is contemptuously reversed, and the ideal childhood is destroyed. Hence, as I said, our boys are men, our girls are women, and they regard the parents merely as pocketbooks to be squeezed. We see little gossips, little flirts, little smokers, little liars and little blasphemers. The Christlike children are not missed only in the alleys. Soft-carpeted parlors miss them as well. These premature caricatures of grown-up people have lost their childhood—their fresh, pure beauty; and they know and do things they ought never to know or do. Think of these angels standing near their Father's throne while all this tragic farce is going on here below! Is it stolid indifference? is it stupendous folly? or is it black criminality that explains the dreadful facts of so much that is true of American childhood? What of the future for the American home? What of the future for America herself? The memory of Christ's childhood is fresh in His mind. When He took little children in His arms

and blessed their lives, and when He warned men against offending them, and told them they had better have a millstone hung on their necks and be drowned in the depths of the sea sooner than injure one of them. The Christian Church loves the children for His sake, and tries to care for them—to be a mother to them as Mary was to Christ. This Church provides a complete system of training for them; but she is helpless without the co-operation of the parents. Brethren, you care for the body, clothes and brains of your children. What are you doing for their souls? Are you training them up in the nurture and admonition of the Lord? Do you see to it that they follow the course marked out for them by their holy mother, the Church? Do you let them choose their own Sunday-school? Do you let them learn a Sunday lesson, or not, as they please? Do you let them go off for a walk instead of going to church or Sunday-school? A quiet walk on Sunday afternoon is a good thing, provided it does not interfere with the high duties of the day. Are you doing your best to help them to put their feet into the footprints of Christ, or are you letting them wander on down the broad, dangerous, self-indulgent highway to destruction? Look into the homes about you, look into your own homes, and see the illustrations of all this for yourselves. Happy the child whose parents have not permitted it to acquire artificial manners or precocious feelings, but who has been quietly and sensibly developed under the sweet influences of such a home as Mary made for Jesus, and who has been taught to be contented to be what God meant a child to be—what this child Jesus was—a child while childhood lasted. It is as fatal to entirely neglect the religious training of children as to give them a false training. If left to "choose for themselves," Satan will see to it that they are not free from his bias. He will train them if the parents do not. If the body of your child was crippled, or the limbs paralyzed, you would not wait for it to choose for itself whether it would be helped to walk erect before putting it under the care of a physician. It is an eternal crime to neglect the little souls that come into the world with the seeds of moral deformity and paralysis. Fathers, mothers, sponsors, and teachers, I ask you, I ask myself, with great searchings of heart, where are our cross-signed children of God taught their Father's business, subject to parents, loving the Church, sweet and simple and true, like this child Jesus? Montesquieu laughed with Chesterfield and Voltaire at Christianity, but in his great work, "Esprit des Lois," he shows how a republic begins to fail. It is not when political corruption is rampant, but when even the boys begin to assert their equality with their governors, when age receives no respect from youth and fathers have no reverence from their sons. Parents, you cannot expect any more reverence from your children than you show toward God. Did you ever hear that touching plea supposed to come from a suffering, possibly a dying, child?

If I should die to-night,
Father would look upon my quiet face
Before they laid it in its resting-place,
And deem that death had left it very fair,
And lay snow-white blossoms in my hair,
Would smooth it down with tearful tenderness.
And fold my hands, with lingering caress,
Poor hands, so empty and so cold to-night.

If I should die to-night,
Mother would call to mind with loving thought
Some kindly deed the little hands had wrought,
Some gentle word the frozen lips had said,
Errands on which the willing feet had sped.
The memory of my selfishness and pride,
My hasty words, would all be put aside,
And so I would be mourned and loved to-night.

O, mother, father, the child voice cries,
Tenderly lead me in the narrow way;
My faltering feet are prone to stray;
Keep not your kisses for my dead, cold brow;
Teach me, guide me, show me now the way;
For care neglected, for sweetest love I plead!
When paradise is mine I shall not need
From you the Christ-taught tenderness which
now I crave."

With all my heart and soul I press this plea of neglected childhood upon your consciences and your hearts. I plead for home training like that Mary and Joseph gave to Jesus. Bring the children to Christ, and lay them in His blessed arms. They must be born again to begin to be God's children like Christ. The Church must become to them their Father's house. Teach them to love the holy ground, and make them feel it the joy of their life to be

about their Father's business. Hurry them not through childhood. Let religion and common sense go hand in hand in their training. Keep them back, shield them, in mercy shield them from the baleful influence of the world, from its poisonous breath. Pray for them, and with them, that they may be kept pure. All Heaven is ready to help you. The fault is ours if they grow not Christlike. If they are like the child Jesus, and He takes them to Paradise while they are yet children, how beautiful they will always be! We shall see them standing very near Him, in the brightness of His blessed face. Shall we see them? Are we growing ourselves like Christ? Are we growing by God's grace, simpler, purer, stronger, and wiser as these little years fly? Shall we say at last, "Behold, here am I and the children Thou hast given me!"

HELPFUL HINTS FOR WORKERS

The Parsonage as an Aid to Christian Effort.

By Rev. A. D. Adams (Presbyterian).

The strong churches of our larger cities may do without parsonages with possibly slight inconvenience; but in our smaller cities, our villages and rural communities parsonages are a most important adjunct to the work of the churches. It is, however, in connection with the work of the home missionary churches in the booming, bustling, over-crowded villages of the frontier, at the North and at the West, that we have been made to realize as nowhere else their almost absolute necessity to successful church work.

It would be a sad catalogue, the enumeration of the dug-outs, sod-houses, shanties, stables, rooms over stores and saloons, single rooms for families, vermin-infested, leaky-roofed log cabins into which consecrated, cultivated ministers and their families have moved, and where they have tried to live and work for the Church and the Master. How can a pastor be expected to do successful work if he be not properly housed? What can you expect a pastor's wife to do who must discharge her home duties and rear her children in such places?

In many cases changes have been sought by ministers in the hope that they might shelter themselves more satisfactorily; but in how many cases have weeks and months been spent in a bootless effort to find a place to live in? Many times the minister's family has been left on the old field or at the East, while he has been engaged in house-hunting. The library and furniture have been left behind or stored; household supplies have been stored, frozen or otherwise spoiled, while the preacher of the Gospel, eager for his proper work, for which he is drawing a salary, has been seeking a shelter for himself and his family. Thousands of dollars of home missionary money have been wasted in paying men for thus spending their time and strength and grace.

But the unnecessary and degrading experiences which our ministers have thus passed through have caused further loss by comprising them in the eyes of the world. If you put the pastor of a church into a place which is unfit, men of the world will say that he cannot be much of a man to submit to such treatment, and will expect little from him. And they will say that the church will continuously have a pastor, and that he will continuously need a shelter, and yet none is provided; that the chief worker in the church is left, like a tramp, to shift for himself where, in many cases, the odds are against his being able to secure anything fit for his use. This compromises the church, and puts it at a disadvantage in its work of winning the world to Christ. Had a parsonage always been built with the church, how much more successful and permanent might have been the work of the churches, so far as it depended upon the ministry! Loss of money, loss of

time, loss of strength and comfort might have been saved; sorrows, sicknesses and deaths might have been averted; self-respect might have been preserved; power with the world might have been gained.

There is another value which the parsonage has—a value of which we do not often think. It becomes, as the years go by, a very treasure-house of sacred associations. An old church is, in some respects, better than a new one. I could instance a little, old, weather-beaten building which is a very Mecca for sacredness to me. Old faces, old voices, old scenes, crowd that room whenever I enter it. Purer aspirations, nobler purposes fill my soul as I step out across its threshold. The elegant new church that stands beside the old one can never become so sacred a place to me. Now, what the church edifice gathers to itself and transmits from year to year, the same, in almost equal measure, does the parsonage gather to itself and transmit. Its walls become fragrant with the aroma of godly living. It is from year to year the centre of the best social life of the community and church. It stands for pure and elevated family life. In the country village where stands the old church to which I have referred, there is only one dwelling that is more a hallowed place to me than the parsonage which stands beside the church.

No church can afford to lose these precious treasures which, little by little, may be added to it. The rented houses, in most cases unsuitable, inconveniently arranged, and located here, there, and yonder, in successive pastorates, cannot garner these sacred associations as a parsonage can. Much of a pastor's influence, much of the influence of the family, not only during the time of service, but during succeeding years, is lost through the lack of a prophet's house.

We need a great revival of parsonage-building. Many churches would be made thereby much more attractive fields, would secure stronger pastors, and would keep them longer. On many of our mission fields, I am sure, it would be wise to build the parsonage first and the church afterward.—*N. W. Presbyterian.*

Helps in Pastoral Work

The Devotional Side of the Pastor's Life.

By Rev. George B. Taylor (Baptist), Baltimore, Md.

All men like to see in the pastor a devoutness of manner towards men and God, a devout spirit in works and words, and devotion to duty. Even what the world is able to see, be its glance superficial or critical, cannot exist long unless the outer is but the reflex of the inner life. The hand which breaks the bread of life, lifts up the fallen, guides the erring, and ministers to the suffering, must needs be directed by the head. The head which weighs and overcomes argument with argument needs for success the life-glow which comes from the heart. Hand and head can do nothing without heart. The pastor's life, to be symmetrical, must have the devotional side, as well as the intellectual and the active. After all, the pastor's life has only two sides, the outer and the inner. The well-springs of the outer will be found in the inner life.

What is, or should be, the nature of the devotional life? If the whole inner life may be compared to the temple, this is the "holy of holies," into which, as among the Jews, only the high-priest must go; into which, unlike the Jews, the high-priest must not go simply once a year, but at least once a day, not so much for others as for himself. Here each man is his own high-priest. We need to keep some place among our duties, some spot in the midst of our studies, some hour in our morning, some room in our home, which shall belong to our devotional life. The president of one

of our theological seminaries urged the young ministers of a certain graduating class to know their Bibles in the original tongues, and to this end advised the devotion of a solid hour at the beginning of each day to the study of the Greek and Hebrew Scriptures. He goes on: "Become masters of your Greek Testaments. Begin your work at it the very first morning that you reach the place of your settlement. Keep it up summer and winter, rain or shine, sermon or no sermon, sick or well."

This is good advice, as those know best who have most fully followed it, but I would make the same plea for the devotional hour. Business men have hours and rooms which are marked "private." Shall not we have the same? Is not the King's business as urgent as theirs? Moses spent days and days on Sinai; Elijah knew the solitudes of Carmel, Cherith, and Horeb; John the Baptist lived in the wilderness of Judea; Christ frequented the lonely mountain summits, the quiet lake, the Garden of Gethsemane; Peter went up on the housetop; Paul passed three years probably in Arabia; John dwelt alone on the Isle of Patmos. It was that solitary monk which shook the world. In the effort to escape the hermit's cell, let us not fly to the other extreme. We might all do well to observe such a Lent as Phillips Brooks describes, and that more than once a year. "It is the making of an emptiness about the soul that the higher fulness may fill it. It is the utterance of penitence and the opening of doors to Christ. It must be very sacred; not formal, but alive and glorified with motive. It must be very personal; not imitated from any pattern, but the utterance of each man's repentance, and love, and hope, and fear. It must be very reasonable; not unfitting the body for any good work, but making it a more and more perfect instrument for the soul."

Besides a special place and a fixed hour, many other moments and places may be used for devotion. Every preacher has tried to develop "the homiletical habitude," that he might find "sermons in stones" and illustrations in everything. May we not cultivate the devotional habitude so that in a multitude we may be alone—alone with God, while moments which were once moments of *ennui*, of waiting, of idle or foolish thoughts, may become seasons of refreshing? The country pastor easily makes the silent woods, with their blue canopy, the place of devotional exercise and delight. The city pastor may to some extent make the crowded streets serve for him the same purpose. Try the experiment. Paul had his spirit provoked as he walked the streets of Athens.

Into our "holy of holies" we will take the soul's manna, God's Word, on it we will feed; here we will find the mercy-seat; the breath of prayer shall be the incense of the place. Within these sacred precincts we may sit "alone with conscience," and our meditation of Him shall be sweet. It has been said that prayer, meditation, and affliction make the preacher. If this be so, then here we can find strength indeed, for it is the place of prayer, it is the time of all others

> " * * to think on mercies past,
> And future good implore."

It is the place where burdens may be brought and by faith left, battles fought and won. Lanfranc, the great scholar, gave William the Conqueror good advice as they stood before the crucifix when he said: "Pause there for a solution to all enigmas; there view the symbol of all enduring power, there learn its ends below, comprehend the account it must yield above." We may have no crucifix visible to the bodily eye in our quiet hour of devotion; but where may we see more clearly with the eye of faith, the cross, the Crucified One, our risen Lord, our interceding Saviour?

May there not be many "aids to devotion"? A "Silent Comforter" hanging on the wall may become a messenger to quicken the soul which cleaveth unto the dust. A hymn sung aloud as you pace to and fro may have many a musical discord, but be full of soul-stirring strains. Verses from the Psalms read aloud, or committed to memory, may awaken holy emotions which have long slumbered. Such books as *Baxter's Saints' Rest*,

Taylor's Holy Living, Thomas à Kempis, Keble's Christian Year, and others of the same character, will show us the heights to which men like unto ourselves have attained, and make us desire and strive to reach them ourselves. A chapter a day from the life of some godly man like Edward Payson, or of some martyr missionary, as Judson, or Livingston, or Mackay, will cause us to blush at our small sacrifices for Christ, and make us press forward, keeping the body under. Let this suffice for the nature of the devotional life.

A word or so about the necessity of the devotional side in the pastor's life. We need such a side to our life as Christians. Before we were preachers we were Christians, it is to be hoped. Shall we cease to be Christians because we are pastors? Let us be men; let us be Christians as well as preachers. We are men; we are Christians if we are truly preachers. As men, as Christians, we have need of this devotional life. Some people seem to think that preachers are made out of a better kind of clay, that they breathe a purer air than other men. We, alas! know that this is not so, having every day evidence that we are made of unadulterated Adamic clay; that the air we breathe, like that taken in by our fellow-men, is full of the microbes of sin. We can cry with Paul to all who would declare us exempt from temptation, "We also are men of like passions with you." As pastors and preachers we must be leaders. Leadership means increased responsibility and new trials, and so calls for new soul tissue and increased strength. So we need, even more than other Christians, a devotional side to our lives.

The position of leadership itself presents a danger. The pastor is so much a public man that he is in danger of having no private life at all. The inner man will grow less as the outer seems to grow larger and larger. A lawyer who had decided to join a Baptist church changed his mind when he learned the mode of baptism, for he could not afford to disappear for such a length of time from the public gaze. Many a preacher is apt to neglect the secret life, at first because of the many demands made upon his time, and then because he has become accustomed to, and largely satisfied with, his public life.

Again, the preacher is like a forager for an army; he must go ahead and prepare food for his people. He is in danger of not eating for himself. I have a friend in New York who is inspector of butter; he is constantly tasting all the varieties, from the dollar-a-pound "gold edge" down to that which is butter, perhaps in name alone. The result is, he never eats butter himself. We are in danger of being "tasters," and never eaters and digesters of the Word of Life. Skeletons of sermons stand between our souls and the Living Bread. You say this is not true of you? Then you are ahead of Andrew Fuller, for he declares, "I find a perpetual proneness to read and study rather as a minister than as a Christian; more to find out something to say to the people than to edify my own soul."

The devil, as well as death, loves a shining mark. Cortez once defeated a whole host of Aztecs, as he retreated from the city of Mexico, by striking down the leader. Men and brother preachers, we are in greater danger of spiritual foes just because we are leaders. Our fall will mean disgrace to the cause, and perhaps disintegration to the army! We need a vigorous life which will supply strength. That Sunday off Cherbourg the balls of the *Alabama* struck, but did not hurt, her adversary, the *Kearsarge*. And why? The chain armor which covered her sides was her unseen but real strength. We need to be covered with the invisible chain armor which is forged in the secret life. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

Moreover, what the pastors are, the people are. We must set the standard high. Our own lives must be as of those who have been with Jesus. Then we must meet Him in our "holy of holies." At a ministers' meeting, held at Northampton in 1785, at which Sutcliff, Fuller, and others were present, the question, "To what causes in ministers may much of their want of success be imputed?"

was discussed. "The answer," Fuller tells us, "turned chiefly upon the want of personal religion, particularly the neglect of close dealing with God in closet prayer! 'Their pastors are become brutish, and have not sought the Lord, therefore they shall not prosper, and their flocks shall be scattered'" (Jer. x., 21). To the quickening of spiritual life among the pastors, which seems to have occasioned and followed such discussions, is probably due, in no small measure, the great missionary awakening of a hundred years ago in England.

Is there coldness in our churches, and are sinners indifferent to the claims of the Gospel? Where shall we look to find the explanation of such a sad state of things save to ourselves? Water, life-giving, pure, flows from the mountains to the lower hills and the plains; if the high summits catch not the clouds, the fields below will be parched. In education and religion the leaders decide the condition of the many. God has made us, in some sense, eyes to our people; we cannot deny that it is so. If we, the eyes, be full of darkness, how gross will be the condition of the body! Let us take heed to ourselves. In this way we will best take care of the souls which are committed to our keeping. Let us revive the fires on our own altar of incense; let us build again our own altar of burnt sacrifices, and bring unto it a broken and a contrite heart, crying, "Restore unto me the joy of Thy salvation, and uphold me with Thy free Spirit; then will I teach transgressors Thy ways, and sinners shall be converted unto Thee. . . . Then shall they offer bullocks upon Thine altar."—*The Examiner, New York.*

CHRISTIAN EDIFICATION

The Beauty of Apology.

Scarcely a day passes but each one of us is guilty, through carelessness, ignorance, or perhaps intention, of some unkind, hasty word or act against another. We misjudge another's word or deed, and, with angry motives, we try to right ourselves and assert our injured dignity. When our better nature is restored, we regret that we were not slow to anger. We are mortified that our own perceptions were not keen enough to see the word or deed from an impartial point of view, and often we feel true contrition that we have cherished unjust suspicions, and voiced our thoughts indignantly and harshly. There is an uneasy tugging of our conscience and a hurt spot in another's heart—two discords where all might have been harmonious. Or we are so busy with our duties, so wrapped up in our efforts to get what we wish, that we hurry along roughshod over any thing or person that checks our hasty pace. We are not unkind, but careless of another's share in the daily doings. We are self-assertive, and we imagine every one else equally able to maintain himself. We are surprised to find ourselves charged with indifference and selfishness, and to see another indignant at our self-centred course; or we are ignorant of the tender spot, the sensitive nerve, in our neighbor's more high-strung nature, and with idle or best-intentioned chat we press clumsily the place we should avoid.

All this is annoying, and we who conscientiously live to do good rather than evil feel discouraged with our tactless selves, and often justly with those whose feelings are apparently "always on draught." But how many of us are willing to apologize? How many cheerfully use this, the first means of righting wrongs? Just why should false pride succeed in convincing us that to assure another that we regret the wrong, and are minded not to repeat it, is humiliating? The humiliating part of the matter is our own shortcoming in tact and thoughtfulness, not the fact that we say we see our blunder. The offence is twofold—our part and our neighbor's—and it is not enough to be mentally resolved that the

trouble shall not arise again. The neighbor should share this resolve, this mutual apology. Not that apology is the whole of repentance, genuine turning from past acts, but it is the first chord that leads quickly, naturally back from discordant keys to past or higher harmonies.

To know the beauty of apology in its fulness, it should be met in the same spirit of frankness. To receive an apology in a doubting, grudging, ungracious way is a disgrace. It is ill-bred, ignoble, unchristian. We are all liable to grievously offend at any moment, and when our brother says, "I was wrong; let me try again," let us not chill his frank impulses. Let us add our share to the beauty of his apology by a trusting, hearty God-speed. —*Harper's Weekly.*

God's Money and God's Work.

By Joseph Corbett, D.D., Glasgow, Scotland.

They are both alike abundant. There is plenty of work to be done, for the great commission is still unfulfilled, the nations are still unsaved, and millions upon millions are still hungering for the bread and thirsting for the water of life. And God has money not less plentiful. We do not always recognize that fact. It is, indeed, one of the many mischievous delusions prevailing on the subject, that money is altogether too gross and sordid a thing for God to have anything to do with. It is fit enough, we think, for merely human hands. There is nothing very incongruous in *our* occupying ourselves with it from morning to night, and from youth to age. But to ascribe to God the possession of money is to detract from His spirituality and glory, and to bring Him down too nearly to the level of His children. His, however, is "the silver and the gold," and we do not make it any the less His, or any the more ours, when we dig it out of the earth and mint it into coin. He does not, then, surrender His proprietary rights or let go His hold of the creature He has made.

Where, then, is God's money to be found? In some small measure, of course, in the coffers of our missionary societies. Only partly, however, for God would be poorer than many a sinner upon earth were that all the money He could claim as His; partly, also, in the portion set aside by faithful souls for the advancement of His cause, but also far outside the narrow limits that mark off that little fraction of what we can call our own. It is to be found, in truth, in every shopman's till, in every merchant's cash-box, in every banker's safe; for all the money in the world is God's. Every coin you handle (whatever the image and superscription it may bear), every sixpence you waste, and every dollar you hoard—every bit of currency you circulate, whether honorably or shamelessly—all equally is His, not yours. That is a lesson we are slow to learn, but until we have mastered it, until we have got it indelibly written on our hearts, not even the most convincing assertion of the principle of systematic beneficence will effect, among Christian people, that true consecration of money which remains, even at this late hour, one of the unfulfilled conditions of success in spiritual service.

But if all the money is God's, the greater is the problem involved in the fact that so little of it helps forward the work which is also God's. Somehow the stream gets diverted into wrong channels, and the machinery is not reached that occasionally threatens to come to a complete standstill. On all sides there is moaning and lamentation because of growing deficits. There are ominous whispers about retrenchment and retreat. Starved missions are the order of the day, and, as a consequence, a starved world is fainting into eternity with a wail upon its lips which it breaks the heart to hear, and with its skeleton hands feeling blindly about for the light and life of God.

Only one explanation can be given. It is, that men impiously lay arrest upon this money of God. They make a slave of it, as it in turn makes slaves of them. They keep it under lock and key, or compel it, like another Samson, to play the fool for them when it should be rendering royal service to Christ's cause and kingdom. They degrade it into "filthy lucre," and force it to minister to their greed and vanity, to their lust, selfish-

ness, and to fight, in a thousand ways, the devil's battle of hate and death.

How, then, may we hope to free it from its bondage and degradation? How may we expect to secure its being turned to its proper use; its being directed, with all its power, to the advancement of the Lord's work in the world? Not, certainly, by cringing and fawning to those who have great possessions and are apt to make gold their God, nor yet by condescending to tricks and veiled dishonesties that sully the fair name of our holy Christianity. The money is still God's, and He alone can give it, and from Him we must ask it. It should not startle us to be told that we are as much bound to pray for money, if it is needed, as for men. The escape from our present difficulty is to be found, above all else, in more diligently and believingly availing ourselves of the privilege of appeal to Him in whose hands it is to make rich.

We must pray that the Spirit of Truth may descend in new power to scatter the false thoughts of men about the relation in which they stand to the money lent them for a season. We must pray that the Spirit of Faith may lay hold of human hearts, both in the Church and out of it, and make the spiritual as vivid and real to them as the material, the heavenly as the earthly, the eternal as the temporal. We must pray that the Spirit of Love may enter into us and others, like the fire from God, consuming in its sacred flame all our stubborn selfishness, and enkindling within our hearts a pity as tender, a love as fervent, as that of Him who wore the crown of thorns. Here, too, as all round the horizon of the missionary enterprise, the practical lesson, above every other, being forced upon our acceptance is, "Men ought always to pray"—humbly, earnestly, ceaselessly, confidently, sustained by the thought that it is in Christ's name we ask, that it is the Saviour's cause we advocate, that it is on God's promise we rest, and that "the Lamb that was slain is worthy to receive riches."

SUNDAY SCHOOL CAUSE

LIGHT ON THE INTERNATIONAL LESSONS.

By Alfred H. Moment, D.D. (Presbyterian), Brooklyn, N. Y.

March 6, The Downfall of Judah.—Jer. xxxix., 1–10. **1892.**

I. Golden text: "Behold your house is left unto you desolate" (Matt. xxiii., 38). The reason for this desolation is given in the verse preceding (Matt. xxiii., 37), where we find that Jerusalem had set God at naught by killing the prophets, stoning them which were sent unto her, and refusing all the loving kindness and tender mercies of the Lord. What took place to the chosen people soon after the time of Jesus Christ, had been experienced by them 586 years B.C.; and in each case the cause was the same—they would not hearken to God nor keep His commandments. The spiritual teaching of this lesson is suggested by our golden text and is stated in very strong language in many portions of the Bible. "The way of transgressors is hard" (Prov. xiii., 15). "The way of the wicked is as darkness; they know not at what they stumble" (Prov. iv., 19). "Correction is grievous unto him that forsaketh the way; and he that hateth reproof shall die" (Prov. xv., 10). "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee" (Jer. ii., 19). "He that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy" (Prov. xxix., 1). "Say ye to the righteous, that it shall be well with him. . . . Woe unto the wicked! it shall be ill with him" (Isa. iii., 10, 11). "What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. . . . For the wages of sin is death" (Rom. vi., 21, 23). "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. vi., 7).

The lesson before us should be studied

in the light of the verses here quoted, all of which teach this one truth, that destruction will surely come upon those who disregard God's mercy and trample upon His holy commandments.

II. Zedekiah's wickedness and the consequences. Vs. 1–10. (1) Our lesson is a portion of the history of the Babylonish captivity which began B.C. 606 and lasted seventy years. At that time (606), Jehoiakim was king of Judah; and being invaded by Nebuchadnezzar, king of Babylon, he surrendered to him. It was at this time that Daniel and many of the flower of the land were carried away, together with the holy vessels of the temple (Jer. lii., 28; Dan. i., 3, 6). Owing to the rebellion of Jehoiakim, in a few years the king of Babylon came back to Judah and put him to death. The next king was Jehoiakin, who in three months' time was carried away to Babylon with his nobles, military men and skilled workers. The prophet Ezekiel was of the number. The date for this deportation was about 598 (Jer. lii., 29). In Jer. xxxvii., 1, Jehoiakin is called Coniah. In other places he bears the name of Jeornah and Joyachin. It was after this miserable king had run his short race that another came to the throne of no better type—Zedekiah of our lesson. He was placed upon the throne of Judah by Nebuchadnezzar (Jer. xxxvii., 1). It was during the reign of this king that Nebuchadnezzar made final work with the Jews, destroying the city and temple and taking the people to Babylon B.C. 588 (Jer. xxxix., 1–10; lii., 30). (2) Observe in the second place what is said about Zedekiah in this connection. "But neither he (Zedekiah), nor his servants, nor the people of the land did hearken unto the words of the Lord which He spake by the prophet Jeremiah" (xxxvii., 2). It is this verse that gives us the secret of the downfall of Judah—disobedience to God; ignoring the warnings of His servant; making light of threatened judgment and offered mercy. Not through the power of Babylon, but on account of her own wickedness, was Judah's house left unto her desolate. As we read the whole lesson through, we see clearly that "the way of transgressors is hard." This truth is clearly illustrated in the first three verses, where we find Nebuchadnezzar, that wicked, barbarous king of Babylon, with all his savage host besieging Jerusalem (v. 1); and all the insolent princes of Babylon coming into the city, boldly taking possession of chief places (v. 3). What humiliation this was for a people who, had their hearts only been right, could have called the very angels from Heaven to smite this invading army of Satan and all the royal insolence of Chaldea. In the second place, we see the truth that the way of transgressors is hard, shown in v. 4 where we read of Zedekiah and all his men of war fleeing out of Jerusalem by night, taking a by-way through the garden and between the two walls and making off as best they could through the plain eastward. Here was great *cowardice.* It is a false heart and a guilty conscience that cowardizes God's people. But the way of transgressors is hard as we see it demonstrated in vs. 5–8. (*a*) The cowardly king of Judah is captured near Jericho by his enemies and brought in disgrace before the brutal Nebuchadnezzar to have judgment passed upon him (v. 5). (*b*) Before his eyes, Zedekiah has his own sons put to death by the command of the king of Babylon. All the nobles of Judah are likewise slain (v. 6). (*c*) "Moreover he put out Zedekiah's eyes and bound him with chains, to carry him to Babylon" (v. 7). (*d*) "And the Chaldeans burned the king's house and the houses of the people with fire, and brake down the walls of Jerusalem" (v. 8). (*e*) And the rest of the Jews, all of any wealth, skill or importance, were carried away to Babylon into slavery (v. 9). (*f*) But "the poor of the people," those that "had nothing,"—the riffraff, the refuse, the rubbish—were left behind.

O what a catalogue of ignoble things we find in our lesson; humiliation; cowardice; arrest; cruelty; imprisonment; slavery; desolation; outrage! Judah's house, land, kingdom all desolate! Power all gone; greatness fallen; glory departed! Why? Listen: "But neither Zedekiah, nor his servants, nor the people of the land, did hearken unto the word of the Lord which He spake by the prophet Jeremiah" (xxxvii., 2). Let all learn the underlying truth: *The way of transgressors is hard!*

March 13, Promise of a New Heart.—EZEK. xxxvi., 25–38. **1892.**

"Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols will I cleanse you" (v. 25). (1) "Then." This word means "now" to us living in this day of free salvation through the Lord

Jesus Christ. To him who will believe now the blessings of this lesson are given without money and without price. (2) "I." This pronoun stands not for the prophet, priest, minister of any age, but for God our Heavenly Father. He alone by His Word and Spirit can work changes in our hearts and make us His own children. (3) "Clean water." This is a symbol of two things, the atoning blood of the Lord Jesus Christ, and the regenerating and sanctifying power of the Holy Spirit. (*a*) Water has a cleansing virtue; it removes defilement from the body and from other things. Christ's blood is a fountain for sin and for uncleanness. The Holy Spirit is a purifier of the heart. (*b*) Water has a refreshing virtue to both man and beast as well as to the whole earth. Jesus said: "If any man thirst let him come unto Me and drink." (*c*) Water has an extinguishing virtue. So the blood of Jesus and the indwelling Spirit extinguish sinful passions and all the lust of the flesh. Then, too, what about the wrath of God? Does it not burn against sin, as we saw in the lesson of last Sabbath? But where grace is, divine wrath is not. (*d*) Water has a softening virtue: it makes the hard ground fruitful. So it is the Spirit in the heart that turns it from stone to great fertility, making it bring forth the peaceable fruits of righteousness (Gal. v., 22–23). (*e*) Water is absolutely necessary for every creature and for the earth in all its parts. In like manner the atonement of Jesus and the work of the Spirit cannot be dispensed with in any human being. "All have sinned and come short of the glory of God." "We have turned every man to his own way." "No man liveth and sinneth not." Therefore all need the benefits of Christ's death, and the Holy Spirit in the heart. (*f*) Water is common and free—it is without money and without price. Nature offers it to all and all need to accept it. So is salvation. It is all of free grace. "Not of works, lest any man should boast" (Eph. ii., 8, 9). (*g*) Water, though so useful, so free, so necessary, is yet of no use unless it is applied to the various purposes for which nature furnishes it. So it is with the Cross of Christ and with the Holy Spirit of all life, truth, and goodness. To him who rejects free grace all that the Father, Son and the Holy Ghost have done can be of no avail. We must be convicted of our sins, repent before God, believe in Him, cast ourselves upon His infinite grace before we can be sprinkled with the clean water spoken of in our lesson, *i.e.*, with the blood of Jesus and the regenerating power of the Spirit! (4) "And ye shall be clean: from all your filthiness, and from all your idols will I cleanse you." "Filthiness" here means immoralities; "idols" means false worship, spurious religions, erroneous views of God, His Word, Church, and people. This great change is to be brought about by God Himself using the atonement of Jesus Christ and the Holy Spirit—"the clean water."

"A new heart also will I give you, a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh" (v. 26). (1) "A new heart." Religion belongs to the heart, because there sin has its seat (Gen. viii., 21; vi., 5; Prov. vi., 14; Jer. xvii., 9). In all these, we find sin to be in the heart—at the fountain of life. Hence we have a corresponding class of passages: "My son, give Me thine heart." "Thou shalt love the Lord thy God with all thine heart." "Blessed are the pure in heart." "I will put My law in the inward parts and write it in the heart." "A new heart also will I give you." (2) "And a new spirit will I put within you." This is not the Holy Spirit, but a new disposition, principle, mind; nature. It is the pure loving spirit of Jesus Christ. Paul means this new spirit when he says: "Ye have the mind of Christ." It comes into the heart of the true believer by the Holy Spirit planting there the principle of the divine life. (3) And I will take away the stony heart out of your flesh and I will give you a heart of flesh—a new heart; and a new principle of life. The last part of the verse states in other words what is said in the first part.

In these two verses (25, 26) is taught the doctrine of regeneration (John iii., 7).

"And I will put My Spirit within you, and cause you to walk in My statutes and ye shall keep My judgments and do them" (v. 27). Having converted the heart of the true believer, God gives him strength to "walk in His statutes," *i.e.*, live a correct life, both in character and action.

These verses contain still more fully a statement of what God does for those that love and obey Him (vs. 28–30). (1) "And ye shall dwell in the land," etc. (v. 28); I will save you from all uncleanness; I will call for the corn and increase it (v. 29); I will multiply the fruit of

the tree, etc. (v. 30)—here are both temporal and spiritual blessings promised. (2) "And ye shall be My people and I will be your God," is the consummation of the holy relationship of God as a Father; and the believer as His child. They are one family, God and His people, through the new birth.

"Then shall ye remember your own evil ways," etc. (v. 31). That is, the goodness of God in all His indwelling grace and all His marvellous providences leads His true people more and more to see their unworthiness and repent of their sins.

"Not for your sakes do I this, saith the Lord God, be it known unto you; be ashamed and confounded for your own ways, O house of Israel" (v. 32). The twenty-second verse is the same: "Thus saith the Lord God, I do not this for your sakes, O house of Israel; but for My own name's sake, which ye have profaned among the heathen whither ye went." The meaning in each case is; it is not on account of any merit in the sinner that God saves him. This truth, so often mentioned in the Bible, is intended to keep us humble. This does not mean, however, that God disregards the value of the soul. For this soul Jesus has died, hence its infinite worth.

"For My holy name's sake" (v. 22) is the highest possible motive. This includes man's supreme good and God's glory.

Vs. 33–36. These verses add still more blessings to those spoken of in vs. 27–30.

"Thus saith the Lord God: I will yet for this be enquired of by the house of Israel to do it for them" (v. 37). Here is man's part in this great work stated clearly: "Enquired of." Prayer is the truth here taught. "For this," means the new birth spoken of in the opening verses of the lessons and all the blessings promised.

Prayer gloriously answered is the closing thought of our lesson (v. 38).

March 20, **1892.**

Review of the Lessons of the Quarter.

March 27, **The Blessings of the Gospel.**—ISAIAH xl., 1–10. **1892.**

"Comfort ye, comfort ye My people, saith your God" (v. 1). (1) The Gospel is glad tidings. It is for those in every condition of need. It is a proclamation of comfort to the anxious, troubled heart. (2) The "My people" should be noticed. God is not the Comforter of those in rebellion against Him. We must accept of the Giver if we would receive the gift of God's great consolation.

"Speak ye comfortably to Jerusalem, and cry unto her, that her welfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins" (v. 2). (1) The blessed tidings are proclaimed because Jerusalem's iniquities had been pardoned. This is the secret of all rest and blessing from the Lord. His promises are all yea and Amen in Christ (II. Cor. i., 20). (2) "For she hath received of the Lord's hand *double* for all her sins." This word "double" means ample; a full sufficiency because of past sins. Only regarding Jesus Christ can this be said. He for us has received double for our sins—has amply suffered—has atoned to the last degree.

These two verses are a proclamation of mercy to the sinful race on the strength of Christ's wonderful work of redemption.

"The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God" (v. 3). (1) In view of the positive salvation spoken of in vs. 1, 2, we have here a voice proclaiming that salvation and making ready for its acceptance. (2) We know, of course, that John the Baptist is here spoken of. (3) All who know Christ should lift up the voice that a highway may be made for Him in the wilderness of this world, and every heart prepared to receive Him. (4) The great work, the prophet tells us, is to be done by the "voice"—God's people with consecrated lips speaking for Christ, preaching His glorious Gospel! Nothing can take the place of the pulpit in the work of the world's savation.

"Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed: and all flesh shall see it together; for the mouth of the Lord of Hosts hath spoken it" (vs. 4, 5). (1) All this is the language of the herald whose voice is sounding out to prepare the way of salvation. (2) The humble shall be lifted up; the self-exalted shall be brought low; while the crooked and the rough shall be all straight-

ened out. (3) The Gospel will manifest great power. It will be as the glory of God going abroad over the whole earth.

"The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth; because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand forever" (vs. 6–8). (1) These verses teach that everything material and belonging to the world is transitory, and shall pass away; only what is divine shall remain. Both man and grass shall perish, but the word of the Lord shall stand forever. (2) All merely human or fleshly devices shall prove themselves impotent; but the Gospel in all ages and in all parts of the world will show itself to be the power of God and the wisdom of God.

"O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold the Lord God will come with a strong hand, and His arm shall rule for Him: behold, His reward is with Him, and His work before Him" (vs. 9, 10). (1) "Zion" means a "city of light." That is what the Church is—a city of light. (2) Her mission in this world is to bring good tidings; proclaim salvation and all its blessings to every creature. (3) The Church's place in this world is the "high mountains"—prominent places—leading in all things and ever conspicuous. That is where she is. She is holding the first place in all nations. Even in heathen lands we see 1,500,000 converts gathered into well-organized Churches—the centres of attraction and interest! (4) Jerusalem is the same as Zion, and the responsibility placed on her is to preach the everlasting Gospel; evermore pointing mankind to God Himself—God as revealed in the Lord Jesus Christ. (5) The last verse is a promise of God's great power on earth; giving great rewards and doing a wonderful work: redeeming the race from sin by the atoning blood of His Son and the regenerating power of His Holy Spirit.

LIGHT FROM THE ORIENT ON BIBLE TEXTS

A Day in Nazareth.

By Rev. Thomas Cumming, Truro.

It was with peculiar emotions that I arrived at Nazareth in company with my fellow-travellers on a beautiful Saturday evening about the middle of March. After devoting four successive days to sight-seeing amidst the thrilling scenes through which we passed since our departure from Jerusalem, I hailed with positive delight the prospect of having a whole Sabbath Day for meditation and refreshment in Nazareth. I did wish to live at least one whole day in the place in which the Redeemer of the world lived for thirty years. I had already visited the Grotto at Bethlehem in which He, the Lord of Glory, became the Infant of Days. With deepened impressions of the truth of Christianity, I had stood on Calvary's brow outside the gates of Jerusalem, where He laid down His life on the cross for the redemption of the world. I had gone up from the Garden of Gethsemane to the summit of Olivet and gazed into the blue heavens through which He ascended to the throne of glory. And now I was anxious to see the scenery and society of the earthly home in which He as the Model Man of the race grew up from infancy to manhood and lived a holy and beautiful life for the imitation of His followers to the end of time. Well, the access to Nazareth from the south—the direction from which most travellers approach it—is not easy. We arrived safely at Nazareth just as the sun was sinking behind the towering summit of Mount Carmel. And from our first glimpse of the calm peaceful Saturday evening to our last farewell gaze on the following bright and beautiful Monday morning we were favorably impressed with the place and the people. The modern Arabic name of the town is En-Nasireh. It is pleasantly situated on the south-western slope of one of fifteen rounded hills which rise up gracefully around a charming little basin-shaped valley a mile

in length and half a mile in breadth. The romantic vale is very fertile, and has in it a number of small gardens enclosed with hedges of prickly pear, and many fig-trees, and a great variety of flowers. On the neighboring hill-sides around I noticed some fine vines, and olive trees, and some very good crops of wheat. Our white tents were pitched on a grassy glade in this valley. The town which we had in full view before us is, speaking generally, remarkably well built, with white flat-roofed stone houses which rise up row above row on the sloping hill-side. Here, as in other parts of Palestine, it is true, you see some low, dingy hovels, but many of the buildings, like those that we saw at Bethlehem and Nablûs, have a rather comfortable appearance. The population of the town, which has been gradually increasing in recent years is now fully 6,000, including 2,000 Mohammedans, 2,500 of the Greek Church, 1,000 Latins, and a vigorous little band of Evangelical Christians. We attended a morning service in the Episcopal Church of the town. The church is a very fine stone building seated for 500. At this service it was about half filled with the regular worshippers gathered principally from the Greek Church, and with two or three groups of travellers who, like ourselves, were resting on the Sabbath Day according to the commandment. In the afternoon we visited the churches, or, if you will, the chapels, of the Latins, Greeks, and the Maronites. In one apartment of the Latin Church I noticed the inscription, "*Hic Verbum caro factus est.*" Here the Word was made flesh. We were also led into *the Virgin's House, the Virgin's Kitchen,* and *the workshop of Joseph.* In front of the Maronite Church we were shown a large limestone slab called *the Table of Christ,* on which, it is said, the Saviour dined with His disciples before and after His resurrection. In the near neighborhood of this church there is a steep precipice which Dean Stanley thinks is "the brow of the hill" from which the Nazarenes endeavored to cast their rejected Prophet. I looked upon all these souvenirs of the Saviour's residence in Nazareth as approximately indicating the sites of never-to-be-forgotten events in His history. It is a pity that superstition should ever attach any other significance to them. The Well of Nazareth, the only well of which the town can boast, is, however, a veritable reminder of ancient times. It is to-day unmistakably in the same place which it has occupied in all the historic ages. It is now called the Virgin's Fountain, from the well-grounded belief that the Virgin Mother often drew water from it for domestic purposes. To us it was very suggestive of by-gone days to see decidedly good-looking village maidens come to this old historic well, and carry away on their heads large pitchers filled to the brim with its excellent water. In the evening we had a special religious service in our largest tent at which nearly all our party were present. A Presbyterian divine from the Dominion made all the necessary arrangements for the meeting. An Episcopal clergyman from London read appropriate passages of Scripture. A missionary from the United States belonging to the Society of Friends led in prayer—the Spirit not failing to move him to use the right word at the right moment. The writer of these notes gave a brief address on the Holy Land as the scene of the Saviour's ministry, referring particularly to His lengthened residence in the secluded place in which we were assembled. All present entered heartily into the spirit of the service. Thus ended a day in Nazareth, one of the memorable days of my history.

I must further say of the home for thirty years of Him who will evermore be known as Jesus of Nazareth: Completely hidden from the gaze of the outside world by the everlasting hills which rise up in solemn grandeur around the village, it was just the place for the divine Child to grow up from infancy to manhood in union with Nature, and with the Eternal Father, whose Servant He was. Another place so favorably situated for the calm, contemplative life of our Redeemer, preparatory to the world-wide commission which He has given to His followers, I have nowhere seen on this round globe.—*Presbyterian Record.*

Beautiful Thoughts

The powers of the soul grow in proportion to their use.—*Ozanam.*

Every kindness done to others is a step nearer to the life of Christ.—*Dean Stanley.*

No one is as happy, as reasonable, as virtuous, as amiable as a true Christian.—*Pascal.*

The great fact is that life is a service; the only question is, "Whom will we serve?"—*Faber.*

The happiness of love is in action; its test is what one is willing to do for others.—*Lew Wallace.*

Knowledge is the hill which few may hope to climb; duty is the path that all may tread. —*Lewis Morris.*

Let us be men with men, but always children before God, for in His eyes we are but children.—*Joubert.*

Only Christ can influence the world; but all that the world sees of Christ is what it sees of you and me.—*Drummond.*

God treats none worse than they deserve-and if He chooses to treat any better, He certainly has a right to do so.—*Payson.*

If a man is faithful to truth, truth will be faithful to him. He need have no fear. His success is a question of time.—*Prof. Phelps*

Let no knowledge satisfy but that which lifts above the world, which weans from the world which makes the world a footstool.—*Spurgeon*

Look upon the bright side of your condition; then your discontents will disperse. Pore not upon your losses, but recount your mercies.—*Watson.*

The thoroughly great men are those who have done everything thoroughly, and who have never despised anything, however small, of God's making.—*Russell.*

It does not require great learning to be a Christian, and to be convinced of the truth of the Bible. It requires an honest heart and a willingness to obey God.—*A. Barnes.*

Deeper than the love of home, deeper than the love of kindred, deeper than the love of rest and recreation, deeper than the love of life, is the love of Jesus.—*Rev. J. Hamilton.*

When sometimes God gives tardily, He commends His gifts; He does not deny them. God withholds for a time, that thou mayest learn to desire great things greatly.—*Augustine.*

Thou art by faith to make up all thy happiness in Him, and in Him only: and He himself being thine, let Him give thee or take away what He will besides, thou hast enough.—*Romaine.*

There is more power to sanctify, elevate, strengthen, and cheer in the word Jesus—"Jehovah-Saviour"—than in all the utterances of man since the world began.—*Charles Hodge.*

It is a great thing to love Christ so dearly as to be "ready to be bound and to die" for Him; but it is often a thing not less great to be ready to take up our daily cross and to live for Him.—*John Caird.*

God made both tears and laughter, and both for kind purposes. Tears hinder sorrows from becoming despair and madness; and laughter is one of the very privileges of reason, being confined to the human species.—*Locke.*

The poorest circumstances in life with a religious spirit of resignation, are far better than the greatest abundance and highest honors without it; for these cannot give that peace of mind which the other can never want.—*Townson.*

The last, best fruit which comes to late perfection, even in the kindliest zone, is tenderness toward the hard, forbearance toward the unforbearing, warmth of heart toward the cold, philanthropy toward the misanthropic.—*Richter.*

Why should you crawl upon the earth, you who are made for heaven? Keep yourself in the noble position in which you were born, and let your soul resemble your body, which touches the earth only by its extremities.—*St. Cyprian.*

There are no moral blanks; there are no neutral characters. We are either the sower that sows and corrupts, or the light that splendidly illuminates and the salt that silently operates; but being dead or alive, every man speaks.—*Chalmers.*

Often the most useful Christians are those who serve their Master in little things. He never despises the day of small things, or else He would not hide His oaks in tiny acorns, or the wealth of a wheat field in bags of little seeds.—*T. L. Cuyler.*

The love of God is the love of goodness. The old Saxon word God is identical with good; God the good One—personified goodness. There is in that derivation not a mere play of words; there is deep truth. None loves God but he who loves good.—*F. W. Robertson.*

Divine grace, even in the heart of weak and sinful man, is invincible. Drown it in the waters of adversity, it rises more beautiful, as not being drowned indeed, but only washed; throw it into the furnace of fiery trials, it comes out purer, and loses nothing but the dross.—*Archbishop Leighton.*

54. Opening of the Heart.—ACTS xvi., 14.

I stood one evening last summer watching the pure white flowers on a vine encircling the veranda. I had been told that the buds that hung with closed petals all day every evening near sunset unfolded and sent out a peculiar fragrance. The miracle was more than I had anticipated. A feeling of silent awe possessed me as I saw bud after bud, as if under the touch of an invisible hand, slowly fold back its leaves until the vine was filled with perfect blossoms, most beautiful and sweet. And I said: "If the finger of God laid upon these, His flowers, can do this in a way beyond the power of human study to explain, cannot the same divine touch, in ways we know not of, do as much for human hearts?"

55. The Grip of Salvation.—II. SAM. xxiii., 10.

A modern illustration of such a grip was cited by a ship's captain who spoke in a mission in Boston, Mass., recently. "A few years ago," said he, "I was sailing by the island of Cuba, when the cry rang through the ship, 'Man overboard!' It was impossible to put up the helm of the ship, but I instantly seized a rope and threw it over the ship's stern, crying out to the man to seize it as for his life. The sailor caught the rope just as it was passing. I immediately took another rope, and making a slip noose to it, attached it to the other, and slid it down to the struggling sailor, and directed him to pass it over his shoulders under his arms, and he would be drawn on board. He was rescued; but he had grasped the rope with such firmness, with such a death-grip, that it took hours before his hold relaxed and his hand could be separated from it. With such eagerness, indeed, had he clutched the object that was to save him that the rope became imbedded in the flesh of his hands." Would that everyone gripped with like tenacity the rope of salvation proffered to them by Christ from heaven!

56. Christian Diversities.—I. COR. xii., 4.

Woltersdorf once gave an effective reproof to a Christian shoemaker in Berlin who was much given to condemning men of weaker faith and smaller spiritual growth than his own. He had attained to a high degree of spiritual insight after many temptations and conflicts. Now this man imagined that only such as himself were genuine believers, and that others were but half Christian. Spiritual pride and uncharitableness continually increased in his heart. One day Woltersdorf sent for him, and had himself measured for a pair of boots. He then ordered a pair for his son, who was fourteen years old. Then the shoemaker consequently wanted to take his measure also. But the father refused, with the words, "There is no need of it; make his boots on my last." And when the shoemaker declared that this would not do, if his boots were to fit, Woltersdorf looked seriously at him, and said: "So it will not do. You insist on making each pair to fit each person, and yet you want the Lord to fashion all Christians on the same last. That, too, will not do." The shoemaker was startled, but saw the point Woltersdorf intended to convey. He meditated upon it and realizing that as the natures of men, physically and mentally, differed from each other, some were entitled to more consideration and a more lenient judgment than others.

Atonement

57. The Destructiveness of Sin.—ECCLES. ix., 18.

A king in Eastern fable had close to his palace a beautiful garden, of which he took great care. One day a viper got into it. A servant of the palace, who saw it entering, reported the matter to the king. His majesty expressed great concern, and sending for his chief gardener, said: "You see the garden is close to the palace. We occupy this suite of chambers, the ladies of our household the next, the little princes and princesses the third, so the viper should be caught and destroyed at any cost before nightfall, otherwise not one of us will have a wink of sleep to-night. Mind, we should even have all the trees and bushes in the garden rooted up, if need be, to see if the animal has got into any of the holes or cavities under them, although we have fostered them so long for our pleasure with paternal care, for you know the proverb which says, 'Life first, pleasure next.'"

The gardener obeyed. He and his men sought for the viper all round, but could not find it anywhere; so they rooted up, one after another, the trees and plants in the garden, till not a blade of grass was left standing. A huge pile was formed of all the vegetation thus destroyed. At last, within a hole under the foot of a lovely hawthorn, which had just been cut down, was the malicious reptile, snugly coiled up. Instantly the gardeners killed it and brought it to the king.

His majesty viewed the dead snake with satisfaction; but, turning to the green pile in the garden with a heavy heart, he exclaimed: "Alas, the wickedness of one hath ruined a host!"

Monthly Survey

New York State spent over $16,000,000 last year in caring for paupers and insane persons. Whiskey, of course, had nothing to do with any part of the great expense!

During the last eight years the liquor saloons of Paris have increased from 24,000 to 39,000. In the last thirty years the consumption of alcohol has been trebled; in the last ten years, doubled.

Out of 600 prisoners in the State's Prison at Auburn, N. Y., confined there for committing crimes while under the influence of drink, some 500 testified that they were led into intemperance by using tobacco.

With 500 physicians, total abstainers, who are members of the British Medical Temperance Association, it is claimed that Great Britain now leads the world in organized effort to effect medical temperance reform.

The Russian Government, it is stated, looks upon the movement of the Salvation Army with great disfavor. It seems that the Army has done much successful work in different parts of Russia, principally in Finland, and that it has even dared to enter Saint Petersburg. Energetic measures are to be taken, it is understood, against the Army.

Judging from the number of children who attend school, the United States is the best educational country in the world. The number of children per 1,000 population who attend in the United States is 197; in Switzerland, 179; Austria-Hungary, 172; Norway, 154; United Kingdom, 143; Sweden, 142; Netherlands, 125; Denmark, 123; Spain, 106; Italy, 87; Greece, 72; Russia, 14.

The Moravian Church, which first sent a missionary to the South of Africa in 1737, and which has a flourishing work in Cape Colony and the neighboring lands, now proposes to join the ranks of those who are seeking the evangelization of the equatorial regions. A mission has been projected, under the protection of the German Government, for that part of the German zone of Eastern Africa adjoining the northern and north-eastern shores of Lake Nyassa.

The work among the Chinese in America has a very important bearing on the evangelization of China. The number of Chinamen converted in this country who go back to extend Gospel influences in their native land is surprisingly large. They are valued helpers in the stations of both the Presbyterian and American Board of Missions, and some of the strongest churches have been founded by Chinamen who have been converted while living in California.

A house has been discovered in Rome which belonged to Christians in the fourth century. In A.D. 361, the Emperor Julian caused two Christian chamberlains of the palace to be strangled in their own house and buried in the cellar, because they refused to renounce their religion. His successor, Jovian, caused a church to be built over the house, making the first story the foundation. This story and the cellar beneath have recently been uncovered, and on the walls of the room are representations of Biblical scenes—Moses approaching the burning bush, a woman praying with uplifted hands, and others.

At a meeting of the native Christians held at Port Moresby, in New Guinea, recently, the collection (which was for missions) consisted of $37 in money, 320 spears, 65 shell armlets, 92 bows, 170 arrows, besides drums, shell necklaces, feathers, and other ornaments, all of which have, of course, a marketable value as curios. This, as Canon Scott Holland said, at the meeting of the Universities' Mission, in a similar case, may well remind us of those three kings who knelt to offer gold and frankincense and myrrh; for we believe and know that these offerings of New Guinea are as valuable in the eyes of God as those rich gifts of the kings.

There seems to be no end to the "finds" in Egypt. It is reported that three colossal statues, ten feet in height, of rose granite, had been discovered at Aboukir, a few feet below the surface. "The first two represent in one group Rameses II. and Queen Hentmara seated on the same throne, which is unique among Egyptian statues. The third statue represents Rameses standing upright in military attire, a sceptre in his hand, and a crown upon his head." Both statues bear hieroglyphic inscriptions, and both have been thrown from their pedestals face downward, perhaps by the early Christians, whose relics have been found in the neighborhood. The site of the find is on the ancient Cape Zephyrium. The statues, no doubt, sat and stood looking out to sea, and may have been the first "interesting monuments" set down on Herodotus's tablets when he made the earliest of recorded tours of investigation.

It is said that the Christians of Ceylon have four methods for giving to the support of the Gospel: First, the tithes of their earnings; second, the offering of the trees—the setting apart by each of a cocoanut tree, the produce of which they sacredly devote to benevolent purposes; third, the offering of labor—devoting a certain amount of time to the interest of the Church; fourth, they reserve a handful of rice from every day's meal.

Book Department, Etc.

THE LIFE, WIT AND WISDOM OF REV. CHARLES H. SPURGEON. Containing selections of his writings and a sketch of his life and work. By Rev. Richard Briscoe Cook, D.D. Illustrated. Baltimore: R. H. Woodward and Company. Price, $1.50.

Everything relating to Mr. Spurgeon has a new interest, as we shall see his face and hear his voice no more. But his works follow him. They remain in many forms, every one of which is a blessing. This volume is exceedingly comprehensive, commencing with his ancestry and closing with his funeral. There is no feature of his life worth recording but is sketched with a truthful, graceful, vivid pen, and the lights and shadows of his busy, devoted, suffering, successful life are all given their proper place. We pity the one who for any cause is deprived of the opportunity of reading this book, and we envy not the reader who cannot see on these pages the evidences of vital godliness in the life and work of Charles H. Spurgeon.

PEGS FOR PREACHERS: POINTS FOR WORKERS. By Charles Inglis. Fleming H. Revell Company; New York, 30 Union Square, East.

There is no clothing hung on these pegs, nor covering on these points. They project in their simple nudity and await the mental raiment of those whose attention they arrest. They are useful as fundamental truths and as starting points for short addresses or Bible readings.

A CYCLOPÆDIA OF NATURE TEACHINGS. Being a selection of facts, observations, suggestions, illustrations, examples, and illustrative hints taken from all departments of inanimate nature. With an introduction by Hugh MacMillan, LL.D., F.R.S.E. New York: Thomas Whittaker, 2 and 3 Bible House. Price, $2.50.

An exceedingly interesting book in every paragraph. It treats of things above the earth, on the earth, under the earth, around the earth, with short sentences on nature topics, and paragraphs on nature in general. It should be in every household, instructing, refining, suggesting.

ARROWS FOR THE KING'S ARCHERS. Analytical outline Addresses upon Religious, Temperance and Social Topics, with some courses of Addresses for special seasons, for the use of busy and over-worked Clergymen, Lay-Readers, Teachers, and Parish Workers. By the Rev. Henry W. Little, Rector of Holy Trinity Church, Sussex, N. B. New York: Thomas Whittaker, 2 and 3 Bible House. Price, $1.

The title page fully describes the contents and object of this book. It is designed as a real "help meet" for all who would publicly try to preach the Word. It has much variety in its subjects, gives due prominence to the Holy Spirit, but occasionally makes statements from which we would dissent. "The arrows" should always be tipped with what the Bible teaches.

HELPFUL LITERATURE IN OUR EXCHANGES.

[Space will permit us to only name the articles in the various magazines on our table which will be of special interest to our readers.]

LIPPINCOTT'S MAGAZINE. Roy the Royalist. Frontispiece, Mrs. M. E. W. Sherwood. Secretary Rusk's Crusade, *Julian Hawthorne.* Recollections, *Mrs. M. E. W. Sherwood.* As it Seems. With the Wits.

THE QUIVER, FEBRUARY, 1892. The Gospel in the Open Air, *G. H. Pike.* Solomon: A Spiritual Failure, *Rev. W. M. Johnston.* Knowing the Scriptures from a Child, *H. Allon, D.D.* Three Conversions, *Rev. J. Telford.*

CHRISTIAN THOUGHT, FEBRUARY, 1892. The Influence of Association, *W. C. Wilbor, Ph.D.* Calvinism and Art, *Abraham Kuyper, D.D.* Matter and Man, *C. W. Millard, Ph.D.* Doubts and Doubters, *Rev. J. Q. Adams.*

ATLANTIC MONTHLY, FEBRUARY, 1892. The Pageant at Rome in the Year 17 B.C., *R. Lanciani.* What French Girls Study, *H. C. Dana.* Studies in Macbeth, *A. H. Tolman.* The Border State Men of the Civil War, *N. S. Shaler.*

THE ECLECTIC, FEBRUARY, 1892. The Decay of Originality, *W. B. Harris.* Effects of the Doctrine of Evolution on Religious Ideas, *Richard Crosbee.* Phases of Crime in Paris. Comparative Vitality. The New Astronomy: its Methods and Results, *Sir R. S. Hall.*

THE CENTURY, FEBRUARY, 1892. Frontispiece, "La Belle." The New National Guard, *Francis V. Greene.* Characteristics, VI., *S. Weir Mitchell, M.D.* The Jews in New York, II., *Richard Wheatly.* Pioneer Days in San Francisco. The Degradation of a State, or the Charitable Career of the Louisiana Lottery, *C. C. Buell.*

THE Dingee & Conard Co. of West Grove, Pa., offer their handsome New Guide for 1892, describing upwards of 2,000 of the choicest roses, bulbs, hardy plants and flower seed, and a specimen copy of their Floral Magazine, "Success with Flowers," to all our readers on postal request. Mention THE TREASURY when you write.

Copyright 1892.

By E. B. Treat.

George Foster Prentiss

Engraved from a photograph for THE TREASURY MAGAZINE

THE

TREASURY

AN EVANGELICAL MONTHLY

FOR PASTOR AND PEOPLE.

VOL. IX. NEW YORK, APRIL, 1892. NO. 12.

SERMONS

WHITE ROBES.*

BY REV. GEORGE FOSTER PRENTISS, WEST END CHURCH (CONGREGATIONAL), BRIDGEPORT, CONN.

Let thy garments be always white.—ECCLES. ix., 8.

INTENSELY practical is every word of our blessed Bible. Nothing in it goes for naught. There is no vapor about its truth. It is as real as life itself.

In every verse is a jewel of light.
In every paragraph a crown of glory.

It is easy for the poetry of life to find bright things to see; language in color and form, and character in their varied application. The lover, with that dreamy delight that clothes everything in beauty, sees a world of his own creation in a flower and hears in every sound a serenade. But the prosy, work-a-day lives are apt to think such things are fancies or dreams and the only *real* things are brambles and blood, the former drawing the latter out of their own wounds of life.

Here is a danger. We are too apt to let the wound and the tear take so much of our attention that the healing and the smile are lost. We allow ourselves too often to believe that because our wounds smart so bitterly, ours are the *only* wounds that humanity suffers. Hence ours the right to wear

* Delivered Children's Day, 1891.

anything we please, ours the right to say the text is wrong when it commands that white should be the color of our raiment. Ah, me! how are the children of men mistaken! How often are the white robes stained with useless weeping, the tears of which are tears of blood! We make our grief so much more bitter than it really ought to be by putting it to brew in the vat of our would-be misery.

To-day is the Sabbath set apart as sacred to the children. We wreathe our beautiful new sanctuary in flowers. We hang birds in sunny places. We put on our most beauteous dress. We wreathe our faces in their gladdest smiles. We sing our most tuneful songs, for is it not children's day? Forget the sorrow of heart, the pain of life, the tear of yesterday and allow the truth, which makes firm the structure of all character, to rest and rejoice you.

The service that has only a place for the priest and the choir is no service for me. The Christian year (if, indeed, it can be called the Christian year) that has no days made sacred by prayer and song for the children, is no year for me and that religion which has no place for children is no religion for me. He who neglects the child robs the future. I would choose the brightest things for the children. Theirs should be the warmest, snuggest nook; theirs the sweetest song; theirs the tenderest lullaby; theirs the most fragrant flower, for are they not ours to educate and to love? Are they not to be our guardians and guides very soon, leading us, caring for us? Let us be true to them so that they in all gratitude may desire to make for us a pleasant afternoon ere the shadows of the night draw over us. That all these things under God's grace may come to pass do we gather to-day; singing the songs that all can sing, praying the prayer that all can pray, loving the Jesus that all can love, and turning every thought, for a little while at least, to the truths of the Gospel which can make us free from the slavery of naughty thoughts and mean desires.

One of the most common beliefs of men concerning heaven is that all are to be robed in white; and it is no idle fancy, for the Bible warrants such a belief. The priestly robes worn in the temple service were white; the apocalyptic vision was filled with the white robed; the poetry of the Bible teaches that purity and joy in life are symbolized by snowy raiment.

"Let thy garments be always white."

No circumstances of life, no vain ambitions are to hinder this condition of moral dress. Whatever shall happen to thee, whatever shall be the thought of thy brain, the emotion of thy soul; see to it that thy garments are spotlessly clean.

Thy garments. This is a personal matter. If *my* garments are always white, and you are just as particular that your dress is the same, all the children of light will be robed alike in white. The command is to the end that each is to see that his own dress is clean. The neighbor will take care of his own. The nether garments as well as the cloak must be likewise spotless and pure. God sees under the cloak.

And now the emphasis comes on "*always.*" Constant attention and care are needed. There must not be a single careless moment. "Children, keep your clothes clean," is the reminder of the careful mother. Shall our Heavenly Parent be any less careful?

Why is the color of our garments to be white? Why? Because *everybody* looks well in white. All complexions can stand white. Green, pink, red, lavender—O, dear! they are all so trying. *I* cannot wear this and I cannot wear that, I am so dark or I am so light; but the white both the tawny and the blonde becomes; while either flaxen tresses or raven locks wave happily over the snowy frock—everybody is handsome in white. The plainest are adorned and the most beautiful are made more angelic by wearing it. And I suppose that is the reason why we dress our babies in fabrics of snow when we bring them to the font, why we array our brides in the spotless dress, why all honor special days of joy and sunshine by wearing white. Ah, but is there no other reason why we are fond of wearing white and why the text enjoins it? Let us see.

There is a strain of poetic music in the text that makes it altogether sweet and full of the richest harmony. It is to teach a moral and spiritual lesson which, let us pray, many of us may learn this morning.

We love white garments because they are so *pure.* No impure dyes have disfigured the cloth, and all of Nature's tints the bleachers have taken away. So white robes remind us constantly of purity, if we are in our thinking mood. And did you ever think how important it is? The springs that furnish the thirsty with water must be in their fountain heads pure or who will dare to use it? The usefulness of anything depends upon its purity.

The white garment is an object lesson, then, teaching the vital importance of purity in heart and life. The wise man who penned this text knew all about it; because out of the cloudy experience of his most dazzling reign he has spoken. He soiled the purity of his garments. And in the folds of his kingly robe he could not hide all the spots that he had been guilty of getting upon them. This command has therefore a tone of warning in it. And we know by that tone how bitter the heart was, and how unmistakably he had learned that there was poison in the cup and crock on all things sinful and worldly. Beloved, let us be warned, that our garments may be always white. To be able to look God in the face with steady eye and unblanched cheek. O, that is worth all the sacrifice which it may demand! "But it is so hard to keep pure and sweet," they say. Last summer a little picnic party found a bubbling spring in the heart of the Green Mountains. Its water, like crystal. Its birth-place, the crevice of a great rock. And the plain secret of its purity was that it came from the bosom of the rock. Ah, there is the secret for you who want to have sweet, pure lives. The rock, the Eternal Rock, thence shall flow the life of *my* soul.

I may be tempted by the allurements of the world. Money, with its shining sunbeams, may twine its fingers about my heart to woo it. Ambition, with her lofty and imposing mien may awe me to obey her. Shall I

Shall I give up the white raiment of my soul? Before I can decide, in my weakness, there flashes before me, in the brightness of its noontide splendor, the Light of the World, the light of those who are in the shadow of indecision, and it seems to shine into my innermost heart. I would not dare to soil my raiment now, for the spots in such a light the whole world could see, and how could I ever again look up and cry "Abba, Father," if on my heart was the stain of the evil?

To be clean. Who can fathom its potent truth? God's benediction rests upon it, and with sweetest melody it is chanted by the lips of Him who, sitting on the hill side, said, "Blessed are the pure in heart, for they shall see God." O, beatific vision! promise grand and all-absorbing! surely nothing hereafter shall be able to draw us away from righteousness into the slough of sin and despond! The vision lights all the way. The way, how royal because the highway of holiness! And from the lips of Him who saw fit to promise the sight of His own self to redeemed human hearts, we hear the condition ever repeated and therefore never to be forgotten, "Let thy garments be always white."

But white raiment is the symbol of another quality in the true life.

It is joy. Always dependent upon purity for its life, yet a separate quality. No impure life is ever a truly happy life. We put on our clean raiment to honor the *joyful* occasion. Children, I believe that the pure heart is always happy. Then there is a duty attached, the duty to be joyful in being and doing good. No long-faced, gloomy Christian can influence me very much. We shun the cloudy things of life if we can. We breathe more freely when the one with a scowl on his face leaves the room. It suggests that there may be a scowl in his life. I say, it is wrong to be unhappy. It shows that your *lives* are wrong somewhere, for in being good there is nothing of the sort. How different the world would be to-day if the command about our spiritual toilet were heeded! Let us try hereafter to live in such a way as to teach our friends how blessed it is to have pure and therefore happy hearts.

No word of mine is needed to make the truth precious as God, for it is a part of Him. Blessed the happiness that fires the pulse, brightens the eye, and inspires the life, because at the centre of your life there is the purity of truth!

White robes bring great *responsibility.* They soil so easily. The clean garment shows the dirt at the slightest contact. Keep your hearts clean, for they will soil as easily as the white dress. The little girl who went home from a visit to a neighbor's by far the longest way, in order to keep her dress from the mud of a certain street, on being asked why she did it since it made her very tired, said: "It kept my dwess tean." How much better children of our Heavenly Father we should be if we were as particular to keep the raiment of our hearts free from the mud stains of sin, even though the extra toil makes us very weary. Better be tired, even to death, than soil the raiment of the soul. The knight of the olden time, who guarded so grandly

and well the spotlessness of his plumes and armor. I see him still! How carefully he protects them night and day! They are the symbol of his honor as a knight. He would not soil their shining beauty for the whole world. You never saw him without them. They are a part of his noble knightship, and they are always as pure as his knightly spirit.

Ho, knights of Calvary's Cross! How shines the armor on each brave breast? How wave your snowy plumes? Let each answer back to the call: "The glimmer of its sheen is as the breastplate of the King, and the plumes as the cedars of Lebanon." Brave knights. Pure hearts. Brave, because pure; no narrow selfishness tarnishes their bright service. May *we* ever be true knights, whose armor reflects without a spot the brightness of His shining, and whose dress is always white. Don't forget that we are held responsible for the purity of raiment. God furnishes the robe, even the robe of His righteousness. It's for us to keep it clean.

Let the music of this truth play in your thoughts this morning until all the beauty of its harmony be learned by heart. Then shall there be born in each one of us, young and old, the lofty, Christ-like desire that our garments be always white as a token of our inner purity and happiness. Amen.

EAGLE NURTURE.

By Rev. J. Westby Earnshaw, Presbyterian Church, Lowville, N. Y.

As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: So the Lord alone did lead him, and there was no strange god with him.—Deut. xxxii., 11, 12.

We have in these words a beautiful and striking description of that process of divine nurture by which our spiritual faculties are unfolded and brought into play in the activities of the spiritual life. The words are used of the divine nurture of the Jewish nation, but they apply to the divine nurture of the individual soul.

In this description most picturesque and poetic imagery is employed. The eagle's nurture of its young—breaking up for them the supine and circumscribed life of the nest, calling into play their latent powers, initiating them into the mysteries of bold and adventurous flight, and training them to that life of joyous activity, freedom and power, for which they are organically fitted—is made an object-lesson of the great Father's nurture of the souls He loves, illustrating that paternal discipline by which God develops the powers with which He has endowed His children, and trains the human spirit in the activities of the life for which it was made.

The power of aerial flight, of leaving the earth and traversing the fields of circumambient air by the use of wings, is the most perfect mode of locomotion we know of, and one of the most wonderful of physical prerogatives. It is the one that man most admires and covets, and yet that has most defied attainment or imitation. "O that I had wings like a dove!" has been the cry

of the human, particularly of the human in distress, through all the ages. It is doubtless this longing for a life of ampler freedom and wider scope that has given birth to the idea that the power of volantation will be a human attribute in another stage of existence.

But, though denied to man as a physical attribute, the power of aerial flight seems more fitly than any other to illustrate the activities and movements of the soul. We speak of the flight of thought, scarcely conscious of the use of metaphor.

The eagle possesses this physical power in the highest degree. And, because of the height to which it soars, together with its wondrous power of vision, and the grandeur of the scenes amid which it loves to dwell, it has been taken as the fittest symbol among terrestrial creatures of the aspiring and discerning mind.

But the eagle's power of flight needs strenuous nurture. Though the young eagle is organically endowed with this power, and has the instinct impelling to its exercise, it is one of the parent bird's chief cares to excite the instinct, call the latent power into play, and induct its young into the adventurous life which is its proper destiny.

The position of the eyrie where the young are reared enhances the difficulty of this training. It is usually on a ledge of some precipitous rock, or shelving escarpment beneath the beetling brow of a craggy cliff. The eagle's young cannot, therefore, be lured or driven forth from the nest and allowed to flutter to the ground as the young of birds of lowlier nest and habitat. They must be led forth with judicious care, lest their first flight prove their last.

Dr. Houghton, in his article on Eagles in Smith's Dictionary of the Bible, quotes the following passage from Sir Humphrey Davy:—"I once saw a very interesting sight above one of the crags of Ben Nevis as I was going in pursuit of black game. Two parent eagles were teaching their offspring, two young birds, the manœuvres of flight. They began by rising from the top of the mountain in the eye of the sun. It was about midday, and bright for this climate. They at first made small circles, and the young birds imitated them. They paused on their wings, waiting till they had made their first flight, and then made a second and larger gyration, always rising toward the sun, and enlarging their circle of flight. . . . The young ones still, and slowly, followed them, apparently flying better as they mounted; and they continued this sublime exercise, always rising, till they became mere points in the air, and the young ones were lost, and afterwards the parents, to our aching sight."

But the parent eagles not only train their young thus by inspiring example. They circle round them, fly under them, and from time to time sustain them with the strong succor of their own outspread pinions, until they are rested and ready for renewed endeavor, when the support is withdrawn, and they are left to make another essay.

I once saw something like this with birds of another species. I surprised a water-fowl,—a crested Grebe, as I took it to be,—with her brood about her on one of the streams in the Adirondacks. Upon my appearance the parent

bird gave a call, and almost in a moment, as it seemed, she had her entire brood upon her back, and was bearing them away to a place of safety.

We know not by what endearments and tendernesses the relation between these great creatures and their young is cemented during the nesting stage. We know that the parent birds are vigilant in care and bounteous in provision for their nestlings, and that they are brave and terrible in their defence. What other expression affection finds between them we do not know. But in this training we have the highest exercise of parental instinct.

This it is that is so strikingly pictured in our text, and made to illustrate such precious truth. "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings" —so the Lord stirs up the nests of His children, breaking up for them the conditions of a circumscribed existence, calling their latent faculties into play, and training them in the activities in which their true life consists.

The first truth with which this inspired object-lesson impresses us is, *The essential greatness and stupendous possibilities of our nature.*

Man is not a low creature, with no potencies to be developed, no noble aptitudes to be brought into play, no faculties in which the prophecy of high achievement lies. He is an object of divine regard and care; and he is that because, far above every other terrestrial creature, he is a sharer of the divine nature, and capable of a life that, in all save infinity of scope, reflects the life of God. He is infantile—a mere fledgeling as yet; but it is the infancy of a grand and glorious being, with a possibility of growth of which an immortal existence is the only adequate term. He is a fledgeling, but a fledgeling of an eagle's nest.

Overborne by a sense of weakness and sin,—a sense which he could not have but by self-admeasurement against lofty standards and ideals, man calls himself *a worm.* "I am a worm and no man," was the distressed and despairing cry of one of old. God adopts the term which man's self-disparagement had employed, in order that He may lift him out of the mood by the assurance of regard and succor, even as a physician will indulge the idiosyncrasies of a patient, in order that he may the more effectually treat the disorder of which they are the symptoms. He says: "Fear not, worm Jacob; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel." To counteract unworthy anxieties and fears comparisons are used in the sacred Word which strike low in the scale of interest and worth: "Are not two sparrows sold for a farthing? and one of them shall not fall without your Father. Fear not ye, therefore; ye are of more value than many sparrows." But when God speaks to man directly out of His own thought and feeling, to enkindle aspiration and inspire devotion, He says: "They that wait upon the Lord shall renew their strength; they shall mount up with wings like eagles."

Another truth which this striking object-lesson illustrates is, *The strenuousness of the divine nurture.*

The eagle stirreth up her nest, and fluttereth over her young, not that she may delight her young in the nest, make them content therewith, and detain

them there, but that she may lead them forth, induct them into a life of grander scope, and make them actually the great, free, competent creatures they were meant to be—

> "Birds of the broad and sweeping wing,
> Whose home is high in heaven,
> Where wide the storms their banners fling,
> And the tempest clouds are driven."

She stirreth up her nest and fluttereth over her young in order that the nest may be broken up, and become a past thing in the nestlings' grand and expanding existence. She spreadeth abroad her wings that they may do the same; and she taketh and beareth them on her wings, not to spare them the exercise of volitation, but to train them therein, and that they may become, like herself, free sovereigns of the lofty realm,

> "Sailing with supreme dominion
> Thro' the azure deep of air."

There is an appearance of harshness and severity in this until we realize what it all means. How can the parent eagle take the nestlings forth on such perilous adventure, and even stir up the nest and lure them forth to do it? What dizzy heights in which to preen those untried wings! What jagged rocks, yawning chasms, and yeasty waves are below! How awful the situation! How fearful the venture! But all this is overborne by the sense, given to the parent bird in instinct, that an eagle is to be trained, and that an eagle nature must have eagle nurture.

So is it with the divine training of our souls. God loves us with a love so deep and true that it can afford to be severe; yea, that must and will be severe, as the unfolding of our nature and the shaping of our life may require. The love that only indulges and does not nurture, discipline and train, is not love, in the proper meaning of that strong ethical term, but only weak tenderness; and it is rebuked even by the instinctive care of lower creatures. But God's love transcends all the love of finite beings, and the finest effects of either instinctive or intelligent love only dimly reflect its surpassing and perfect grandeur.

To a merely sentimental view God's nurture of His children does seem severe. Yea, how much there is that seems severe howe'er we view it, and that can only be reconciled with the doctrine of an all-comprehending beneficence by the recognition of ends and bearings which lie not clearly within the scope of present finite vision!

We deem our safety and weal to consist in remaining in the nest, but God knows otherwise; and He acts on His sure knowledge, not upon our misapprehending ignorance. He will not allow us to remain callow and crude. The nesting life may be beautiful, but it must be brief, for it is inceptive. And so God stirreth up His nests, making His spirit brood restless, awakening latent instincts, starting noble and aspiring faculties into play, and leading the nestlings forth into the activities and experiences of a larger and fuller life.

He breaks up the nest of parental guardiancy and control, and childish

immunity from care and toil. O, how pure and peaceful, how secure and blessed, seems that early nested life! But it cannot last. It would mean arrested development and stunted being if it did. The wings of personal responsibility and endeavor must be unfolded and the difficult heights of personal duty scaled.

He breaks up the nest of authoritative instruction and easy and implicit faith. Doubtless we all recall, and it may be often with a sigh, the time when parents and teachers were infallible to us, and all we had to do with our difficulties and perplexities was to take them to one of these trusted authorities, their statements being received without any misgiving; and, thus based, faith was simple, and knowledge sure. But this nest has for many of us been broken up, for others it is being broken up, and for all it will be. Very sad it seems to see this stage of easy faith passing, and being succeeded by one in which all authorities are questioned if not condemned, and all that once seemed so real and sure becomes matter of doubt and uncertainty. Sometimes in this later and trying stage we try to get back to the old nest, and rest our weary and baffled spirits therein; try to win back the simple faith of childhood, and rest again in the old bases of truth that once seemed so sure. But it is in vain. The nest can never more be to us what once it was; and our wonder is that it could ever have seemed to us so secure. But this nest stirring also is necessary. Faith is too grand a faculty to remain with folded wings, or fluttering only in the reception of results which others have won. We must go forth into the stormy air, must scale difficult heights, breast the tempest's blast, and encounter blinding light and bewildering darkness.

We build for ourselves nests of faith, but neither can these abide; and we build and build again, but always with the same merely temporary result. In hours of spiritual exaltation and vigor wondrous vision is accorded, and wonderful disclosures are made. The great realities of spirit being and life become definite certitudes. The veil is lifted, the heavens are opened. We see the mystic presences. We palpitate before the ineffable glory. We hear the sweet and awful voice divine. We see the centring Christ. And straightway we propose to build our tabernacles and there abide till faith is changed to sight. Yea, we say that we can never doubt again. But not even on the mount of vision can faith fold her wings in final rest. The nest is stirred as soon as we begin to live supinely therein, and faith must encounter new trials that it may exult in new triumphs.

So is it, too, with our nests of experience. How sweet these are! How deep the peace, how rich the joy, how intense the delight which they afford! What clear and permanent gain they seem to denote! And how confidently we assert that life can never more be the same, can never more move on the old levels, or know the old ungladdened struggle, and sterility of joy. But these experiences are to gird us for the struggles that are to be, as well as to crown the struggles through which we have passed. Their best result is attained when this is realized, but, whether it be realized or not, the nest is stirred.

And so it is also with our nests of achievement and of satisfaction there-

with. What gladness comes to us sometimes in our work, what sense of achievement, what evidence of acceptance and success! And how our hearts feed thereon, and our life grows wondrously rich, even in its present realizations and fruitions! But even these nests, substantial as they seem, abide not. Sometimes they last but for a very little while, not even from morning to evening service on the Sabbath Day.

So God stirs up every nest in which His children would live a supine, narrow, or circumscribed life. Men are not for nests, but for flight. One has said: "A bird in a cage is not half a bird." We would add to the aphorism, "but a bird in the nest is still less." God does indeed give us nests, but He gives us also wings; and the wings are the richer gift.

But God does not leave us alone when He leads us forth from the nest. He is with us in all the adventurous essays to which He constrains us; with us to guide, to succor and to sustain; and the entire discipline is largely that we may trust Him, rather than any nest in which He places us.

These times of nest stirring are the epochs of spiritual advancement. The past is annulled and a grander future opens. Life becomes more real, acquires grander range, wider scope and sublimer pitch. Yea, the successive adieus to earth's disrupted nests make up the pass-word at the golden gate.

Upon *the agencies which God employs in this nest stirring* I have not time to dwell. They are sorrow, disappointment, vicissitude, opportunity, voice, vision, inward unrest, and other things which cannot be tabulated.

But our duty is plain. It is to trust, to obey, to commit our way and the keeping of our souls unto Him; to accept what He ordains, to respond with confiding and obedient faith to His marshalling signs. Charles Wesley said on one occasion to John: "Brother John, I'd fly if God gave me wings." To which John Wesley rejoined: "Brother Charles, I'd fly if God bade me and trust Him for the wings."

One day God will break up our last earthly nest. Death is a mounting upward. It is a necessary fulfilment and completion of the present life. Here we never reach the sun toward which we soar. We cannot even steadily gaze upon it; it burns and blinds us; but we shall. The eagle's fabled flight to the sun is a pagan prophecy of our destiny. And God will be with us in that last long flight.

> "He who from zone to zone
> Guides thro' the stormy sky thy certain flight,
> In the long way that I must take alone,
> Will lead my steps aright."

THE LOVE OF JESUS.—Experience of the love, tenderness, and faithfulness of our Lord Jesus Christ will weld our hearts to Him. The very thought of the love of Jesus towards us is enough to inflame our holy passions, but experience of it heats the furnace seven times hotter. He has been with us in our trials, cheering and consoling us, sympathizing with every groan, and regarding every tear with affectionate compassion. Shall we be unmindful of such unwearying care?—*C. H. Spurgeon.*

Easter Service

"HE IS RISEN."

By Rev. Gerard B. F. Hallock, Brick Presbyterian Church, Rochester, N. Y.

He is risen as He said. Come, see the place where the Lord lay. And go quickly and tell His disciples that He is risen from the dead.—Matt. xxviii., 6, 7.

These words were spoken by an angel, to the two Marys, at the door of Christ's sepulchre, early in the morning of the first Christian Sabbath—the first "Lord's Day." "He is risen!" is the glad message.

In many an Oriental city friend hails friend this morning with the salutation, "The Lord is risen!" to be answered with the glad response, "The Lord is risen indeed!" It is the same glad and joyful salutation which is brought, like an angel message, to every one of us this beautiful Easter morning.

In the same spirit of love which took Mary early to the tomb, we come to God's house to-day; but we come with none of her sadness. She went expecting to visit a sepulchre that held her loved one fast. We come expecting, as it really happened to her, to meet our risen Lord. We come with joy and gladness to meet Him. We come with offerings of opening buds and blossoming flowers, and with songs of praise and swelling hearts, and with thanksgiving to God and love to men we greet one another with the words, "The Lord is risen!" "The Lord is risen indeed!"

The very blossoms which beautify God's house, and brighten all nature about us, whisper glad thoughts of Him who is the "Lily of the Valley" and the "Rose of Sharon" for sweetness and beauty. Indeed, their many voices mingle in chorus to sing to us of our Father's kindly providence, bringing the assurance: "If God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith?" So we come this morning with a great joy in our hearts, for ours is a religion of hope. "We are begotten again unto a lively hope (a living, life-giving hope) by the resurrection of Jesus Christ from the dead." Take hope out of life and there is no more joy; but we have a hope which, like the flower from the bud, opens out into the fulness of glorious life to come. And the resurrection of Christ is at once the pledge of this hope. "Because He lives we shall live also." Ours is a risen, living Saviour. "Now is Christ risen from the dead and become the first fruits of them that slept." This is the blessed fact, though unrealized by Mary when on that first Easter morning she met her risen Lord.

I. In the first place, let us notice that when the angel addressed the women at the tomb they were reminded that Christ's resurrection was the fulfilment of His own words. "He is risen as He said."

Long before His death He boldly asserted that He had power to lay down His life and power to take it up again. When the Pharisees asked for a sign, He gave them that of the prophet Jonah, and said: "So shall the Son of Man be three days and three nights in the heart of the earth." When opposition began to show itself, we read that "from that time forth began Jesus to show unto His disciples how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." Over and over again He repeated to them the same message; but they never seemed to understand. At the last He took His disciples, and, knowing what awaited Him, they started to Jerusalem. We are told: "And again He took His disciples apart in the way and said unto them, Behold, we go up to Jerusalem; and the Son of Man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn Him to death, and they shall deliver Him to the Gentiles to mock, and to scourge, and to crucify Him; and the third day He shall rise again."

Did you ever stop to think what darkness and despair would settle down upon this earth were it not for our resurrection hope in the fact that Christ did rise "as He said"? How I pity the men who deny it; for, like Samson, they are pulling the house down upon their own heads. But, think of it! what if Christ had not risen, "as He said"? Think of the plan of redemption as a failure! Think of all the sacrifices, from the blood of murdered Abel to the last smoking lamb on a Jewish altar, as a failure! Think of all the past as a failure, the present a failure, the future a failure, Christ's mission a failure, and we get some faint idea of what it would mean had Christ not risen "as He said." But all is not a failure, for He arose from the dead.

> "Vain the stone, the watch, the seal;
> Christ hath burst the gates of hell;
> Death in vain forbids Him rise:
> Christ hath opened Paradise."

This, nothing less than this, was the angel's glad testimony that first Easter morning.

II. But the women were not asked to receive even an angel's testimony blindly, for notice:

Secondly, they were offered evidence. "Come and see." "Come, see the place where the Lord lay." Come see the napkin by itself, and the grave clothes by themselves, and the empty tomb. They were not asked to believe without some proof. Neither does God ask us to accept the resurrection without evidence. "He appeared unto Mary." It is the record of God's Word that she saw Him. That is enough. We could accept it on that testimony alone; but God does not ask it, but gives us abundant confirming evidence. He never asks us to believe blindly. Christianity, with all its doctrines, is not afraid of the light. Its own demand is that it be put to the proof. "Prove all things; hold fast that which is good." God gives us proof. Sometimes our doubts are very unreasonable. Recall the case of doubting Thomas. Yet it only teaches us how kindly Christ treats the honest

doubter. Thomas asked unreasonable evidence. He must put his own hands into the prints. Yet Christ gave him that very proof: "Thomas, reach hither thy hand." He gave the evidence, it is true, with a gentle reproof of his doubt; but He did give it. Likewise God offers us evidence of Christ's resurrection. He invites us, "Come and see."

(1) First, there is circumstantial evidence. By this is meant evidence like that given to the women; the empty tomb; the napkin by itself; the grave-clothes by themselves; evidence not demonstrative, but pointing toward confirmation.

For example, here is the irrepressible longing of our hearts; we wish for immortality. The very wish is a kind of argument; for surely God would not have given to all men such a longing if He had not meant to gratify it. Every natural longing has its natural satisfaction. If we thirst, God has created water which quenches the desire; if we hunger, God has created food to satisfy; if we are created with hearts to love, then, too, there are beings to gratify that emotion. Then, if we find in ourselves a hunger and thirst for life and love eternal, is it not natural and reasonable to believe that we will find both love and life eternal to gratify these cravings? Again, there is the fact of universal belief. There is not a nation, and, perhaps, never was a nation, which has not held in some form or other the belief in a country beyond the grave where the weary are at rest. This evidence alone would not bring us certitude; but the more we think of it the stronger it will seem. How could the belief become universal if it is only a delusion? Then, too, there are the familiar suggestions of nature. God has filled all nature with the emblems of this doctrine. A few months ago we saw nature droop and die, and descend into the cold, cheerless sepulchre of winter's gloomy sleep. This is nature's death. But now let any one of us go out into the fields, at this spring time of the year; let him see the signs of life,—life in every swelling bud, in every unfolding leaf, in every opening blossom! A month ago everything was so cold, and still, and dead; but life is coming back to a dead world. This is nature's resurrection. A grain of corn is cast into the ground, and there decays. That is its death. But by and by there comes forth from the decayed seed, "first the blade, then the ear, after that the full corn in the ear." This is its resurrection. As the shades of evening appear every day dies, as it were, and is buried in the gloom of the night. That is its death. But it dawns bright again next morning. That is its resurrection. Or consider the little insect, at first a creeping worm, grovelling upon the earth, its home the ground. But its appointed time is spent. It weaves itself a shroud, it makes itself a coffin, and under the soil it finds a quiet grave. This is its death and burial. There, shrouded and coffined and buried, it lies until its appointed change. The hour arrives! It bursts from its grave of earth and flies away, a pure, beautiful, winged creature, to flit beneath sunny skies, to rest in the soft bosom of flowers and to feed on the nectar of fragrant blossoms. This is its resurrection. We are asking that old question, "If a man die shall he live again?" Well, do you not think

the analogies very close and the emblems very suggestive of affirmation as we accept the testimony of reason, with her abounding circumstantial evidence?

(2) But better than all this, we have direct testimony. And it is most credible testimony; being that of men whose every personal interest would have led them to deny the fact of Christ's resurrection. They had to seal their voluntary testimony with their own blood. They were imprisoned and scourged and banished and martyred because they continued to preach Christ and the resurrection. They were not bribed to give the evidence; all bribes were for those who would deny. And how foolish it is to say that they were deceived. The disciples were not quick to believe. They were incredulous and had to be convinced. Think of doubting Thomas: the evidence that would convince him, a man of his incredulous nature, would be enough to convince any one. Yet even doubting Thomas was convinced. There is no lack of evidence. Eleven recorded times Christ was seen by His friends and disciples after His resurrection: By Mary; by Peter; by the two disciples at Emmaus; by the ten, Thomas absent; by the eleven, Thomas present; by the disciples in their boats, fishing; by five hundred brethren at once, somewhere among the mountains of Galilee; by James alone; by the disciples when He took them out to Bethany and ascended in their sight; by Stephen, who, when he was about to die, saw Him standing at the right hand of God; and, lastly by Saul of Tarsus, on his way to Damascus. Be assured God asks of none of us blind faith in Christ's resurrection. He gives us the best of evidence, and the deeper into the subject we go the more evidence we will find. No Bible truth is better proven or more universally accepted. There is practically no doubt about the resurrection of Christ. Even infidels do not deny it. They try to explain it, but do not deny it.

(3) Lastly, let us notice that these women at the empty tomb were not permitted to stand still with their knowledge: they were given a commission. "Go quickly and tell His disciples that He is risen from the dead."

We are told by Mark that Mary "went and told them that had been with Him, as they mourned and wept." Oh, how many mourning and weeping disciples there are still! How much some of Christ's disciples to-day need this message! How many there are who need, like a certain mother that refused to be comforted, just such a reminder as when her little daughter, looking up into her tear-stained face, whispered, "Mamma, is God dead?" Yes; there are true disciples of Christ who seem to think their Saviour dead and in the tomb. They need the message, "He is risen." Go (you) quickly, and tell. Tell of a living, not a dead, Christ; of a victorious, not a conquered, Christ. That is your blessed Easter commission. It will bring comfort in any trouble. There are many bereaved disciples to-day who have lost their dearest. Go you, like Mary, to them. Tell them Christ is risen, and because He lives, their loved ones shall live also. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." "For if we have been planted in the likeness of His death, we shall be also in the likeness of His resurrection." Christ's resurrection is our

one abiding hope for ourselves and our departed friends. A risen Saviour is the pledge that if we die we shall live again.

"Go quickly, and tell His disciples that He is risen," and, too, that it was the very same Saviour that arose. Tell them that He was changed, but still His loved ones recognized Him. As the risen Saviour was the very same person, spoke in the very same tones, had the same traits, showed the same love to His disciples as before, so will your dear ones who have "fallen asleep in Jesus" be the same persons as when you knew them on earth. As now an absent friend is recognized when he returns home, so then you will recognize a once dear relative or bosom friend—by their tones and habits and ways and personal traits—just as Mary identified her Lord, and John recognized Him on the strand of Galilee. We may be sure the glorified body of our friends will not be so changed but we will recognize them at once. The body of our glorified Saviour was not so changed but the dying Stephen recognized Him in His heavenly home. No; no fear that we shall be wandering forever among the multitudes of heaven, looking wistfully into the faces of the glorified in fruitless effort to find the dear ones we loved on earth. We cannot believe that the change from the "image of the earthy" to the "image of the heavenly" will be such as to prevent recognition. Of this we may be sure, that our friends in heaven are our friends still. Go you quickly and tell sorrowing and bereaved disciples everywhere the glad Easter message that He arose, and arose the very same Saviour.

"The Lord is risen indeed!
He lives to die no more;
He lives the sinner's cause to plead,
Whose curse and shame He bore.

Then take your golden lyres,
And strike each cheerful chord;
Join in the bright celestial choirs,
To sing our risen Lord."

RISEN WITH CHRIST.—Seek the things above. That is the first thing. It is your privilege, your possibility and your duty to reach the highest, holiest, and happiest life that divine grace can impart to you. Just what happened to the disciples when they sought and obtained the "power from on high," may in no small measure be your experience if you will seek a fresh baptism of the Holy Spirit and make a fresh and full surrender of yourself to Christ. That will be a re conversion. What a different man Peter is in the Book of the Acts of the Apostles from the crude, inconstant Peter in the Book of John! No more vain boastings and cowardly lies now! Peter on the Day of Pentecost is as superior to Peter in Pilate's courtyard, as a stalwart man is to a puny, stumbling child. He had risen with Christ and into Christ. He had been baptized into a clearer illumination, and lifted into a close, vital, and victorious union with his Lord. It was a prodigious push that carried the sleeper in Gethsemane and the coward in Pilate's yard up to the heroic thunderer whose sermon converted three thousand souls.

Something similar to this in kind—though not in degree—has happened to thousands of God's people. They have awakened to their low condition. Instead of quenching the Holy Spirit they have come to Jesus on their knees in honest confession, and have sought a new baptism. They have begun to clear out the sins that have monopolized most of the house room in their hearts. They have sought a re-conversion, a fresh quickening from on high. New light has burst in, new strength has been imparted, new joy has been kindled. They have flung off the grave-clothes and "put on Christ." Now they can sing with Charles Wesley:

Thou, O Christ, art all I want—
More than all in Thee I find.

—*T. L. Cuyler.*

Young Men's Service.

THE LACKING QUALITY FOR SUCCESS.

By Joseph Parker, D.D., City Temple, London.

What lack I yet?—Matt. xix., 20.

True religion settles the right standard of success. This is a most im portant consideration for you at the beginning of your life. Success is often interpreted in one way only. Given a large balance at the bank, given premises that are continually extending their walls, given a daily increasing list of clients, and the man who is the centre or object of all these expansions and advantages may be tempted to think himself successful. So he is, within a very narrow range. There are other circumstances in which poverty itself is wealth. There is a failure that is the truest success. I do not care whether you have a large balance at the bank, but I do care whether you have a large balance in heaven. I want to know what your character is. If you can show me at the end of the year that you could have had thousands more if you had followed suspicious practices I shall congratulate you on the absence of ill-gotten money. Tell me at the end of the year how many people you have made happy; tell me how many temptations you have resisted; tell me how many holy vows you have registered and fulfilled; and I shall then know whether to call you a successful man or not. Besides, what does all this merely statistical success amount to? I knew a man whose personalty was sworn at more than two millions and a half, and I declare to you that I have known many a man in the receipt of weekly wages who has had a more thorough and rational enjoyment of life. There is a point beyond which mere financial success becomes monotonous. Money ceases to be money after a certain point. There are certain things which it can do, and having done them, there it comes to an abrupt and disappointing end. We must never forget that there is a capacity which can be satiated. We have not an infinite capacity, and therefore we can be sated quite early in financial and material success. You have ten thousand acres; how much better would you be if you had ten thousand more? You have fifty thousand a year; do you suppose you would be one whit happier if you had a hundred and fifty thousand a year? Let the experience of others tell you. Read the first and second chapters of the Book of Ecclesiastes, and see what was done by the king, and what it all came to. It is altogether different in the mental and spiritual region. Along that line we seem to be welcome to infinite possessions. It is along that line that we realize our kinship with God. The more we have, the more we are able to have. The nobler we become in mind, the richer are we toward man as well as toward God. Keep all you have within your own reservoir, and the pool, how large so ever it may be, will become

green and fetid and noisome. Let the outlet be as large as the inlet, and the water itself will remain pure and fresh, a blessing to yourself and a blessing to others. When you make up your books at the end of the year, do not consider that an auditor can do this work for you. He can deal with the arithmetical side of your affairs, which I own to be a most important side, and a side which if neglected will bring upon you very unhappy results. Have a spiritual account which you alone can audit. How much have you given to others? How much have you grown in grace? What is your temper now compared with what it was twelve months ago? Are you larger in charity? Are you kindlier in criticism? Are you more sympathetic with the infirm and the disabled? If you can answer these questions properly, you will be able to make up your accounts on the largest possible scale, and to tell exactly how you stand, not only in the courts of earth, but in the courts of heaven.

Do not suppose that I contemplate any obtrusion of religion in business. Let hypocrisy do this. There are men who make a point of taking their customers into private rooms and speaking to them concerning the world to come. Sometimes this can be done with great and happy effect. On the other hand, it can be so done as to mar the very effect which it seeks to accomplish. No hard and fast rule can be laid down upon such matters. What you can do is to show an eloquent example. You can so live that other men, looking on you, will say, "His word is his bond; he will be as good as his word, whatever he has promised he will fulfil; you will not find him behind his time or behind his promise." When you work out such resolutions as these you may be perfectly sure that your religion is beginning to tell. If you are fussy, impatient, vain, conceited, if you are despotic, over-driving, inconsiderate, you may, as John Wesley says, be as orthodox as the devil, and as wicked. See to it that you have orthodoxy of conduct. I do not mean that you are to see to it that other men shall speak well of you. You are not to be judged by man. Your concern is to be judged by God, and having obtained the judgment of God you may in some instances absolutely defy the judgment of men. The holiest men have been spoken against by censorious critics. You will find as you advance in life that it is impossible to satisfy some men. Do what you will for them they will still complain of your conduct. My counsel to you is not to heed such men. You were not born to satisfy them. You must have your own conception of duty, that conception being formed in the presence and fear of God, and that conception you must carry out night and day in all the relations of life, and never consult merely human judgment for the sake of satisfying human expectation. Remember that there is an atmosphere of piety as well as an open and written confession of it. You can so live that when you enter into any company your presence will be acknowledged to be an inspiration. You can so live that bad men will be uncomfortable in your presence. I always take this to be a fine sign of pure and dominant character. If the gambler welcomes you; if the tippler is glad to see you; if profane speaking men hail you as good-

fellow-well-met; then I know that whatever you may be on Sunday your very religion is irreligious, and your church-going is but an aggravation of your iniquity. I shall rejoice to know that all gamblers hate you, that all tippling men avoid your presence and fear your coming. I shall then know that I am face to face with a strong, healthy, elevating character. I thus advise you to be truly religious; to see God everywhere. To know that you must give an account to Him for all you think and say and do. Then at the end you will have peace, joy, and the prospect of an incalculable and everlasting reward.

Of all the young men mentioned in the Bible, probably none is more interesting than the one who came running to Christ, and kneeled to Him, and asked Him what he was to do to secure eternal life. Jesus Christ took up little children and blessed them without any conversation at all. From the maimed and the halt, the blind and the helpless, He required a simple assurance of faith in His own power. In this case, however, He sets up a new test. First of all, however, look at the young man himself, and let us ask what can possibly be wanting in a character apparently so complete. We may judge somewhat of the character by the remark which is made by Jesus Christ, namely, that He on beholding him at once "loved" him. This would have satisfied a good many people. There was a good deal in the young man's own behavior to beget this complacent regard for him in the mind and heart of Jesus. For Christ Himself the young man had great respect, as seen from the fact that he hailed Him as Good Master, or Teacher. The earnestness of the young man is seen in the fact that he ran, as if with eagerness and delight, to consult this new Master in Israel. The question which the young man asked is the greatest that can be propounded by human thought: it was nothing less than "What shall I do that I may inherit eternal life?" Observe that the young man, after all, was not satisfied with himself, although he claimed to be a moralist of the highest type. He had kept all the commandments from his youth. Was he not therefore entitled to eternal life? He was not able to answer this inquiry in the affirmative himself. After keeping all the commandments, he felt that something more was necessary. He had been moral, but not religious. He had walked worthily after the outward form and pattern of things; he had been a severe technical disciplinarian; he had not written commandments for himself, he had accepted the commandments written for him; yet, after all his observance of routine and discipline, he felt in his heart an aching void. "What lack I yet?" was his inquiry. It was not an inquiry that answered itself. Some questions are boastful challenges. A question like this might have been put in another form, such as—I call upon Thee to show that a man so well disciplined as I am can possibly lack any one thing, great or small. Such was not the spirit of the inquiry, and therefore Jesus answered it with forbearance and patience and characteristic solicitude.

I want you to see from all this how possible it is for men to have a good deal that is really valuable, and yet, because they lack some one thing, they do not realize the advantage even of that which they already possess. This

young man was no barbarian; the voices of the law-givers and the prophets had resounded in his hearing, and he was familiar with the harp of the holy minstrels who had turned duty and sorrow, victory and defeat into music. The case becomes intensely interesting at this point. Not only had the young man heard these things and read them; he had actually "observed" them that is, he had kept them, carried them out punctiliously, and proved his earnestness by the minute care which he expended upon himself. There may be most careful training of the memory, and most watchful jealousness over the conduct from a social point of view, and yet the heart may not be the temple of God. Is such training, then, without advantage? Certainly not. By so much as the mind is occupied with right considerations it is indisposed toward that which is evil. Hence there is great moral value in many pursuits which are not directly religious or ethical. A young man, for example, cultivates the art of painting; day by day he watches the changing lights which play upon the landscape; he knows no greater gladness than to succeed in catching the precise expression of light and color, and giving it permanence on the canvas: so far, good; refinement of taste is a high attainment, studying nature is an inspiring exercise, life on the mountain is incomparably better than existence in the den of the debauchee. The study of art, then, which is not in itself religious, is of good tendency; by it the mind may be so preoccupied that the force of many temptations may be broken. The power of temptation is in proportion to the nature of the soul tempted. A thoughtless miner takes an uncovered light into the mine; where there is but little gas there is but a wavering and flickering transient flame—hardly flame, indeed; but where there is an accumulation of gas, the uncovered light occasions an explosion which shivers the rocks and brings swift destruction upon all who are in the mine. In both cases it was the same mine, the same light, the same miner, but the condition of the air was different. So it is with the fiery darts of the wicked one; they are shot into all human hearts, and just in proportion to the materials, so to speak, which are found there, will be the success or failure of the enemy. A formal religious education may, by simply preoccupying the mind, break the force of some temptations and save the soul from the more violent forms of depravity. Yet not necessarily so; and this shows the weakness of the most careful training. A parent is determined to preserve his son from social contamination. I know a case in point: the son was watched well-nigh day and night, was forbidden to speak to the servants lest he should be "corrupted," was expected to read good books and to attend public worship regularly. Was not this well? Was not this a beautiful picture of domestic government? That son was not treated according to his temperament and quality. All this attention was wasted upon him. The father had not made a special study of his own child's individuality. What was the consequence? The son felt the restraint—the recoil was tremendous; as soon as he escaped parental oversight he plunged into excess, and eventually was hanged as a felon. This young man's education was simply imposed upon him. He had not, like the young man in the Gospels, "observed" the commandments. We cannot lay

down one rule of training for all. Each case must be judged by itself, and attended to as if it were the only case. I am not disposed to reject the reading of the proverb, "Train up a child in the way he should go," as if it meant that each child had a particular way in which he alone should be trained. At first this may appear to be a fantastic reading of the text; but on further consideration it is quite possible to find in it a sound moral philosophy.

The final attainment of education of the highest kind is the conquest of the heart. The young man knew a good deal. He was not perishing for lack of knowledge; the light shone upon his intelligence, but his affections were self-inclosed and self-encoiled. There was one cross he could not lift—one surrender he could not make! Observe, only one; but that one was all! Sometimes the one thing lacking is the one thing which gives value to all else. We may put down ciphers in a long row, but they are without value until the unit is put at the head of them; that unit gives value and significance to every one of the ciphers. Charles Kingsley said of his father that he had all the talents except the talent of using his talents. For want of that practical talent, what became of all the rest? There is nothing more dangerous than mere brilliance. There is nothing much more misleading than dry and technical information when it is brought to bear upon the direction of the inner and the upper life of man. We are not saved by information. That which saves the soul must be of the quality of the soul itself. What, then, did this young man in particular want? The answer that was given to him was not the answer given to Nicodemus, nor was it the answer given to the blind and the halt. It is an answer unique, simply because the circumstances under which it was given were unique. The young man was called upon to give; not to give a little, but to give all—observe what the commandment is: "Go, sell whatsoever thou hast, and give to the poor." Make thyself poor and in this self-created poverty find the treasure which is stored in heaven. Giving means different things to different people. There are men who give a thousand dollars at once, yet is their gift without value. If certain rich merchants whose purses are always accessible would but utter two sentences distinctly in favor of Christ as their personal Saviour, such utterance, given under such circumstances, would be a greater gift to the Christian cause than all the gold they ever lavished upon public institutions. Man must give himself, else he gives nothing. When a man gives gold where he should give a life, he mocks God to His face. It seems a severe doctrine that lack of one thing may be practically lack of everything. This is hardly an arithmetical doctrine, it is a doctrine that will be looked upon with suspicion in the market place. Yet I can go even further and say that lack of one thing may not only be lack of everything, but may bring into disrepute and humiliation even the things which a man may seem to have. The garden is beautifully laid out; the straight lines and the curves are exact; the terraces are arranged with artistic taste. Now the garden says, "What lack I yet?" All these things may be perfectly correct so far as the geometry of the garden is concerned; but if no seeds have been sown, if no flowers have been planted, the summer will say,

"One thing thou lackest." It would not be a garden. In so far as it was the skeleton of one, it would bring contempt upon itself; it would have escaped that contempt if it had been left in a wilderness state; but with the outline and seeming of a garden without seed or the bulb, it is a ghastly irony. Take another illustration. The machinery is perfect; cylinder, piston, valve, are in excellent order; no flaw in the metal, no obstruction in the flue; finer engine never stood on the iron way; what then is lacking? Not only is the machinery perfect, but every ornament upon it is burnished with the highest polish. What does it lack? In lacking one thing it lacks everything; it lacks steam, and the intending traveller says, looking upon the beautiful piece of mechanism, "One thing thou lackest." We want the one thing that makes all other things available. We cannot live even upon mechanical exactness and precision. We need force, we need inspiration; we need God! The watch may have a golden case, the dial may be exquisitely traced and figured, the hands may be delicate and well fixed. What then does the watch lack? It keeps no time and yet it is beautiful so far as appearances go. What is it that is wanting? It is only the mainspring; but that "only" is all; that one thing is everything. Are there not many persons who have beautiful cases, beautiful dials, beautiful hands, and everything seemingly in good order; but are they not lacking in the mainspring? In the motive? in the purpose? in the consecration which gives value to all else?

LIVING ISSUES DISCUSSED BY EMINENT COLLEGE PROFESSORS.

ESSENTIALS OF THE CURRICULUM.*

By President B. P. Raymond, Wesleyan University, Middletown, Conn.

With such a theme and in such a presence, one can but wish for the opportunities of a volume rather than that of fifteen minutes. We congratulate ourselves, however, on this advantage at least, we can address ourselves to the theme immediately. You need no introduction to the subject. Moreover, we can count on you to supply many missing logical links, which must be presupposed at the outset and implied in the development of the theme.

Like the navigator, the educator must have clearly determined the port whence he sails, and the harbor in which he proposes to furl sail and drop anchor. The educator starts from the cradle. His subject, be it observed, is an it, an it, sensitive to every ripple of sound, to every ray of light, to the gentlest touch of the breast upon which its head is pillowed; potentially responsive to every thought of the race, potentially accessible to motives that

* Address delivered to College Alumni, at Brooklyn, December 29th, 1891. Published by request, from copy furnished by the author.

would blacken the fame of a Nero, accessible to the high ideals that would grace and crown an archangel. But an it.

The educator receives this helpless giant from the embrace of his mother's love, and by the wise use of educative agencies must transmute this impersonal subject into a man. Personality is the goal; personality, rich and regnant.

It is easy to determine thus the starting point and the goal, easy to read up the pedagogical theories of the ages with their wealth of details, rich in suggestive errors and pitiful failures; but the question is still on our hands under new conditions, complex enough to confuse and perplex the wisest, and with possibilities that might well stir the soul of the most indifferent. It is the how and the why that put to the test all our theories. Upon questions of method, who dare dogmatize? Here the problems multiply. There ought to be a rationale of our curricula, and of our pedagogical appliances. Dr. Hermann Lotze affirms that there is only one complete personality, one being alone, who, conscious of all His resources, is perfectly self-directive in the use of all, and that is God. Be it so. The goal of our work is the completest personality possible for man.

Assuming that the cry from this cradle, a cry which voices a hunger for all the universe has to give, has been progressively met and that the subject is no longer in it, that the boy under favorable conditions has been prepared for college, how shall the years of college life carry forward this work to maturity?

How shall the college man be met and treated? I answer first of all, and emphatically, as a man; as a man who must think and act for himself. All growth is from instinct and impulse toward personality, and growing personality means the self-directed life in the light of reason. Hence, the college man should be met with the fewest authoritative restrictions possible, and with the most intense, intellectual, moral and religious inspirations possible.

The curriculum has its rationale.

We do not need to argue the study of mathematics. They have held their place for more than 2,000 years.

And shall we study languages? Most assuredly. And unless the boy starts too late, both ancient and modern. The latter will hold its place because we live in an age intensely practical and in a country intensely utilitarian. This has grown out of our circumstances. We are still pioneers, and the pioneer, with his axe, is driven by exigencies which demand that every blow shall count for something that can be transmuted immediately into service. But if that were all, it is very questionable whether the translation is not cheaper far than to translate. But that is not all. To master a language is to acquire a new sense. The sense of hearing gives the melody and harmony of the world's voices, and makes accessible its oratorios; the sense of sight brings the rapt vision of morning and evening's glow, the radiant bush of autumn which burns and is not consumed, and the revelations of art, heroic as the tramp of armies, or sacred with the forms of saints

and Madonnas. What power could describe the glory of the setting sun? Or what language communicate the hallelujah chorus? The soul of either would be lost by the translation. To read into the literature of any great language is to feel the heart-throb of the spirit of another age in its best utterance; to master a language is not only the power to translate an author. We might well ask who can do that? Who can translate Luther's battle hymn: "Eine feste Burg ist unser Gott"? It is to acquire capacity to see and feel. And to master this classic Greek, which, with its philosophy, has dominated the thought of twenty-three centuries, has furnished permanent ideals for the sculptor and architect, is to add to that new sense microscopic accuracy and telescopic vision. The thing we have to fear is lest in the swing of the pendulum from the false dominance of classics we may by virtue of the momentum of practical considerations lose our hold upon that ideal and esthetic side of life without which life itself would be emptied of its contents.

And shall we study science? Emphatically, I answer, Yes. And that, too, not chiefly because it can be used, but because of its power to develop capacity. Let every man be required to study science. Not every man can become a specialist, but every man can master the fundamental elements of some department, and thus relate himself to the world with its fundamental, all-comprehensive principle of mechanism. For, as Leibnitz taught, every monad reflects the universe. Conjure with the word evolution, and measure the response in the mind of Mr. Spencer. Contrast it with the mental reaction of the man who has simply learned the definition of the term. Spencer is an intellectual millionnaire, and the boor a candidate for the poorhouse.

To this must be added the study of philosophy, both as a discipline and as a counterpoise to science, which always works with purely mechanical notions. Philosophy, however, finds itself compelled, in the study of society, government or history, to work with ethical notions as its necessary presuppositions. The several disciplines indicated may be considered as fairly comprehensive of the essential notions which quicken the human intellect and stir the human heart. These are the disciplines which in a liberal education must not be left out.

But the college curriculum, could we detail it never so perfectly, would give but the most barren account of the inspiring and constructive forces which operate to build the man. These agencies work almost exclusively upon the intellect. The scientist cries out against the atrophy of the powers, which results in an irremediable inaptitude for scientific notions. In the man of best training and most perfectly developed personality there must be no atrophy of powers. Nature does not stop with the intellect. She follows the boy up through his boyhood, with questions which start from every empty bird's nest, interrogation marks on every speckled egg, in every crystal of the snow, in every phase of nature. They follow him into manhood. They rise up out of the earth to meet him. The markings of the glacial period, the tiled strata, the tracks of the birds which stalked over the Connecticut sandstone startle him with their how and their why. The falling apple, the

phases of the interior planets, the returning comet—yea, every green leaf and gorgeous maple, the gentlest note of spring and the reverberating thunder of August speak to this boy, make him uneasy with questions which he can neither answer nor leave unanswered, determined to call out the intellect in all of its power. But nature does not stop here. Nature sets this boy in relations with others like himself. He must recognize the rights of others, and demand like recognition for his own rights. He must love, and have love. And in that hour when the conscience comes to birth, when the boy says "I ought," and "I ought not," he hears a note that rings the harmony of the spheres, the keynote of the highest and holiest in the universe. The weird yet charming music in that note is the voice of God from the throne eternal. He has not sounded all the diapasons of that voice, but he knows that all degradation and despair are to be measured by their departure from the law there announced, and that obedience thereto is the bliss of heaven. Nature's plan is to act upon the child by powers from without and awaken the response of the powers within. I wish to add another salient factor; nature's method is to act with powers from without upon all the powers of the boy, and call them all out into energetic, harmonious and adequate response. She seeks for the most perfect type of man. With her, indeed, the fittest alone survive.

Taking his clue from nature, the educator dare not rest with brilliant intellectual achievements. Intellect alone does not constitute the fulness of the personal life. He must summon the moral and religious life into being. The most difficult and delicate task of all, and the most important. This left undone, and there is atrophy of powers at the very summit of being. For success in this task, he must count on plenty of work, from the highest motives; on the high character of the men that teach; and, finally, on the grace of God.

What characteristics in his personality stand for the influence of these years in the college-bred man? If a compound photograph of 1,000 college-bred men could set forth the mental habitude, the comprehensiveness of grasp, the scope of vision, and the ideals of life, would that photograph not differentiate these men from every other 1,000 men of given training that could be found? A recent number of *The College Man* affirms that "the college men of the United States are but a small fraction of one per cent. of the voters; yet they hold 58 per cent. of the highest offices." Another writer affirms that a free common school education adds 50 per cent. to the productive power of the laborer; an academical education, 100 per cent., and an average collegiate, or university, education, 200 to 300 per cent.

Liberally educated men, with a comprehensive knowledge of facts, a firm grasp of principles, and almost prophetic scope of vision, men of truest purpose, who dare welcome light from every source, even though it come from heaven itself, of generous and tolerant spirit, of lofty ideals, are always more needed than gold or silver, armies or navies, guns or forts. And, although the number of such men can never be proportionately large, they

are the men, who, first made masters of themselves, become masters of the world. The Great Teacher, as one writer has pointed out, spent much time on twelve men. We shall make no mistake if we spend our millions upon even the comparatively few men who seek the most liberal training. These men must lead the thought of the age, and put forth for society a kind of vicarious volition along the line of action where all others must and will follow.

A Hero in Babylon.—Imagine public profession of Christianity to be suddenly made penal—suppose death to be the punishment of attendance at Holy Communion: I ask you, which of us would be found, like Daniel, shod with the sandals of preparation, ready without a moment's hesitation to make our stand, ready to defy the powers that be, rather than prove ourselves ashamed of Christ, and afraid to obey His clearest commands? Oh, what a sifting such a decree as I have imagined would prove! How many who today have no misgivings as to their state before God would discover that they had no root whatever in themselves, and, that what they mistook for religion was only a respectable inherited habit of neutral tint which fitted them comfortably, and cost them nothing—to be put on and taken off with their Sunday clothes; in fact, little else perhaps than the patronage, at one service per week, if as much as that, of a convenient church or an entertaining preacher? Ah! we are transported to an atmosphere very unlike that of our easy-going Christianity, our lazy patronage of religion, when we study the conduct of these old martyrs to the truth of God! Theirs was no superficial conformity; they were not mere creatures of religious habit; they were not living upon a venture, but upon a deeply felt reality for the sake of which they were ready to bear anything.

And this has been the attitude of God's true servants everywhere and always, and in our hearts we know it well. We know that the hold of truth is not to be measured by profession, but only by the sacrifices we are prepared to make for it. And so the revelation comes down to us, accredited and consecrated from the first by suffering and sacrifice. What was the death which redeemed the world? It was, above all else, a tribute to the eternal worth and dignity of truth; it was a defiance, for the sake of truth, of the powers of this world, and against these, through bloodshed and tribulation, it has had to win its way! It was fought for by men like Peter and John, who cried before the mightiest tribunal: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye;" or, like Luther when brought to bay, "Here I stand, I can do naught else. God be my Helper!" As their splendid example nerved many a Christian martyr to face without fear the wild beasts in the heathen arena, so there is not a soldier who has read his Bible amid the jeers of the barrack-room; there is not a young man who has dared to resent the utterance of filth and blasphemy in his presence, more hotly than he would resent a personal insult; there is not a school-boy who, in the evil days which, thank God, are gone, has knelt down amid bullying cowards and said his prayers openly at his bedside instead of smuggling them over in bed in the dark; there is not one of us who has ever torn to shreds the devilish sophistries which avail moral cowards, and singly defied some evil custom, or singly battled for the right—who has not had cause to thank God for the courage and the deliverance of Daniel.—*Canon Duckworth.*

A NEW EVANGELICAL MONTHLY.

The Treasury
PASTOR & PEOPLE

Conducted by a corps of eminent Clergymen.
J. SANDERSON, D.D., MANAGING EDITOR.
E. B. TREAT, Publisher,
5 COOPER UNION, NEW YORK.

Vol. IX. APRIL, 1892. No. 12.

Yearly, in advance, - -	$2.50
Clergymen, - - -	2.00
Single Copies, - - -	.25

FREE, to Clergymen as follows: For a club of three new subscribers (Clergymen, $2.00, Others, $2.50), we will forward THE TREASURY one year FREE.

These rates include postage in the U. S. and Canada.

We are responsible for remittances when made by any of the following methods: Express Money Order, Draft, Post Office Order, or Registered Letter.

Stir into a Flame.—God has committed a talent to each one of His children. It has been given for use, to be improved, to be exercised in the carrying forward of His own gracious designs toward the individual, the Church, and the world. It is a precious gift, capable of great expansion and of producing wonderful results. Its possessor is immensely privileged, has great responsibilities, and is expected to improve the gift to the utmost. It is not to lie dormant, to be permitted to be covered with the dust of neglect or with the ashes of a smouldering ember, but to be kept bright, burning, flaming in its heat, and shining in its glow. If every Christian, whatever his position in life, would take heed to Paul's advice to Timothy and stir up, ("Stir into a flame," as the original word seems to indicate) the gift that God has given him, there would be more aggressive work done, worldlings would be made to recognize the reality of Christianity, would be brought to take knowledge of professors of religion that they have been with Jesus, and to say, "We will go with you for God is with you." "Stir into a flame" the gift that is in thee, and cold will be exchanged for heat, and darkness for light, and "the glory of the Lord shall be revealed and all flesh shall see it together.

The series of articles on "Living Issues," will be continued during 1892, also Dr. Cuyler's "Pen Pictures." See advertising page for form of Certificate, benefits, and conditions of membership of "The Treasury Purchasing Agency."

Dry and Cold.—These words are too often descriptive of the work done in the pulpit, in the Sabbath-school, and in other lines of Christian effort. It is unreasonable to expect good results from such causes. Neither nature nor grace will warrant the expectation. There must be both moisture and warmth, if the leaven is expected to work in the meal, or the seed to germinate in the soil. The conditions must conform with the laws God has established, or the result will be disappointing. So in all the efforts put forth for the salvation of human beings. Human love must burn in the heart, and warm the atmosphere, where the good seed of the Word is sown in human hearts, and this good seed must be moistened with the tears of a godly compassion, and accompanied with earnest prayer to Him who alone can give the increase, if a harvest of immortal souls is to be gathered in for Jesus.

Large Type Christians.—There is an important idea conveyed in this characterization of Christians by the printer. There is need for these conspicuous ones; ones

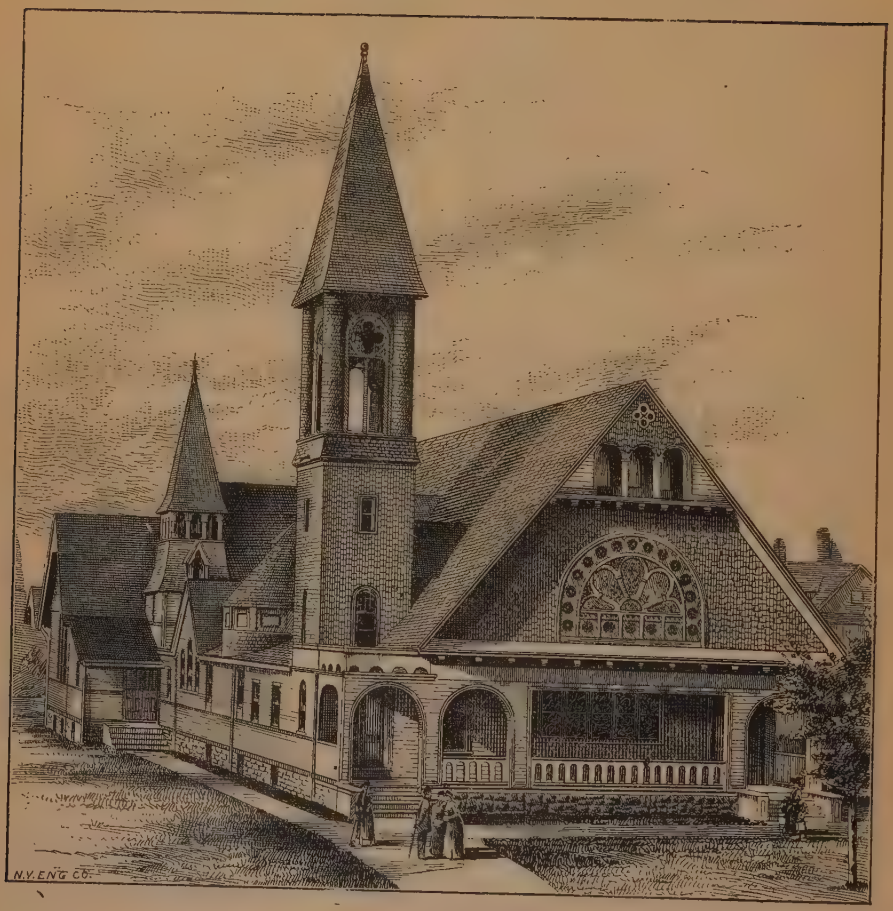
easily seen and easily read; ones that show they are not ashamed of their profession; that they invite attention by the size and brightness of their Christian aspect; that no microscope is needed to so enlarge the marks they bear of the Lord Jesus that a reading can be effected and a knowledge of their character obtained. In these days of minion-type Christians, whose Christianity is almost invisible to the ordinary beholder and whose page looks almost like a blur, it were a great blessing in various aspects, to find a great number whose Christian character is so conspicuous that he may run who reads.

Back bound volumes of "The Treasury": a limited supply can still be had in uniform binding fully indexed, $3 each. To current subscribers, $2. Postage 25 cents. Contents of the eight yearly volumes mailed on application.

"Orthodox to the Core."—This characterization of Spurgeon was given by one writer in an obituary notice to indicate his theological views and to account for the practical type of his Christianity. The characterization was just, and lay at the basis of all Spurgeon's preaching and all his work. Right thinking on the doctrines taught in the Holy Scriptures, must necessarily lead to right acting, if the thinking takes possession of the whole man, is not a mere intellectual theory, and does not expend itself in mere dogmatic assertion or in idle words. Right thinking on what God's Word teaches, when accompanied with the grace of God, as it evidently was in Spurgeon's case, is a boon of inestimable value both to the individual and to society. The two combined keep their possessor humble, dependent on the aid of the Holy Spirit, and make him work earnestly and incessantly, by and through the use of God's appointed means, for all that that Spirit would have effected both in himself and others, even the sanctification of the whole man, body, soul and spirit—and in this way to save society as a whole. He who is only theoretically orthodox, either holds the truth in unrighteousness, or plays the part of mere finger post on the road to eternity.

Final Words.—These are generally considered impressive and quoted often as having a peculiar significance. They may be words that terminated a compact or an engagement that may have had solemn trusts at stake, or words last uttered to one going on a long journey, or to one departing into another state of existence; or they may be words that close a volume on which much thought and time and expense have been expended, and which goes forth to remain a teacher of truth, a disseminator of sound doctrine, a recorder of the progress of Christianity in the world, and of whatever tends to help forward the Kingdom of Jesus. This is what THE TREASURY has aimed to do during the ninth year of its existence, which closes with this number. In these final words we would most cordially thank all who have aided us by tongue or pen, and would most earnestly solicit their co-operation in the future, so that each and all who are "set for the defence of the Gospel" may see the truth maintained, Christ's kingdom advanced and victory crown every effort.

The demand for the enlargement of "The Treasury" for the treatment of subjects to which space hitherto could only be occasionally given, has induced its publishers to add twenty-five per cent. to its number of pages in the tenth volume, commencing with the May number. The Magazine will also appear in a new dress with a larger page, its price remaining unchanged.



WEST END CONGREGATIONAL CHURCH, BRIDGEPORT, CONN.

REV. GEORGE FOSTER PRENTISS, Pastor.

Rev. George Foster Prentiss.

By W. E. Norton, Esq., Washington, D. C.

The subject of this sketch was born in Windham, Vt., in September, 1858. The offspring of God-fearing parents, he early became imbued with the principles of the Christian religion; indeed, he said, in his examination preliminary to his ordination, "I cannot recall the time when I did not feel that I was a Christian."

He prepared himself for college, first at Oberlin, Ohio, and finally at Monson Academy, Monson, Mass., from which institution he was graduated with the honor of the valedictory in 1880.

Entering at once upon his collegiate course at Amherst College, he became identified with the institutions of the undergraduate, and was a member of the Amherst College Glee Club, and one of the board of editors of the *Amherst Student.*

He was graduated with honor in 1884, and immediately entered upon the final preparatory stage of his life-work at the Divinity School of Yale University, from which he went forth with the degree of S. T. B. in June, 1887, well equipped for the work of winning souls to Christ, which is manifestly his.

Before graduation he received and accepted a call to the West End Congregational Church of Bridgeport, Conn., organized in February, 1887, and to which, while in the form of a mission of the First Congregational Church, he had ministered most acceptably.

He was ordained and installed in June, 1887, and shortly after married Miss S. A. Gilbert, a teacher of Latin and mathematics in the High School of Birmingham, Conn. She has proved herself to be a most earnest sympathizer with, and efficient coadjutor in, her husband's work.

Less than two years had elapsed after the ordination of Mr. Prentiss, when he received a unanimous call to the pastorate of the old First Congregational Church of New Milford, Conn., which such eminent divines as Dr. Noah Porter, ex-president of Yale, Dr. Murdock and Dr. Bonar had filled; it is a wealthy and influential parish, one of the most prominent in Western Connecticut. The writer well remembers the anxiety felt by all the members of the West End Church, and by others attending that church during the time that this very flattering invitation was under advisement. After prayerful consideration, Mr. Prentiss decided that it was his duty to decline the call, deeming the work of building up the West End Church of paramount importance.

The growth of the church has been well-nigh phenomenal, and the prediction of a New York clergyman that in ten years the West End Church would be the most influential one in Bridgeport, may yet come true. From a membership of 20, in 1887, it has increased to a total of nearly 200 members, a large percentage of whom have united on profession of faith. The congregations average between 200 and 300, and from that up to 650 at special services. The Sunday-school has a membership of 330, and is constantly increasing. The Young People's Society of Christian Endeavor, including the Junior Branch, numbers over 140. There is also connected with the church a Young Men's League, which has a free reading room. The success of these various adjuncts to church work is largely due to the untiring efforts of the pastor, who wisely believes in the importance of interesting the young people of the parish in practical things.

Within the past year the new church edifice, a cut of which appears on the opposite page, has been completed. Mr. Prentiss entered heart and soul into this project, and was very successful in raising the means necessary to make such an enterprise possible.

In personal appearance, the pastor of the West End Church is above the medium height; he has clean-cut, scholarly features, and a most winning address.

Nature has endowed him with the gift of music, which he devotes to the service of the Master, and not a little of the proficiency of the church choir is due to the painstaking training and leadership of the pastor. The gift of poesy is his also; he has produced most excellent anniversary and memorial poems, and verses of his written for periodicals have been warmly commended.

The preaching of Mr. Prentiss is remarkable for its earnestness; while it is far removed from sensationalism, it is always forceful and often eloquent. While listening to him, one cannot but say to one's self: "That man is thoroughly in earnest in what he says." Possessed of a wonderful voice, apt in illustration, clear and concise in statement, he presents the truths of the Gospel in such a way as to arrest and hold the attention of his hearers. He formerly read his sermons from manuscript, but now he carefully prepares a sketch, committing to memory the thought of the entire discourse. He devotes much time to writing in his study for the purpose of improving his style and of securing conciseness and elegance of diction.

He is a thorough believer in the doctrine of carrying the Gospel to the people if they will not come to it; he thinks, however, that it should be made so attractive that they *will* come.

He is a close student, as is shown by his discourses, and it is evidently his desire to keep up with the demand of the time for a broad, liberal Christianity.

Mr. Prentiss is a pastor in the true sense of that word. He makes more calls than the average city pastor; he goes in and out familiarly among the people of his large parish of over two hundred families, with a kind and sympathetic word for every one. A member of his church was recently heard to say: "The secret of his influence is, we love him." And that is the truth. One cannot come in contact with him without loving him for his sunny disposition, for his cheerful Christian manliness. Take him all in all, he is the model clergyman, and we predict for him, under the blessing of God, a brilliant future.

LEADING THOUGHTS OF SERMONS

Christ's Comfort for His Sorrowing Ones.

By Rev. John McNeill, London.

Let not your heart be troubled, etc.—John xiv., 1-4.

Here the Son of God is obeying the command, "Comfort ye, comfort ye, My people." I never knew how deep was the comfort of this chapter until I had to bend over a bedful of motherless bairns.

1. The first item of comfort here is faith in God. If ever I should be used as the mouthpiece of God to His historical people, this is the text I should select, "Ye believe in God, believe also in Me." Christ has brought us no new religion, but something more—a glorious big plus to all God has already said.

2. "In My Father's house are many mansions." When Jesus was doing His best to comfort, He spoke about heaven. There is a sense of room and of rest in His words. The American prairies are being peopled with a nation of different races. What is the attraction? Room and rest.

3 "I would have told you." This is an aside with a world of meaning in it. What grotesque questions my children have asked about the place to which their mother has gone! And we ask, "When we get there shall we know our friends, our own selves?" Jesus answers, "Did I ever say you would not?"

4. "I go to prepare a place for you." Jesus never minimi ed His going, but He puts it in the sweetest way. He is going away to do something for us, and He'll be back soon. Just as a mother says, "I must go and see after these things; be good, children, and I'll be back soon, and see what I'll bring you." Jesus still talks of heaven as a place. You are placed her

and spaced here, and He will place and space you there. We shall be together. You Peter, you Thomas, though there will not be a soul of you to wet My dying lips —I will receive you to Myself.

Those forty days after the Resurrection were a weaning time. He would withdraw the breasts of consolation gently. He is in the next room, and the door is open between, and at first He came back to His children. Don't let us say, "I want to see His face." He has a deal to do in that next room for us, and we must lie still and be patient.

Holiness According to David.

By J. Lowry, D.D. (Methodist Episcopal).

Purge me with hyssop and I shall be clean: wash me and I shall be whiter than snow, etc.—Ps. li., 7–13.

David's holiness was New Testament holiness. David sought holiness for five purposes:

First, that he might enjoy, not relative or imputed purity, but positive, personal, inwrought holiness, without any admixture of evil or spot of moral discoloration; hence the beautiful emblem and comparison, "Whiter than snow." Snow is white, but a cleansed heart is whiter. It is divinely immaculate.

Second, that he might live in union and fellowship with God. Hence the entreaty, "Cast me not away from Thy presence, and take not Thy Holy Spirit from me." The Holy Comforter loves and requires a clean residence. To cleanse and abide imply each other. They are correlatives. Where the Holy Ghost lives He purifies, and where He purifies He takes up His abode.

Third, that he might be joyful. The sanctification sought by David was not frigid intellectualism, but a felicity full of warm emotions. He was particular to ask a restoration of the "joys" of salvation; and he puts in the specific plea, "Make me to hear joy and gladness; that the bones which Thou hast broken may rejoice." He had no idea of a frozen sea of love, or of a faith whose action is like an iceberg,—powerful, but cold and chilling. He expected to hear music, and to feel vibrations of joy. It was a salvation charged with melody and rich in song.

Fourth, he sought entire cleansing that he might be a witness, and declare the praise of God. Being saved of the Lord, he says, "My tongue shall sing aloud of Thy righteousness." He proposed to make vocal confession, to make a sanctified use of his tongue, to sing anthems of praise. He had no sympathy with the non-confession affectation of modern times. It really seems that he had some notion of making an "empyrean profession," for he says his tongue shall "sing aloud of Thy righteousness." He evidently expected to make considerable noise about the affair.

Fifth, and finally, he desired holiness that he might be useful. Not that he might enjoy luxurious ease, but become a converting instrument. "Then will I teach transgressors Thy way, and sinners shall be converted unto Thee." Holiness is the secret of power. It is the endowment that gives permanent efficiency. Its product may be like casting bread upon the waters, but fruit, golden fruit, it must yield, for holiness and harvests are joined in eternal wedlock.

Decision.

By Canon J. Newbolt, London.

Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision.—Joel iii., 14.

There is a fascination, amounting often to terror, in the appearance of a great multitude. Many writers have likened this to a turbulent and tumultuous sea, with its roar and thunder. The prophet sees such a swaying, surging, heaving crowd gathered in a valley of decision, in a valley of judgment, partly realized, no doubt, in every judgment of God, fading at last into the great and final judgment of the last day, when we, too, shall form a part of that great multitude gathered together. Where is this valley of decision? First of all here in this world, with multitudes stepping into it and out of it every moment. The world, all unconsciously to its teeming multitudes, is a valley of decision in which they gather together to work out certain ends. What is being decided in this valley? For one thing, character, or the stamp which each man gives to his own individual person-

ality. Let not any blame their surroundings. Joseph, out of temptation and prison, came forth a viceroy. Under the same temptation David lost his kingly preëminence. Daniel became great in sanctity under the very heathen surroundings which were fatal to many an Israelite of God. Circumstances are the material of life, good or bad. Besides character, we also decide our happiness or misery, But the prophet looks on to another day, the final day of decision, when all nations shall be gathered together before their Judge at the great day of judgment at the end of the world. In view of this great day of decision, hearers should judge themselves that they may not be judged of the Lord.

The Cake for God's Prophet First.

By John Humpstone, D.D. (Baptist), Brooklyn, N. Y.

And Elijah said unto her, Fear not; go and do as thou hast said; but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son.—I. Kings xvii., 13.

We may draw three lessons from this passage.

First. The life of God's prophet is ceaselessly a life of faith. The ministry of the Word is powerless in proportion as it is faithless. This is especially true of the prophets whom God sends into exile. He whom God expatriates is shut up to trust in God. The missionary enterprise is from first to last a faith enterprise. Only as faith rests upon the invisible Christ and His inviolable promise is any soul equal to the duties and dangers of the mission life.

Second. The life of those who are appointed of God to sustain His prophets is a life of faith. They are required in the exercise of their beneficence to walk not by sight nor by reason but by faith. That they have but little is no reason that they should put self before the prophet. The poor no less than the rich are taught to pray, "Thy kingdom come," before they ask for daily bread. They who can offer no larger gift are under the same obligation to prefer God in their dove-cotes as the lord of the manor is to give the first-lings of his fold. Nor are they to be excused who are but recently and as yet imperfect Christians. The woman of Zarephath in a heathen land is called of God to sustain His prophet. The divine plan requires us to teach the convert from heathenism that it is more blessed to give than to receive. More and more must we keep in mind that the matter of money for missions is a matter of faith. The money question is most of all a spiritual one. Given Pentecostal blessing and Pentecostal consecration of property will follow. Nothing but the Holy Spirit can incite souls to that degree of faith which will lead men to set at defiance the dictates of selfishness. In the light of this Zarephath widow's heroic and daring faith and the reward which God gave to it it is very clear,

Thirdly, that God rewards the life of faith in His prophets and their supporters by gifts that further enlarge the opportunity and the disposition for its exercise. She who pinched herself and her son for the kingdom of God received her son back again at the prophet's hand by a resurrection from the dead. If we expect God to grant us some new measure of spiritual power for our brethren's sake we must make to Him some demonstration of our faith, daring in its heroism, splendid in its measure, incalculable in its generous denial of self. Are we ready to do it?

Vexing God's Spirit.

By Rev. T. Dickenson.

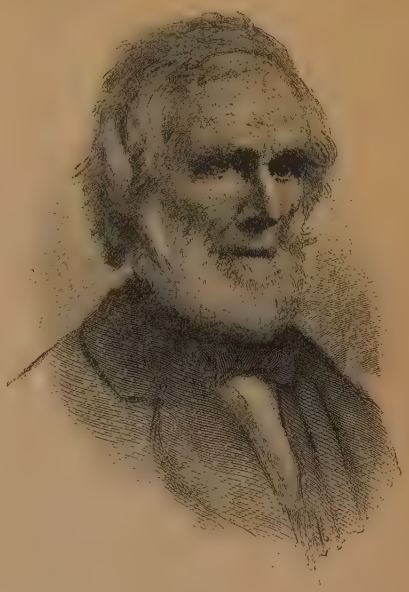
They vexed His Holy Spirit.—Isa. lxiii., 10.

Bible gives three solemn warnings. It is possible to hinder work of God's Spirit. How do we do so? 1. By resisting Him. He strives to gain admittance to heart, yet too often is refused. See what St. Stephen said, Acts vii., 51. 2. By quenching Him, I. Thess. v., 19, that is hindering His work in the heart by any known sin. He cannot dwell with sin. When sin comes in He departs. 3. By grieving Him. We oppose enemies but we grieve friends. How is this friend grieved? By irreverence in holy things, by inconsistent lives, by anything the least impure. What then can we do? Put away sin—ask God not to take the Holy Spirit from us—seek His help day by day—walk in the ways of the Spirit and all will be well.

PEN-PICTURES OF EMINENT PREACHERS.*

By Rev. Theodore L. Cuyler, D.D.

Dr. Horace Bushnell.†



Some ministers, either through the vigor of their delivery, or their pastoral industry, or the magnetism of their personality, are powerful during their lives, but their names and influence do not long survive them. They may have a large volume of character and personal godliness; but they leave no great volumes in print or no permanent influence on the theology or Christian life of the next generation. Dr. Horace Bushnell was one of the few great ministers who is as great to-day as he was when his pale, intellectual face and flashing eye were seen on the streets of Hartford forty years ago. Truly it may be said of him that "he being dead yet speaketh." His brilliant books contain, as in a phial, the essence of the man. One of his books—*i.e.*, on "Christian Nurture"—will last for generations.

Horace Bushnell was the most splendid genius who has stood in the New England pulpit during the present century. Dr. Lyman Beecher surpassed him in robustness of health, in power of utterance (especially during seasons of revival), and in leadership of moral reforms and ecclesiastical movements; yet Bushnell has twenty readers now where Dr. Beecher has one. I am too thoroughly a Princetonian Presbyterian to be a "Bushnellite" in my theology, and indeed there are few, if any, such; for the ingenious theological speculations of which he was so fond never crystallized into any coherent and practical system.

Bushnell was a brilliant prose-poet; some passages in his sermons equal the best in old Jeremy Taylor, and he often uses words with as exquisite a pictorial effect as Lord Tennyson. But greater than as a poet or word-painter was he as an unfolder and expounder of the inner spiritual life. He reaches the "deep things" as few men have ever done. No volume of discourses in my library is more "meaty" and full of suggestion and inspiration than his "Sermon for the New Life" or the kindred volume, "Sermons on Living Subjects." Who that has ever feasted at these banqueting-tables can ever forget the discourse on "Feet and Wings," or on "Spiritual Dislodgements," or the still more famous one on "Unconscious Influence"? His treatise on "Christian Nurture" made a great stir when it first appeared, and was regarded by many as heretical; when it came to be understood and appreciated it took its place as about the best book yet written on the Christian education of the household. Every thoughtful parent ought to read it, and practise on its sagacious suggestions.

Horace Bushnell was born on the 14th of April, 1802, in the little village of Bantam, about two miles from Litchfield, in Connecticut. During his infancy his father—a plain, hard-working farmer—removed to the adjacent hamlet of New Preston, on the southern end of beautiful Lake Waramaug. To this day the people of New Preston are proud of the fact that the boy Horace played on their streets in tow trowsers and his manly hands built

† Portrait reproduced from steel engraving in "Life of Horace Bushnell," copyright, 1880. By permission of Harper & Bros.

* Copyright by E. B. Treat, 1892.

the solid stone mill-dam still standing across the Aspetuck Creek. The maple trees which he planted still shade the old homestead which stands at the base of a mountain which the villagers have named Mount Bushnell. He graduated from Yale College in the famous class of 1827, and after acting as tutor, and studying law, he studied for the ministry under Dr. Taylor in New Haven and was licensed to preach in 1832. He went very soon to preach as a temporary supply in the North Congregationalist Church of Hartford; he was called to be their pastor and spent his whole busy and brilliant life among that loving flock until his death in 1876. On the walls of that church is a tablet bearing a fine portraiture of his intellectual countenance, and this happy inscription: "In memory of his great genius, his great character and his great services to mankind." The city of Hartford—proud of their gifted townsman—named their finest public park after him, "Bushnell Park," and his marble bust adorns the outer wall of the State Capitol.

I was never permitted to hear him preach but once, and that was in New Haven during the summer of 1845. His discourse was for Home Missions and bore the unique title of "Barbarism the Chief Danger." He was tall and slender, with a grand forehead and piercing eye, but had no graces of voice and oratory, and spoke like one who was all on fire with his theme. During nearly his whole life he suffered from frequent pulmonary attacks, and when the Hartford people used to meet him in the streets with the question, "How is your health?" he wittily replied, "I have not got any." In spite of this constant battle with disease, he maintained the most cheerful flow of spirits, he pursued his profound studies, and produced nearly a dozen masterly volumes! His career is a wonderful illustration of the victory of mind over matter. After his recovery from an almost fatal attack of lung sickness (in 1875) he playfully wrote to his friend, Dr. William Adams, of New York: "My story was that St. Peter met me at the gate and sent me back here to get ready. Finding nothing else to do I yet have not found that I was altogether unready." In his dying moments he feebly whispered to his family around his bedside: "The Lord be with you—and in grace—and peace—and love—and that is the way I have come along home." With the simple trust of a little child, the great preacher, philosopher and philanthropist yielded back his blood-bought soul into the hands of his Redeemer.

Horace Bushnell was a man who will richly repay a careful study of his character, his experience and his writings. His heart-life was as pellucid as Lake George—where you can see far down into the crystal depths. If all the Congregationalist ministers of Connecticut had known him as well as the Christian world knows him now, they never would have vexed his righteous soul—or their own—by all those deplorable fights over his theological opinions. Fighting Horace Bushnell as a "heretic" was about as profitless business as aiming a musket at Orion or the Pleiades. He was simply the man whom the Lord had made, and the Holy Ghost had re-made; and it was impossible for dear old Dr. Joel Hawes and his other clerical critics to unmake or reconstruct him. He was a born thinker—fond of speculations, and a keen searcher after truth. Some of his peculiar theology was both misty and mystical; some of it was self-contradictory; it all partook of his own brilliant poetic fancies; but to the great cardinal truths of God's Word he held fast with the grip of conscience and deep spiritual experience. His mistake was that he ever set up to be a constructive theologian at all; for he never had been run in the same mould with Hodge and Taylor and Henry B. Smith and other exact and systematic logicians.

Bushnell's forte was as a poet of nature and revelation—as a rich expounder of heart-experience and as an illuminator of the profound and practical truths of the inner Christian life. One winter morning he had a revelation made to him. When his good wife asked him what he had seen, he replied: "The Gospel!" He said that the glorious interior truth of

the Gospel had broken upon him as an inspiration from God Himself. He had got a spiritually-illuminated conception of Jesus Christ. From that time onward he rose from doubts and partial glimpses into a freeness and fulness of communion with God such as he had never enjoyed before. His biography (by his two daughters) is intensely fascinating—and as honest as the day. We see the man to a hair. At one time he writes: "My own experience is that the Bible seems dull when I am dull. When I am really alive, and set in upon the text with a tidal pressure of living affinities, it opens, it multiplies discoveries, and reveals depths even faster than I can note them. The worldly spirit shuts the Bible; the Spirit of God makes it a fire, flaming out all meanings and glorious truths." It was when the Divine Word was thus flaming into his brilliant brain and devout heart that he prepared those magnificent discourses and fertilizing books which will carry on to future generations the great name of Horace Bushnell. He touched human life at many points, and at every point he struck fire.

MUCH ADO ABOUT NOTHING.

By Rev. George H. Smyth, D.D.

This should be the title of many of the "learned" lectures and sermons one hears now-a-days on the errancy of the Scriptures. This chestnut is so old and hackneyed that we wonder how men supposed to have a reasonable amount of common sense can trot it out before the public as if it were the most original thing in the world. The nut is so hollow and worthless that the Bible student wonders that any account should be made of it. It becomes almost farcical when the loud sounding nut-crackers—"broad culture," "wider view," "higher criticism"—attack the poor nut. Is there any intelligent student of the Bible that has not known that there are "discrepancies" in the Scriptures? Seeming contradictions, paradoxes that have been explained, adjusted, harmonized and discussed in sermons, commentaries, apologetics, connections and harmonies for the last fifteen centuries or longer?

Every theological seminary has two chairs on the very subject—one for the Old Testament and another for the New Testament, but ministers have not felt called upon to confuse the minds of their congregations by holding up these discrepancies to the gaze of persons who had not the time or means of adjusting these so-called "errancies" of Scripture, any more than the physician feels called upon to take his patients into the dissecting room and cut up a "stiffy" in their presence in order to explain their disease and effect a cure. The good doctor gives the results of his knowledge to his patient, not the processes by which he reached it, unless like the novice he tries to impress the sick man with the wonderful learning of his doctor. Then he *coats* Latin and jumbles together the technicalities of his profession till like the poet's schoolmaster, "still the wonder grew, that one small head could carry all he knew."

It is admitted even by these higher critics that the "errancies" of Scripture do not in any appreciable degree affect the truth of Scripture, that the Bible is "the only infallible rule of faith and practice," that it is, or contains, God's word to man and points out the way of salvation to the sinner. Then why all this ado about "errancies"—discrepancies is the better word—which have always been in the Scriptures but which have never led any astray who took the Bible as the revelation of God to man and which has proved a light to the feet and a lamp to the path of all who have obeyed Christ's command, "Search the Scriptures . . . for they testify of Me." "Alleged Discrepancies of the Bible," by John W. Haley, will prove helpful to the lay reader who wishes to be able to give to every one that asks him a reason for his faith in the Bible. "God saw everything that He had made,

and behold it was very good," and "It repented the Lord that He had made man on the earth and it grieved Him at His heart."

Fifteen hundred years' variation of time explains the contradiction "Thou shalt surely die," and "Thou shalt not die." Difference of authorship—God and Satan—explains perfectly the contradiction. Paradoxes in the Christian's life have been often pointed out in the New Testament. The Christian fears, yet is bold as a lion. He loses his life and in losing saves it. He is a peaceman yet a great fighter. He is a freeman yet a slave—is in prison while he rejoices in liberty—dead yet lives.

THE TRUE USE OF WEALTH.

By J. H. Worcester, D.D. (Presbyterian), Chicago.

Money lengthens man's arm till it reaches across the sea, and strengthens it till it bores through mountains, yokes the steam to his cars and sends the lightning on his errands. Money is the power by which man converts his thoughts into reality. Columbus may guess at a new world, but only Isabella's jewels can enable him to find it. Michael Angelo may dream a magnificent temple, but it will take the Pope's treasures to transmute that dream into stone. Morse may invent an electric telegraph, but it will require the aid of a nation's treasury to stretch its wires between two cities. It is this—not its power to minister to indulgence, but its power to promote achievement—which gives to wealth its chief value in the eyes of the more high-minded of its pursuers. . . .

I would no more dissuade one from the pursuit of money—aye, of riches, if, on a careful review of the whole situation, he is convinced that in that pursuit he can do most for God and for his fellow-men—than I would dissuade a physician from exposing himself to the small-pox to save life. But I would adjure the physician to vaccinate himself first; and I would commend to the money-getter a like precaution. Is it asked, "How shall this be done?" In three ways.

First, by a consecrated purpose—by penetrating the soul through and through with the conviction that the one thing needful is not money, that its value is solely as a means to an end, and that that end, to be kept in view as steadily in the counting-room as in the closet, is to be the Kingdom of God and His righteousness. Secondly, by a consciousness of stewardship—by remembering that in all our business we are simply the agents for a divine Principal, and that all our gains must be accounted for to the Owner. Thirdly, by the cultivation of a contented spirit—the spirit that knows both how to be full and to be hungry, both how to abound and suffer need; the spirit that, having food and raiment, can be therewith content, *because* it has found in the true riches a satisfaction so real and abiding that it can accept without chafing or impatience whatever limit of earthly prosperity God pleases to set.

THE NONDISCERNMENT OF GERMAN CRITICS.*

By Rev. T. Ashton Binns, England.

But there is one thing I want to tell you. We hear a great deal about destructive criticism. About the time when I was a young man, living in Germany, there appeared a book—some of you, perhaps, might have met with it—a German book afterward translated into English. It was called "Die Bernstein-Hexe" ("The Amber Witch"). It was edited and had an introduction by a clergyman of the Island of Rugen. He related how, some time after he was appointed to his cure in

* Extract from an address delivered at the fifty-ninth anniversary of the American Bible Society.

the Island of Rugen, in a chest in his sacristy he found a number of old documents. Most of them were simply parish registers, bills, registers of marriages and deaths, and other things relating to the parish; but amongst them was a roll. It was written in Old German and proved to be the narrative, by one of his predecessors, of the trial of a woman for witchcraft in the Island of Rugen. He deciphered and published it and sent it forth into the world.

It cast a great deal of interesting light upon things that were going forward and views that were held in what might be called the sub-Reformation period, a short time after Luther and his contemporaries had passed away.

The German reviews took it up. They were greatly delighted with the book. It was just at the time that Strauss and his fellow-critics were digging away at the foundations of the New Testament and proving to their own satisfaction and to the satisfaction of a great many other people that there was internal evidence, from the Greek of the New Testament writers, that those books could not have been written at the period at which they professed to have been written.

Well, this book was widely read and much praised by the reviews and the critics of Germany. They had it in their hands and under their eyes for about twelve months, and when they had expressed their delight at it, and the light it cast upon the post-Reformation times—upon the ideas and the life of that day—the clergyman in the Island of Rugen wrote to the German newspapers and reviews and said: "Reliable critics you are of the Greek of the New Testament books! The book you have been reading and praising is the production of my own brain in my own study in the last five years. You were not able to discover the deception and to detect the forgery in your own language. You may be dismissed as critics of the Greek of the books of the New Testament."

And I am inclined to think that the learned Bishop of Gloucester and Bristol will be found perfectly right when a few months ago, speaking of these recent so-called discoveries, he called them, "The unsatisfactory results of an unsubstantial criticism." Depend upon it, the Word of God liveth and abideth forever. Some distant and doubtful outposts may have to be given up, some weak places in our armor may perhaps be discovered; the fortress will stand stronger than before—the panoply will remain what it ever was.

THE CHRISTIAN'S HERITAGE.*

By John Burton, D.D., Canada.

What are the signs of the times, in view of the declaration, "All things are yours"? You know how Roman roads and the general spread of Greek literature gave opportunity to the early Church to go forth into all the world, preaching the Gospel to every creature. Let the Christian world arise in the power of a mighty faith and claim all the wonders of modern progress as its own. Commercial energy and need are opening up the mid-Africa which the missionary Livingstone discovered, thus enabling the missionary host to carry on their work unhindered. You are using all the improvements in the printing art to spread abroad the simple Word of God. And every advance which science makes only adds to the praise of that God of whose glory the bright heavens are telling.

I need not recount how unburied monuments and graven walls are attesting the substantial accuracy of Old Testament history, and, when historical assurance is gained, the authority of truth readily follows. All things are ours. Have we faith to enter into possession?

Life yet remains to our scientists the inscrutable mystery: to us it is the gift of God. So also is that eternal life whose

* Extract from an address delivered at the fifty-ninth anniversary of the American Bible Society.

message the Gospel conveys. And it is that life which is seizing upon all the appliances of our inventive age to spread the truth. Even as the living vegetable cell makes its own the soil and air, we are planting far and wide that tree of life whose leaves are for the healing of the nations. Thus, truly, "all things *are* ours" who possess the life of God.

The wave of German rationalism which is now at flood height in England is beginning to be felt on our shores. Only last week, in Ontario, a theological professor was removed for alleged unsoundness on the subject of Messianic prophecy. You have more than one "heresy case" here. It is not for me on this platform to discuss the merits or the demerits of the question raised. This I may say, "He that believeth shall not make haste." Let all bitterness be put away. Have faith in truth and God and love.

On the seashore I observed a rock, which during the summer calm was so covered with weed and shell that its own hard surface could not be seen—a green isle above high-water mark. The autumn storms came; billow and wave dashed themselves into foam upon that rock; masses of moss and weed floated on the wave. A stranger might suppose the islet was destroyed. There came a calm. The weeds were gone and the rock glistened clear and bright in the midday sun. The waves beat themselves into foam. The rock was only made more manifest. Eventually these criticisms will tear away man-made accretions. The Rock of Ages stands secure.

SUNDAY SCHOOL CAUSE

LIGHT ON THE INTERNATIONAL LESSONS.

By Alfred H. Moment, D.D. (Presbyterian), Brooklyn, N. Y.

April 3, The Way of the Righteous.—Ps. i., 1–6. 1892.

There are 150 Psalms, and they were all written to set forth that man's first obligation in life is to be faithful to the revealed Word of God. To this end, the first Psalm is a fine preface to the entire book, being a contrast between the man who is faithful to God's Rule of Life and the man who is not.

I. The godly man. Vs. 1–3. (1) "Blessed." The idea lying at the heart of this word is "straight," "right," "well-ordered," "perfection," "completeness." Devotion to God's Rule of Life—the Holy Word—is completeness of joy—happiness: perfection of human life. The same idea is more fully stated in Matthew v., 1–12, where Jesus is speaking of God's revelation of grace in its full application to the inner life of man. (2) What the godly man does not do: (*a*) "He walks not in the counsel of the ungodly"; "the ungodly" here means the unstable, those not steadfast in character; lax in moral conduct. The righteous man is not of this class. (*b*) He stands not in the way of sinners, *i.e.*, he has nothing to do with the openly vile. (*c*) He sits not in the seat of the scornful—with those who mock holy things in any way, the man of God has nothing to do. (3) What he does is stated in verse 2: (*a*) "But his delight is in the law of the Lord," he loves his Bible. (*b*) "And in His law doth he meditate day and night." He makes an earnest, prayerful, humble and constant study of the Scriptures, in order to know what they teach, to obtain for himself that eternal life which they contain, and to honor God by making His truth known to others. (4) The results of his conduct in abstaining from evil ways and devoting himself to the study and life of the inspired Word is stated in verse 3. (*a*) "And he shall be like a tree planted by the rivers of water." He lives in constant contact with Jesus Christ, who is the source of all life. The roots of his manhood are planted deep down in Him who is to the moral world what water is to the natural. Christ lives in him filling him with life. (*b*) "That bringeth forth his fruit in his season." He is fruit-bearing (Gal. v., 22–23); and is seasonable in all that he does—never disappoints. (*c*)

"His leaf also shall not wither." He is evergreen in his Christian life; in the winter's cold and summer's heat, in times of great spiritual decay, and in times of deep and earnest revival, this man, who is day and night living on the Holy Word, gives the full token of being full of spiritual life and power. His leaf never fades. (*d*) "And whatsoever he doeth shall prosper." What such an one undertakes for the glory of God and the good of mankind succeeds—the divine life being in him, it cannot fail, "for the might of the Word and the blessing of God is in his actions."

II. The ungodly. Vs. 4–6. (1) The wicked man is fully described in verses 1 and 2, where he is spoken of as ungodly, sinner, and scoffer, having no delight in holy things. (2) The fruit of such a life is in v. 4 said to be like the chaff which the wind driveth away. What a contrast between the figure of v. 3 and that of the chaff of v. 4. A life of wickedness leads to nothingness—"to rapid and traceless destruction" (Matt. iii., 12). (3) "Therefore the ungodly shall not stand in the judgment"—will have no favor shown them; shall have no strength in the trying time. "Nor sinners in the congregation of the righteous"—separation between the good and the bad is the thought before us. (4) "For the Lord knoweth the way of the righteous; but the way of the ungodly shall perish" (v. 6). This verse is the conclusion of the whole psalm. The godly man is under divine care; the wicked is exposed to destruction and shall perish.

April 10, The King of Zion.—PSA. ii., 1–12. **1892.**

I. The destructive purpose of the wicked. Vs. 1–3. They "rage," and "imagine a vain thing"; they form plans and make a great noise; they call attention to themselves; and make a show of doing great things, to destroy the Holy Scripture; the Church of Jesus Christ; the cause of truth; the establishment of virtue; and the reign of the holy and just God. "The kings of the earth set themselves, and the rulers take counsel together"—the people in authority; those that fancy themselves something when they are nothing—the leaders of thought, of fashion, of armies, of nations—these take counsel against the Lord and against His anointed, saying, "Let us break their bands asunder, and cast away their cords from us"—let us be done with all considerations of a personal God, His righteous government, and our obligations to Him. Infidelity says this; those engaged in immoral traffic; the openly vile; those proud in heart; and selfish in purpose. So independent are the wicked; so strong in their own conceits; so wilful that they are determined to break down and destroy all that is opposed to them. It is not necessary that a man should be openly wicked, or very pronounced in his infidel notions, in order to possess the spirit that is here spoken of. "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be" (Rom. viii., 7).

II. God's authority asserted; and His reign sure. Vs. 4–7. (1) "He that sitteth in the heavens shall laugh: the Lord shall have them in derision" (v. 4). The whole history of the kingdom of evil shows that the God of Heaven is ever undisturbed by the rage of the wicked and the godless counsels of the great and small—in derision He laughs at their folly. (2) "Then shall He speak unto them in His wrath, and vex them in His sore displeasure" (v. 5). When in the height of their power, success, and glory, a breath from the lips of the God of all power destroys all their hopes. (3) "Yet have I set My King upon My holy hill of Zion" (v. 6). Notwithstanding all that the carnal mind can devise; all the combined rage, imagination and counsel of the wicked, yet God has given His Son to the world, as a Prince and a Saviour; and Him shall He exalt in the Church (My holy hill of Zion), over all the nations of the earth. In spite of all opposition from men, this King has been, from the earliest times, going forward, gaining in power and glory, laughing at every foe and vexing all such in His displeasure. (4) "I will declare the decree: the Lord hath said unto Me: Thou art My Son; this day have I begotten Thee. Ask of Me and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession." "Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel" (vs. 7–9). These are the bold words of Christ Himself. They declare: (*a*) that He is here as the world's Saviour by a decree of Almighty God; (*b*) that He is the Son of God; (*c*) that He possesses as His own the whole earth; and (*d*) that His foes cannot stand before Him.

III. An exhortation to love and serve Christ. Vs. 10–12. (1) "Be wise now therefore, O ye kings"—throw down your weapons of rebellion, and give up your foolish rage and counsel, all ye that think yourselves strong and full and of some account—be instructed, ye judges of the earth—learn the truth of things, all ye who are in authority and who are leading in opposition to God's holy reign. (2) Serve the Lord with fear and rejoice with trembling. Obey your heavenly King, repent of your sins, and rejoice not in your own independence and wickedness, but in His infinite grace and power. (3) Kiss the Son; submit to Him as your King, acknowledge His supremacy, be His subject, lest He be angry. O the anger of God! Blessed are all they that put their trust in Him. Learn what this blessedness means from the lesson of last Sabbath.

April 17, **God's Works and Word.**—Psa. xix., 1–14. **1892.**

I. The revelation of God in nature. Vs. 1–6. (1) "The heavens declare the glory of God, and the firmament showeth His handywork" (v. 1). This verse shows two things: (*a*) that God is the Creator of the universe; and hence it did not come by chance; or merely by the working of natural laws; (*b*) that the heavens show God's glory—His power, wisdom, and goodness; and hence, from the stars we should learn of God to obey and serve Him (Rom. i., 20). The following verses (2–4) go on to tell us that these material worlds are full of speech to us every day; revealing to man knowledge, though neither speech, language nor voice is heard. In vs. 4–6 there is a grand poetic description given of the sun. Thus it is that God reveals Himself in nature; and from all this glorious manifestation of design and power, we are to learn humility, reverence, and obedience.

II. God's revelation of Himself in the Scriptures. Vs. 7–11. (1) "The law of the Lord is perfect, converting the soul" (v. 7). There are no imperfections in the revelation of divine mercy as we find it in the inspired Word; and the first purpose of that Word, or Law, is to convert the soul, change the inner life of men. (2) "The testimony of the Lord is sure, making wise the simple." The Scriptures are God's witness to Himself as to His revelation of mercy. This testimony or witness is sure, certain, steadfast, ever giving the highest instruction—making wise the foolish. (3) "The statutes of the Lord are right, rejoicing the heart" (v. 8). The Bible is God's statute book of His moral government. It is right, just, true, perfect. In these statutes is the eternal source of joy for the world. The heart that is grounded upon the Gospel rejoices evermore. (4) "The commandment of the Lord is pure, enlightening the eyes" (v. 8). Holiness is the first characteristic of each one of God's commands, and hence they give true understanding and give light to the whole life. (5) "The fear of the Lord is clean, enduring forever" (v. 9). "Fear" here is another name for the Law, in the subjective sense, as that which makes men fear evil. "Is clean," *i.e.*, leads to purity of life. This law is not for a day, but for all eternity—"endureth forever." (6) "The judgments of the Lord are true and righteous altogether" (v. 9). What this Word of Life decides, or declares or passes judgment upon, is truth itself—altogether righteous! (7) "More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb" (v. 10). Here the value of God's revelation of grace and its delightfulness are both expressed. God's law is both gold and honey. (8) "Moreover, by them is Thy servant warned, and in keeping of them is great reward." Here is a personal application of all that is said about the Law. It gives warning, knowledge, reproof, light, and reward.

III. The Prayer. Vs. 12–14. (1) We must, in view of this wonderful law of God, this great revelation of His mercy, pray for an understanding of our errors; (2) for purification from secret faults; (3) for being prevented from great sins; (4) to be kept from under their dominion; (5) to be made innocent from great transgression; and (6) for our prayer ever to be heard—the words of our mouths and the meditation of our hearts acceptable with the Lord.

April 24, **The Lord My Shepherd.**—Ps. xxiii., 1–6. **1892.**

Verse 1—"The Lord is my Shepherd, I shall not want." "I shall not want"—here is a very wonderful statement. Who is not in constant want? What child, what young person, what old man or woman, what king, what beggar, is

not in constant want, physically, mentally, spiritually? Yet we read: "I shall not want." The secret of this is to be found in the fact, not that the Lord is a Shepherd, but that He is my Shepherd! The Lord Jesus in my heart in all His goodness and power satisfies all the demands of my nature.

Verse 2—"He maketh me to lie down in green pastures: He leadeth me beside the still waters." He furnishes all needed supplies — grace for circumstances; He brings all to me—the pastures are green and the waters are still. The very best in the very best way is the way that the good Shepherd of Israel provides for His great flock. "He maketh me to *lie down* in green pastures"—"lie down"! How restful this is for one wearied, jaded out, exhausted by care and toil and sin. He gives His beloved rest and at the same time feeds them with "green pastures." "Still waters." The world is turbulent —its waters are stormy. Jesus comes to us and says: Peace be still; giving us the quiet waters to drink.

Verse 3—"He restoreth my soul: He leadeth me in the paths of righteousness for His name's sake." We go astray like sheep. The good Shepherd goes after us by His providences, by His servants, by His still small voice, restoring us again to His fold. He leads in straight paths of prayer, good works, church-going, holy living. When Jesus does not lead we go astray, get cold in devotion, service and life! "His name's sake"—God is a covenant-keeping God; His name is at stake to provide and keep us. He will do it for the honor of His infinitely holy character.

Verse 4—"Yea, though I walk through the valley and the shadow of death I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me." This verse shows what Christ is to the believer in the hour of trouble, when he is passing through, not death, but the dark, death-like valley of sore affliction. Such experiences come to all men. We are born to trouble. The blessed Shepherd is with us at such a time to defend and keep and comfort us.

Verse 5—"Thou preparest a table before me in the presence of mine enemies: Thou anointest my head with oil: my cup runneth over." This shows Christ again as the bountiful provider of His people: the source of their joy: ever doing for them more than they can ask.

Verse 6—"Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever." Here we learn the goodness of God as to all temporal things, in all His providential dealings, and in all that pertains to the externals of life; mercy, also, to reach our sins, our shortcomings and imperfections. The result of all this is that the true believer shall dwell in God's house, be a member of His household; ever in close communion with the divine Shepherd in this life and in the life that is to come.

Light from the Orient on Bible Texts

Babylonian Life in Nebuchadnezzar's Time.

By Prof. A. H. Sayce, LL.D.

The Oriental investigations of the last fifty years have extended our knowledge of civilized man and his works into a remote past, which, until recently, we regarded as buried in eternal oblivion. Legend has been replaced by historical truth, and in lieu of the speculations of the historians of a later age we are confronted with contemporary testimony. With the daily life, and hopes, and beliefs of the ancient Egyptians, the paintings on the walls of graves and temples have long rendered us familiar; and now, old Babylon too has risen from the dead, and although the red bas-reliefs of the Chaldeans are lost to us, we have nevertheless a mass of written records of the time of Nebuchadnezzar, which convey more precise information than any paintings possibly could. The excavations in Babylon, undertaken in 1876 for the British Museum, led to the discovery of a large number of clay tablets, consisting for the most part of closed accounts and records of business transactions. The number of these tablets sent to Europe and America can hardly

fall short of thirty thousand. Most of these tablets were dug from the mounds which rise above the plain on the former site of the cities of Babylon and Lippara. Lippara, the present Abu Habba, is the spot where once stood Bit-Uri, "The House of Light," the temple of the Sun-god, and it is here that the first discoveries were made by Hormuzd Rassam. In the last two years similar discoveries have been made in the ruins of Nissur, the ancient Nipur, and mainly through the American expedition. The treasures discovered here, however, belong rather to the first Babylonian dynasty, while the other discoveries are attributable to the time of Nebuchadnezzar and his successors.

For the elucidation of a number of these tablets we are indebted to the patience, the industry, and the keen insight of Dr. Strassmeier. The judicial expressions which occur in them were interpreted by Julius Oppert and F. C. Peyser. With the help of their translations and those of Peter Strassmeier's published tablets, and others in my own possession, and elsewhere in public and private collections, I will endeavor to picture, in outline, the life of a Babylonian citizen of the time of Nebuchadnezzar. Babylon was at that period the centre of the world's commerce, the market for the sale and exchange of the wares of all nations, from China to the Mediterranean, from Africa to Kurdistan. Grecian soldiers served in the Babylonian army, and Tyre was exposed to a thirteen years' siege with the object of destroying its commerce and transferring the advantages to Babylon.

In forming an estimate of Babylonian people and their modes of thought, it is necessary to keep the essentially commercial spirit of the city well in view. Babylon had all the characteristics of a commercial city; wealth was the measure of respectability; trade was the most dignified pursuit; and even the princes of the royal house did not think it beneath their dignity to engage in it. For example, we find that Belshazzar, the son and heir of Nabunid, sold wool to a private man to the value of twenty silver mines [pounds], taking as security for the payment a lien on the purchaser's house. The contract is drawn in the usual style, and subscribed by six witnesses, and also by the priest who drew up the document. Trade must have been in great repute among a people where the heir apparent to the throne could be a wool merchant, and bound by the same rules of trade as were his lowest subjects. As might be expected, the military impulse was not very strong in a people so addicted to trade. In this respect Babylon presented a strong contrast to Assyria, whose power rested on its military organization. The kingdom of Babylon was only the work of a single genial man, and at his death it fell together like a card house. When Cyrus moved his forces upon Babylon, Nebuchadnezzar and his advisers had no greater anxiety than to bring the gods into security in the head temple. Babylon surrendered without serious resistance, and the citizens submitted themselves to the conqueror without murmur, being well satisfied with the permission to buy and sell as heretofore. None of the records make the remotest hint that public or private life was in any way disturbed by the conquest.

The lending of money on interest was highly developed; the interest, usually at 20 per cent., was payable monthly and was well secured. Even the priests lent money, both on private account and on behalf of the Temple, and credit-giving was fenced in with so many restrictions that bankruptcy was hardly possible. Interest fluctuated with social and political conditions. There is a record of a case in which, during a famine, a patriotic money lender absolved all his debtors of the interest due. The national currency was the Silvermine, containing sixty silver seckle and estimated at $45. The Goldmine, rarely used, is estimated to have been worth more than eight times as much. The value of the currency was originally determined by weight. It was cast in bars, perhaps also in rings. The form was found very inconvenient, and during Nebuchadnezzar's reign stamped coins of specific value were substituted for the bars. But we find also that the prices were frequently fixed in dates and corn (grain). Dates and grain were very cheap,

a quart of either being procurable for two cents. Domestic animals were dearer. We have the record of the sale of a donkey for $29 in 569 B.C., and in the twenty-fourth year of the king's reign we find that an ox for the service of the temple was bought for $9.75. Clothing was very costly, especially if ornamented with a gold thread or with gems. Even a common camel-hair mantle was worth about $3.50. Wine, the beverage of the wealthy, was imported. There is a record of a large cask sold for $8.25, and of five smaller casks of the same brand selling for $7.50. The poorer classes brewed a sort of beer from dates which was drunk extensively.

The Babylonians were not only great traders, but the country people prosecuted agriculture no less energetically. The village lands were all farmed out to contractors, who were responsible for the taxes and for keeping the buildings in order, and who gave the land to be cultivated on shares. Woman stood on the same plan as man, both socially and in the matter of civil rights. The civilization of the Babylonians was not Semitic, but Summerian; the Babylonians were a mixed race, and woman owed her position to Summerian custom, which placed women at the head of the household, while the Semitic people awarded her a subordinate position.—*Deutsche Revue.*

THE TREASURY IN THE FAMILY.

Religion in the Home.

By Rev. William H. Ford, Reformed Church, Brooklyn.

Our city has enough churches; too many, perhaps, in some localities. Our city needs homes, not magnificent palaces where luxurious surroundings dull the ear to the cry of want without, but homes where gentle words and kindly deeds cheer the hopeless, strengthen the weak, and lighten the load of the overburdened. In a word the crying need of this city, of the country, of the world, is a Christ in every household. Home is the court wherein the religious character receives its strictest trial. Men and women may pray well and speak piously when restrained by the observant eye of strangers, but all this may be dissimulation, cant. What are they when the street door closes and shuts out all save the home circle? Does that sweet smile with which our dear brother spoke of what "the Lord had done for him" in the prayer room still illumine his features when in the seclusion of his parlor? Take your outside Christ home with you, brother! Your child deserves as much evidence of your godliness as those in whose presence you prayed an hour ago. As much! rather far more. From you he gains the first impressions of religion. Your actions are seeds falling into rich soil which will yield an abundant crop of grain or brambles. The subject is all important. Business may be conducted on rules of general morality, but home life needs religion. In the days when the sunshine of prosperity floods the household the light becomes beautified by the recognition of the All Good through whose bounty the blessings have been bestowed. And when the shadows fall, when darkness gathers, think of the gloom without Christ. When the shutters are bowed and voices are hushed and footsteps muffled for fear of disturbing the little sufferer who sleeps in the fitful slumber of fever. Ah! then what a comfort is the presence of the spirit Christ, who, when in the flesh, took little children in His arms and blessed them. And then when the flushed cheek has grown pale and the flashing eye dull and the fluttering heart quivered and ceased to throb, then, oh then, what is home without the voice of the Comforter saying, "Of such is the kingdom of heaven"? But not alone in the general relations of home life is Christ a necessity; the individual relations of the household demand His presence. The holy relation of husband and wife only deserves the title when there is a bond of more than earthly

love to bind them together. Mutual love for a worthy object promotes the individual affection. The miserable record of divorce courts would be materially lessened if there were more heavenly Christ and less worldly devil in the relation. The little misunderstanding which will necessarily agitate the waters of matrimonial experience will never gain sufficient power to shipwreck the household if One is present who will say to the angry waves, "Peace, be still." A calm will follow His voice wherein pure love shall fall as a ray of sunshine through the lowering cloud. Marriage by civil contract is an outrage upon the name. Marriage without Christ is a failure. There would be a healthier tone to religion in the Church if the home Christ were better known.

Charity.

By Dean Vaughan.

Charity doth not behave itself unseemly. The expression in the original is still shorter. Its first meaning is this: is not shapeless, is not mis-shapen, is not indecorous, rude, or unmannerly. A strange element, we might think, in the composition of charity! Not indecorous, not rude or unmannerly—what has that to do with charity? Reflect a little and you will perceive that this also is no small thing to mention, and that it bears very directly upon the grace spoken of. In this, as in other cases, we see a thing by its opposite. Have we ever noticed such a thing as indecorum, unmannerliness, rudeness, in persons claiming to be Christians? Yes, it is sometimes made a part of religion so to be. There are those who make what they call faithfulness the one virtue. They are so fearful of disguising their own convictions, and so fearful of encouraging carelessness or false security in others, that they run into an opposite extreme, and would obtrude upon the notice of every passer-by those truths or those feelings of which the whole value is in their depth and in their humility. It may be that there are some to whom God has given a peculiar power of startling others into conviction by a mode of presenting His truth which on other lips would be simply offensive and repulsive. There may be such persons, and He who has peculiarly endowed may peculiarly bless. But for others, for Christian persons generally, it is not safe to forget the special warning which Christ has given (in His own emphatic figure) against *casting pearls before swine*, and the remarkable feature here presented to us by this Apostle in the delineation of the grace of charity, that it is never unmannerly.

Depew versus Ingersoll.

At a meeting held in Cooper Union, New York, in honor of Frederick Douglas, on the evening of March 14th, 1892, Colonel Ingersoll made a vigorous attack upon the Christian religion, and "called upon the negroes not to follow the God of the whites, or any God who had permitted slavery in the world."

Hon. Chauncey M. Depew, who had introduced the speaker, replied as follows:

"I have heard Colonel Ingersoll on many occasions, but rarely listened to him when he was so eloquent as upon the present occasion. His tribute to the true dignity of man, the equal rights of all, and the uplifting of every race to better relations with each other has never been exceeded. I beg, however, to differ from Colonel Ingersoll on one point, and in so doing call the attention of the colored people, in their search for the truth, to the fact that slavery was universal in the world when Christ appeared upon the earth, and just so far as the true spirit of Christianity has extended slavery has disappeared. (Applause.) I desire also to call the attention of the colored man, in his studies of the progress of emancipation of the race, to another fact, namely, that the conscience of the North was roused to the point at which it brought the country to a condition which resulted in the War of the Rebellion and emancipated the slave, mainly by the teachings of the Northern Christian pulpit."—*New York Evening Telegram.*

Christian Edification

Faith and Self-Surrender.

By Rev. Arthur T. Pierson, D.D.

A clergyman of high repute was accustomed to say that the great need of the time was "men of the time, made by the time, and made for the time." Keeping this in view as a lofty axiom for personal guidance, I wish to speak of two subjects very closely connected—the relation of our faith to our life, and the relation of our self-surrender to our life.

If anything is needed in these days for Christian service, it is a firm faith in the Gospel of Jesus Christ. At the present time there is a tendency in some directions not only to apologize for doubt, but even to give doubt a little credit. Now, while there is certainly such a thing as honest questioning, the greater portion of our questioning about religious truth proceeds from an "evil heart of unbelief" that departs from the living God; and the consequence is, that the remedy is not so much to be found in dealing with intellectual convictions as in dealing with the condition of the heart itself. It is quite absurd to attempt to cure the ears by an operation on the eyes; and it will be found very difficult to cure the heart by an operation on the head.

I wish to throw out three hints in this connection. First, Do not give unneccessary expression to your doubts. Goethe says, "Give us your convictions: as for doubts, we have enough of our own." Emerson says, "We must deal in positives and affirmatives, not in negatives." The world is not in need of negations, but of positions; and if you find yourselves harrassed by doubts, give your doubts to yourselves and your positive convictions to other people.

Second, Never cherish a sceptical spirit as though it implied any superiority on your part to other people, who are simple-minded enough to believe. Believe your beliefs, and doubt your doubts. Never make the mistake of believing your doubts and doubting your beliefs. A great many people seem to take it for granted that anything they have been taught to believe is open to question, and demands new investigation; whereas, the moment a doubt is suggested, they seem to give the doubt the credit of being entitled to acceptance.

Now, I have found in travelling that we always needed to pull a sledge up-hill, but never to push it down. The tendency of men is toward doubt and scepticism; and we need never give them a shove in that direction. We must rather give them all possible assistance in the direction of the confirmation of their faith.

Third, Verify your beliefs by personal experiences. No man is necessarily the prey of doubt. The potent solvent for all doubts is fellowship with Almighty God. The Word of God, it is true, contains the positive evidences of Christianity, and if, instead of familiarizing yourselves with sceptical literature, you will familiarize yourselves more and more with the treasures of truth in the Scriptures, you will find that doubts will fly away like owls and bats before the sunrise. Archbishop Whately says, "Any fool can ask a question that no wise man can answer"; and no wise man can ask a question that he will not find some fool ready to try to answer.

But do not rest content with the study of the Word of God, important as this is. In addition to this, "Enter into thy closet." If we only spent more time in the closet, we would find the closet to be an observatory. I never knew a doubting Christian who was a praying Christian, and I never knew any class of doubts that would not give way before prayer. Verify your faith, I say, by personal experiment upon the things of God. "O taste and see that the Lord is good."

When my friend, Professor Morse, was building his first telegraphic line in the

United States—that between Baltimore and Washington—he applied to congress for a grant of $30,000. The committee which was appointed to consider the matter was equally divided, two against two, so that it fell to the chairman to give the casting vote. Before he did so they adjourned for luncheon; and during luncheon Professor Morse took the chairman aside, showed him a miniature line which he had fitted up in an adjoining hall, and gave him an opportunity of personally testing the efficiency of the invention. When the committee came together again in the afternoon, the chairman said: —"Gentlemen, we stood two against two this morning. I am now ready emphatically to give my vote for this appropriation, for I have both sent and received a message across the wires."

Now, the wires are up between this earth and the unseen worlds, and if you will send your messages across the wires and receive the messages of God back from the unseen world, you will be able to give your casting vote in favor of the reality of these things. "We speak that we do know," said our Lord to Nicodemus; and your power as witnesses for God will depend on how much you positively know in your own experience of the power of the Gospel of Christ.

Now, a word about self-surrender! The absolute requisite to service is giving up one's self to the will of God. There are many of us who desire to choose our path, and have God's choice following in the line of our suggestion.

There is a great deal of what we call "Dependence on the providence of God" which is, after all, dependence on our own wilfulness. A man pushes a wheelbarrow before him, and talks about the wheel-barrow leading him!

It makes very little difference what your sphere in life may be. The question is not in the sphere you occupy, but the spirit you bring with you into your sphere. If you are a thoroughly self-surrendered man, you cannot be put into any position in which you will not be a missionary of the Cross, carrying with you a missionary spirit, a martyr spirit. God may have need of missionaries in foreign fields, but He has, most of all, need of consecrated men and women everywhere.

Young men frequently come to me and ask me a question like this, "How am I to know what the will of God is with regard to my field of labor?" I should say, first, Consult the Word of God. If there are any definite principles there, they are the rules of guidance. We must subject all plans of life to the test of this touch-stone—Do they correspond to the divine principle of activity laid down in the Word of God? Then, secondly, Watch for the providence of God, waiting to know what the will of God is, and seeking meekly and humbly to follow. Thirdly, if you find no definite or decisive guidance there, look for guidance from the Spirit of God in particular directions. For example, suppose that a conviction, however indefinite and tentative, has entered your mind—a conviction that your sphere of duty lies in a certain direction. Now, what is your spiritual state? Mark the varying strength of this conviction in your highest spiritual state—and in your lowest. Next, note carefully the progress of such a conviction as the years go on, and as your spiritual life improves, and your character grows in godliness. Lastly, In which direction lies the path of self-denial? I have found personally that I have been able to solve every perplexity of my life by these simple principles.

What God needs is emptied vessels. There are some things that God cannot do, because they do not lie within the province of power. God cannot make two and two five, and neither can God fill a full vessel. If you are filled with self-sufficiency and self-glory, you cannot be filled anew until you are emptied of that. And let me suggest to you that most grand lives have been laid out on a grand scale. Your duty is to take up the work that lies next you, however humble it may be, and let God set your feet in the larger room.—*British Messenger.*

Beautiful Thoughts

God spares not, that He may spare; He pities not, that He may pity.—*Origen.*

We have two ears and one tongue, that we should hear much and say little.—*Zeno.*

Every sickness is a little death. I will be content to die oft, that I may die once well. —*Hall.*

If this country is ruined by rum and political corruption, the Methodist Church will be responsible for the wreck.—*Joseph Cook.*

True Christians are not like marble tombs, beautiful without, but inclosing decayed bones. "The King's daughter is all glorious within." They are better in substance than in show.

All arguments against the Word of God are fallacies; all conceits against the Word are delusions; all derision against the Word is folly; and all opposition against the Word is madness.—*Mason.*

"Taking up one's cross." It means simply that you are to go the road which you see to be the straight one, carrying whatever you find is given you to carry, as well and stoutly as you can.—*Ruskin.*

The fear of God turns other fears out of doors; there is no room for them where this great fear is; and being greater than they all, yet it disturbs not as they do, yea, it brings as great quiet as they brought trouble.—*Leighton.*

The growth of grace is like the polishing of metals. There is first an opaque surface; by and by you see a spark darting out, then a strong light, till at length it sends back a perfect image of the sun shining upon it.—*Payson.*

It imparts an abundant sweetness to any mercy to see it growing out of the root of a promise. The good things of the saints are not dispensed out of the basket of common providences, but out of the ark of the covenant.—*Matthew Henry.*

Those who receive all God's bounties, but do not give for His work in the world, are like the Dead Sea. Not all the fresh floods of the Jordan can sweeten its bitter waters. So all the streams of God's bounty cannot sweeten a heart which has no outlet.

We must follow Christ's directions, if we would receive Christ's promises. Trust in Christ implies a yielding up of all that we have and all that we are into Christ's hands. We must be to Him as the wax to the seal or the clay to the potter.—*Spurgeon.*

Beware of unbelief, and do not suspect the Lord's kindness; but seek Him, and hope in Him, and expect all good things from Him, assuring thyself that neither thy hope nor thy prayer, nor a single sigh, will be lost. The Lord supplieth all thy wants, and leaveth thee nothing to be desired but Himself.—*Bogatzky.*

O Saviour, Thou hadst reason to be angry with this kiss: the scourges, the thorns, the nails, the spear of the murderers were not so painful, so piercing as this touch of Judas—all these were in this one alone. The stabs of an enemy cannot be so grievous as the skin-deep wounds of a disciple.—*Bishop Hall.*

Conscience is either the best friend on earth or the greatest enemy on earth. And man had better have all the world against him than have his conscience against him; and if all the world be against a man, yet if his conscience be for him, if his conscience befriend him, it will enable him to bear up with comfort.—*Samuel Slater.*

It is blessed to breathe after God, to hunger and thirst after righteousness, and to long for the communication of His Spirit. It is blessed to feel with the Psalmist that the soul thirsteth for God, thrice blessed to cry out, "As the heart panteth after the water brook, so panteth my soul after Thee, O God!"—*Rev. George B. Cheever.*

You will see the pools and standing waters frozen through the winter, when the little running streams are bounding along between fringes of icy gems. Why is this? The streams have something else to do than stand still to be frozen up. Be you like them. Keep your hearts warm by feeling for others, and your powers active by work done in earnest.—*John Hall, D.D.*

The truth is that we are our best when we try to be it not for ourselves alone, but for our brethren; and that we take God's gifts most completely for ourselves when we realize that He sends them to us for the benefit of other men who stand beyond us needing them.—*Phillips Brooks.*

Canon Farrar thus summarizes the results of Christianity:—"The abolition of slavery among Christian nations; the extinction of gladiatorial games; and the cruel shows of the amphitheatre; war rendered more merciful; womanhood honored and elevated; childhood surrounded with an aureole of tenderness, and embraced in the arms of mercy; education extended; marriage sanctified: the bonds of serfdom broken; hospitals built; the eternal and inalienable rights of man everywhere asserted; pity for the poverty stricken; compassion even to the animal world; the Gospel preached to the poor—these are some of the Gesta Christi, the triumphs of Christianity."

58. Christians not of the World.—JOHN xvii., 16.

It is a remarkable fact that while the baser metals are diffused through the body of the rocks, gold and silver usually lie in veins, collected together in distinct metallic masses. They are *in* the rocks, but not *of* them. And as by some power in nature God has separated them from the base and common earths, even so by the power of His grace will He separate His chosen from a reprobate world.—*Guthrie.*

59. Forward.—EXOD. xiv., 15.

A sculptor chiselled in marble a statue of St. George, and stood it before a church in Florence. Michael Angelo was asked to view it. He did so, and was amazed at the success of the young artist. Every feature was perfect. The brow was massive. Intelligence seemed to beam from the eye. One foot was in the act of moving as if to step forward. Gazing upon the marble figure, Angelo said: "Now, march!" That was the highest encomium he could pay to St. George in marble, God has given us success in the past. He has placed in our hand every possible facility as to organization and method. He has opened before us our great field and His word to us is, "Now march!"

Consecration means

60. Obedience in all Things.—JOHN ii., 5.

It is said of Henry of Bavaria that at one time becoming weary of court life he determined to enter a monastery. When he presented himself to Prior Richard, the faithful monk gave him the strict rules of the order. The king listened eagerly and enthusiastically expressed pleasure at the prospect of such complete consecration. Then the prior insisted that obedience, implicit and uninquisitive, was the first requisite of sainthood. The monarch promised to follow his will in every detail. "Then go back to your throne and do your duty in the station God assigned you," was the prior's word to him. The king took up his sceptre again and from then until he died his people said of him, "King Henry has learned to govern by learning to obey."

61. Rejoicing in Hope.—ROM. xii., 12.

In Uganda, three young men were bidden to renounce their faith in Christ or die. The young converts chose martyrdom. Their arms were cut off, they were bound to a stake and a slow fire kindled about them. Then they were taunted and ridiculed. As the flames slowly crawled about them, these dusky boys broke out in joyful melody,

"Daily, daily, sing to Jesus;
Sing, my soul, His praises due,
All He does deserves our praises
And our deep devotion, too."

The flames crept higher and the lips were forever hushed. Then the executioner turned sorrowfully away and found the missionary, and begged to be taught how he might learn about the God who could make one rejoice while undergoing such torture.

62. Come to Jesus.—MATT. xi., 28.

A long time you have followed the world's "come," but it has never brought satisfaction. A farmer was lost on a western prairie. At length, when almost in despair he came to the track of another sleigh. He followed it, thinking it would bring him to safety, and was much rejoiced when after awhile he heard the jingle of other bells. But reaching the man he had been following, he found that he, too, was lost, and that they had both been moving in a circle following each other round and round. As night came on it occurred to them to look up at the North Star, and before morning they were safe at home. You who listen to the world's "come" in time of perplexity are like those bewildered farmers, following each other round and round on the prairie. Look up to this bright and morning star of hope, beckoning you to pardon, peace, safety, heaven.

63. Cheered by the Prospect.—HEB. xi., 25–26.

A Christian traveller writes: "We were on a little steamer on the Volga. A young Russian officer was on board with his wife. They had plenty of money; they seemed perfectly well. The scenery around was beautiful, but for all that the officer looked sad, and was silent. He was going from home and friends far off into Siberia. A little while afterwards I had to return to Moscow with another Russian officer. We travelled in a miserable plight, hurried over rough roads in a cart. The scenery was dull, the weather was bitterly cold, but that officer was exulting in buoyancy and delight. He was hastening to bear the news of a great victory, and to be decorated with an honorable reward. Even so it is on life's journey. The man who feels sure he is getting nearer the heavenly King each day he lives, and that he will be welcomed as a 'faithful servant' of that Master, this man will be happy in his heart, even in days of trial and toil, 'mid darkness, want and sorrow."

Monthly Survey

The British syndicate now has $62,019,240 invested in eighty-five American breweries.

Gojumra in Japan is a total abstinence village, and each house has a motto on the door, "Frugal in all things; liquors prohibited."

The grain made into liquor in the United States each year would, it is estimated, make four hundred one-pound loaves of bread for each family of five.

The Protestants of Germany are said to contribute for Foreign Missions at the rate of a little over two cents each, and those of France about nine cents each.

Congo has a real American land "boom," owing largely to the railroad building, under the influence of which, property has advanced three hundred per cent., with prospect of an increase.

Three hundred Roman Catholic priests, besides "sisters," have gone into Zululand, where but twelve American missionaries were occupying the ground. Such is Rome in power to command service.

Twenty-four missionaries, who are converted Jews, are working in various fields in England, Germany, Austria, Turkey, and Russia; and during the last few years there have been hundreds of converts.

John Wesley said to all his followers: "Touch no dram: it is liquid fire. It is a slow but sure poison." Were he living to-day he would probably also say: "Vote for no saloon. It is a house of death. Away with it."

The doctrine enunciated by the Supreme Court of the United States, that the brewery and beer saloons are nuisances which the people of any State may cause to be abated and destroyed, should be everywhere and unceasingly proclaimed and enforced.

There are about 3,200,000 Presbyterians in Scotland. There are 1,650 places of worship in connection with the Church of Scotland, and 1,575 in connection with the Free and United Presbyterian Churches—in all 3,225, or more than one church for each 1,000 of the population.

Queensland's liquor statistics for the year ending June 30th are painfully humiliating. There is an increase of 340,000 gallons on the preceding year. Fancy! 6,231,733 gallons for only 350,000 people; actually giving a yearly average of over seventeen gallons to each Queenslander, ladies included.

Society has its claims against the drunkard. He has no right to foul our streets with his presence; no right to ruin his home; no right to increase our taxes; no right to lower the physical and moral tone of the next generation. Society ought to lift itself up in its power, and claim its rights against the drunkards, and against all their abettors.

New York City gives the following figures to the public for 1891: Arrests, 90,207—71,091 males, 19,116 females—an increase over 1890 of 8,000 arrests. 33,539 were arrested for drunkenness, as 'whole or part of the charge against them. The deaths numbered 43,634, an increase over 1890 of 3,404. Marriages reported numbered 15,765.

The work of the London Missionary Society in South India, including Travancore, is carried on with great energy and success. About 457 missionaries, male and female, including native ordained ministers and preachers, are at work in this field. The native Christian members number 7,521, and adherents, 57,814. 16,375 boys attend the day schools, and 5,751 girls.

The Secretary of the Interior reports over 16,000 Indians have already become citizens of the United States, and about 4,000 more by taking their allotments have signified their desire to become citizens. To these numbers should be added the 7,619 Indians in Oklahoma who have taken or agreed to take allotments. A total of 27,719 Indians naturalized, and total of acres acquired for settlement of 23,000,000 during the present administration alone.

There are 151,614 Roman Catholic negroes in the United States, the largest number of whom, 80,000, are in the Diocese of New Orleans, and the next largest, 35,000, is that of Baltimore. They had twenty-seven churches for their exclusive use, and thirty-three priests; and there are one hundred schools for colored children, attended by 6,460 pupils, with eight orphan asylums, one foundling asylum, and one hospital. During 1890, 4,558 colored children and 590 adults received Catholic baptism.

A movement is on foot in Gratz, the capital of Styria, Austria, to provide Bible nurses, and to found an hospital where the Protestants can have attendance and spiritual ministry, free from the presence of the Romish Sisters of Mercy, who are in all the public hospitals. Many sufferers have said, when urged to go to these hospitals, "Never, we would rather *die* here than go to the hospital; here we can pray in peace, without being constantly urged to confess, to submit to extreme unction, and other rites in which we do not believe." A small cottage has been opened as an hospital, and one lady has joined it as a Bible nurse. There are 110,000 Protestants in the province.

Book Department, Etc.

RUTH THE GLEANER AND ESTHER THE QUEEN. By William M. Taylor, D.D., LL.D., Pastor of Broadway Tabernacle, New York. New York: Harper & Brothers, Franklin Square. Cloth, Price, $1.50.

Lectures upon the "Gleaner" and the "Star" are fitly combined in this book and are worthy of their eminent author. Dr. Taylor does nothing slovenly or superficially. He makes himself thoroughly familiar with all that pertains to his subjects, grasps them comprehensively, arranges his ideas systematically, deduces the lessons naturally and clothes all strongly and beautifully. Home and social life should be greatly improved by a serious reading of this book. No novel can compare in interest with these lectures which deal with facts stranger than fiction.

PRACTICAL REFLECTIONS ON THE BOOK OF RUTH. By Rev. M. C. Hosine, A.M., Pastor of St James' Lutheran Church, Reading, Pa. With an Introduction by Rev. Eli Huber, D.D., Pastor of Messiah Lutheran Church, Philadelphia, Pa.: Philadelphia Lutheran Publication Society. Cloth. Price, 50 cents.

The subjects treated in this book are of vital importance to society, are discussed by the author with skill and power, and presented in an attractive, flowing style. Its usefulness is, therefore, sufficiently indicated.

SAMUEL CROWTHER: The Slave Boy who became Bishop of the Niger. By Jesse Page. Fleming H. Revell, Chicago, 148 and 150 Madison Street. New York: 30 Union Square East. Price, 75 cents.

These pages contain a wonderful record of what God's grace can effect in the heart and accomplish by the agency of one of the children of Ethiopia. There is also a strong protest against the revival of the slave trade in any form, and a demonstration of the evils resulting from the spread of Mohammedanism in that land of darkness. It is now the religion of the slave driver and slave killer.

THE NEW LIFE: WORDS OF GOD FOR YOUNG DISCIPLES OF CHRIST. By Rev. Andrew Murray, New York: A. D. F. Randolph & Co., 33 West 23d Street. Cloth. Price, $1.00.

There are in this book fifty-two short chapters, one for each week of the year, and covering so many topics for guidance in the Christian life. The author is a Scriptural guide, clear and earnest in his words. His book is designed for the closet and also to be read aloud in the family circle, with prayerful application by all, but especially by young professors of religion. The book and its object are both capital.

HELPFUL LITERATURE IN OUR EXCHANGES.

[Space will permit us to only name the articles in the various magazines on our table which will be of especial interest to our readers.]

THE QUIVER, MARCH, 1892. The Beauty of God's Handiwork, *F. Buckley*. Wolsey's Palace, *Rev. J. Telford*. Spiritual Failures, *Rev. W. M. Johnston*. Life—Christ, *Prof. Roberts, D.D.*

ATLANTIC MONTHLY, MARCH, 1892. An Old English Township, *B. Herford*. The Children's Poets, *Agnes Repplier*. The Little Children of Cybele, *E. M. Thomas*. Why the Men of '61 Fought for the Union, *J. D. Cox*.

HARPER'S MONTHLY, MARCH, 1892. "Talking Musquash," *Julian Ralph*. Personal Recollections of Nathaniel Hawthorne, *H. Bridge*. The Capitals of the Northwest, *J. Ralph*. "America for the Americans," *E. A. Bradford*.

OUR DAY, MARCH, 1892. Signs of the Times in German Theological Faculties, *G. R. W. Scott, D.D.* Congested Districts in American Cities, *Hon. D. D. Wright*. Mr. Spurgeon's Character and Career, *Joseph Cook*. Reform in New York City, *J. Burnell, D.D.*

MAGAZINE OF CHRISTIAN LITERATURE, MARCH, 1892. Rescue Mission Work, *A. F. Schauffler, D.D.* The Church and Labor Problems, *A Symposium*. The Higher Criticism, *Prof. W. H. Green, D.D.* Baptists, Universalists and Unitarians, *J. B. Thomas, D.D.*

THE ECLECTIC, MARCH, 1892. The Fuel of the Sun. Reminiscences of Thomas Carlyle, *Sir Gavan Duffy*. Our First Great Sea Fight, *P. Kent*. Some Possibilities of Electricity, *Prof. W. Crookes*. Woman in the Reign of Terror, *J. G. Alger*.

THE CENTURY, MARCH, 1892. Frontispiece: Portrait of Paderewski. St. Paul's Cathedral, *Mrs. S. Van Rensselear*. The United States Fish Commission, *Richard Rathbun*. An Acquaintance with Hans Christian Andersen, *H. H. Boyesen*.

NEW ENGLAND MAGAZINE, MARCH, 1892. Frontispiece: Louisa May Alcott at the Age of Twenty. Recollections of Louisa May Alcott, *Maria S. Porter*. America in Early English Literature, *Isaac Bassett Choate*. Stories of Salem Witchcraft, VIII., *Bridget Bishop*. Negro Camp-Meeting Melodies, *H. C. Wood*. Bryant's New England Home, *H. S. Nahmer*.

William Jessup University
Library
333 Sunset Blvd.
Rocklin, CA 95765

SAN JOSE CHRISTIAN COLLEGE LIBRARY NF
205 P982t 1884 v.IX
Pulpit treasury
3 SJCC 00018 9987

5556 205
P982t
1884
Sanderson, Joseph v.9
The Pulpit Treasury

5556 205
P982t
1884
v.9
Sanderson, Joseph
The Pulpit Treasury

SAN JOSE BIBLE COLLEGE LIBRARY
790 S. 12th St. P.O. Box 1089
San Jose, California 95108